

# **NEW TESTAMENT**

**FRANCIS PATRICK KENRICK**

**1862**

# **Wipf and Stock Publishers**

## **Bible Versions Reproduction Series: Volume #33**

### **THE NEW TESTAMENT**

TRANSLATED FROM THE LATIN VULGATE, AND DILIGENTLY COMPARED  
WITH THE ORIGINAL GREEK TEXT  
WITH NOTES, CRITICAL AND EXPLANATORY

**By: Francis Patrick Kenrick**

**1862** Original Publisher, **KELLY, HEDIAN & PIET, Baltimore**

870 Pages

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# Bible Versions Reproduction Series

The purpose of the **Bible Versions Reproduction Series** is to make rare and out-of-print versions of the Bible readily and inexpensively available to scholars, Bible students, and Bible collectors. These reproductions are being offered especially to members of the International Society of Bible Collectors.

While still searching for hard-to-find original printings of Bible translations, many collectors have indicated what a delight it would be to have on their own shelves accurate reproductions of Bible versions currently available only in museums, libraries and private collections. Now such an opportunity is being offered by a collector who is himself a member of our Society.

It would be rare to imagine a more enthusiastic member of the ISBC than my long-time friend Jim Baden. Since joining the Society, he has amassed an extraordinary collection. Visiting his library could be a temptation to violate the tenth commandment were it not for his great generosity and eagerness to share what he has brought together.

It is essential, of course, that the reproduction process pose no threat to the integrity of the volumes being copied—no matter how fragile the precious originals may be. Such a method is now available, and Jim is demonstrating his confidence in the process by being the first to make some of his own prized volumes available.

Among the first publications in this Series is a reproduction of Isaac Leiser's 1904 *The Twenty-four Books of the Holy Scriptures*. Society members will especially enjoy knowing that the particular volume by Leiser was once the personal copy of Arnold Ehlert, the founder and first president of the ISBC. "A gift to A. D. Ehlert from Dr. H. A. Ironside, summer 1947" is handwritten on the flyleaf.

Jim Baden shares the reverence for Scripture that has moved the leaders of our Society to give so freely of their time and energy for the past thirty-five years. He has profound respect and gratitude for the heroes and heroines of Bible translation—from Wycliffe and Tyndale down to the present time—who worked so hard, even sometimes at the risk of life—to make the Bible so readily available to the world today. Like other members of the ISBC, Jim regards the Bible as more than just a great book to be collected. To use his own words, he speaks of the Scriptures as "God's method of communicating with his intelligent creatures . . . to be most carefully read and contemplated to discover its meaning and value for life in the present and future."

What is more helpful in discovering the meaning of Scripture than to have readily at hand a good collection of different versions? Some have even suggested they would rather have a variety of versions than commentaries! As the translators of the 1611 King James Version quote Saint Augustine in their memorable preface, “ ‘Variety of Translations is profitable for the finding out of the sense of the Scriptures.’ ” “Therefore blessed be they,” the preface continues, “and most honoured be their name, that break the ice, and giveth onset upon that which helpeth forward to the saving of souls. Now what can be more available thereto, than to deliver God’s book unto God’s people in a tongue which they understand?” And speaking of those who have labored to prepare translations other than the King James, the 1611 scholars urge “that we acknowledge them to have been raised up of God, for the building and furnishing of his Church, and that they deserve to be had of us and of posterity in everlasting remembrance.”

It is in this spirit and for this purpose that the **Bible Versions Reproduction Series** has been inaugurated.

William E. Paul, Editor, *Bible Versions and Editions*; Don Heese, Journal Production Manager; Sid Ohlhausen, Membership Secretary; Mark Mage, Editorial Assistant; Jim Baden and this writer have each supplied several hard-to-find versions for this reproduction. \*

It is hoped that purchasers of volumes from this series will loan for copying other versions and editions that will become part of this reproduction Series. Those so doing will be rewarded with a free copy of a version of their choice from the Series.

Those interested are urged to contact the Publisher or Sidney Ohlhausen, Membership Secretary of the International Society of Bible Collectors, at: Box 20695, Houston, TX. 77225.

Graham Maxwell  
(Charter Member #12)

\*additional versions supplied by:  
Bill Chamberlain



# Biographical Sketch of Francis Patrick Kenrick

Francis Patrick Kenrick (1797-1863) was an Irish immigrant Catholic prelate who became Bishop of Philadelphia and later Archbishop of Baltimore. As the result of an acknowledged need at the time for an updating of the Catholic *Douay-Rheims Bible*, Kenrick published, during the years 1849-1860, a revision of the Douay-Rheims version, adding copious annotations.

The Rheims New Testament had been published in 1582, being the work, primarily, of Gregory Martin, with the assistance of William Allen, Richard Bristow, and others. The Douay Old Testament, done probably by the same men, was published in 1609-1610. The Douay-Rheims underwent various degrees of revision by Catholic scholars during the succeeding years. Significant ones were Richard Challoner, (1749-1772); Bernard McMahon, (1783-1810); James Robertson/John Geddes, (1792-1812) and Francis Kenrick, (1849-1860). Others, less significant, were: Cornelius Nary, (1718-1719); Robert Witham, (1730-1740); Alexander Geddes, incomplete Bible, (1792-1797); John Lingard, four Gospels, (1836). Some of these were reissued in slightly revised editions.

Of the foregoing, only Challoner's and Kenrick's appear to be major revisions of the Douay-Rheims, with Kenrick's six-volume edition ultimately failing to receive wide acceptance. That left Challoner's revision of the Douay-Rheims as the standard Roman Catholic Bible until the middle of the 20<sup>th</sup> century.

In the Preface of Kenrick's *The Four Gospels* (1849), he explains his view of Challoner's work, "I venture to offer to the public a revised translation of the Four Gospels . . . not to substitute it in public use for the received version [that of Dr. Challoner]. . . ." In 1851 he published the rest of the New Testament. Of his work on the Old Testament, completed by 1860, Kenrick said, "I present my work as a literary essay, rather than as a substitute for the Douay translation." Kenrick's notes indicate his familiarity with the Greek texts of Scholz, Griesbach, Bloomfield and others.

A one volume "Second edition, Revised and Corrected," of the New Testament was published by Kenrick's in 1862 and titled, *The New Testament Translated from the Latin Vulgate, and Diligently Compared with the Original Greek Text, with Notes, Critical and Explanatory*. Its text differs from his first edition in several passages (Matt. 1:12; Matt. 2:1; etc.), as well as featuring its annotations in smaller type face. Kenrick's first edition can more properly be termed a "revision" of the Douay-Rheims, while this edition omits any reference to its famous predecessor.

— William E. Paul, Editor  
Bible Editions & Versions







**THE RIGHT REV. FRANCIS PATRICK KENRICK, D.D.**

**Third Bishop of Philadelphia**

**(Appointed Archbishop of Baltimore, 1851)**

THE  
NEW TESTAMENT.

TRANSLATED FROM THE LATIN VULGATE,  
AND DILIGENTLY COMPARED WITH THE ORIGINAL GREEK TEXT,

WITH NOTES, CRITICAL AND EXPLANATORY,

BY

FRANCIS PATRICK KENRICK,  
ARCHBISHOP OF BALTIMORE.

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"How shall we escape, if we neglect so great salvation?" HEB. 2:3.

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*Second Edition,*  
REVISED AND CORRECTED.

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BALTIMORE:  
KELLY, HEDIAN & PIET.  
1862.

Entered, according to Act of Congress, in the year 1862,

BY FRANCIS PATRICK KENRICK,

In the Clerk's Office of the District Court of the United States, for the District of Maryland.

## GENERAL INTRODUCTION.

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THE New Testament is the name by which the collection of all the inspired writings of the Christian dispensation is designated. Although the term Testament commonly denotes the last will of a dying man, it is here employed to express the Covenant of God with men, containing the conditions on which He promises pardon of sin, and salvation through His Divine Son, JESUS CHRIST our Savior. As these, to a great extent, are declared in the writings of the Evangelists and Apostles, the collection of them is so styled. The epithet "New" is prefixed, to distinguish it from the ancient Covenant, made with Abraham, and renewed on Sinai through the ministry of Moses.

The Greek language was employed by all the sacred writers of the New Testament, excepting, perhaps, Matthew, who is thought to have written in Syro-Chaldaic, and as some think, Paul in his Epistle to the Hebrews. The ancient Latin translation was made, if not in the age of the Apostles, at least in the second century, as the learned Walton avows.\* It is styled by some *Italic*, although it is believed to have been made in Africa; but it was more commonly called the *Vulgate*, as the generally received version, in preference to other Latin translations, which were numerous. St. Jerome, at the close of the fourth century, at the instance of Pope Damasus, undertook its revision, correcting it according to the most ancient and accurate Greek manuscripts. It remains at this day nearly the same as it came from his hands, on which account a modern critic says, "The Vulgate of the New Testament generally agrees with the oldest manuscripts of the Italic, and is one of the best critical helps towards restoring the true text of the Greek."<sup>a</sup> The most ancient Greek

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\* Kitto's Cyclopædia. Vulgate.

manuscript extant is that which is preserved in the Vatican Library at Rome, believed to be of the fourth century, an accurate edition of which, prepared by the learned Cardinal Mai, has been recently issued from the Roman press. The Vulgate, as appears from what has been said, represents a still more ancient manuscript, and is, by the acknowledgment of all learned men, a beautiful and faithful translation.

The Gospel of St. John was translated into Saxon by the Venerable Bede in the eighth century, of whom it is related that, in his dying moments, he dictated to an amanuensis the last verses. A version of the Four Gospels in the same language is extant, interlinear with the Vulgate, and is ascribed to Aldred, who flourished in the tenth century. Thomas Arundel, Archbishop of Canterbury, in a funeral oration pronounced in 1394, on "the good Queen Anne," of Bohemia, consort of Richard II, praised her for her diligence in reading the Four Gospels in English: yet in a provincial council held some years afterwards he forbade the reading of Wycliffe's translation, or any other not approved of by the ecclesiastical authority. Sir Thomas More testifies, that long before the days of Wycliffe there was an English version of the Scriptures, "by good and godly people with devotion and soberness well and reverently red."<sup>b</sup> Cranmer says: "It is not much above one hundred years ago since Scripture hath not been accustomed to be read in the vulgar tongue within this realm; and many hundred years before that it was translated and read in the Saxons' tongue; and when this language waned old and out of common usage, because folk should not lack the fruit of reading, it was translated again into the newer language, whereof yet also many copies be found."<sup>c</sup> The efforts of Wycliffe and the Lollards to support their errors by a new translation, led to the restrictions of the Council, and to the partial disuse of which Cranmer speaks. The many versions made by the abettors of the new opinions during the reign of Henry VIII, gave occasion to Gregory Martin and other learned priests of the English College at Rheims, to undertake a new version, furnished with copious annotations, in order to guard the readers against the rising errors. The New Tes-

<sup>b</sup> Dialog. 3:14.

<sup>c</sup> Strype's Cranmer, App. 242.



tament appeared in the year 1582: which edition now lies before me. The author of the historical introduction to the English *Hexapla* acknowledges "that the translators were fully competent to execute the task before them, so far as learning and ability could go." Scrivener, speaking of their version, says: "It is highly commendable for its scrupulous accuracy and fidelity. In justice it must be observed, that no case of wilful perversion of Scripture has ever been brought home to the Rhemish translators." Their version was afterwards published by Fulke (whose work I have), side by side with the Protestant version taken from what was called "the Bishops' Bible," got up by Parker, to take the place of "the Great Bible" of Cranmer: both anterior to the edition authorized by King James in 1611. Although I cannot agree with Geddes, who characterizes the Rhemish version as "barbarous," I will not deny that the scrupulous adherence of the translators to the letter of the Vulgate in rendering the names of places and persons, and their desire to retain Hebrew and Greek words, which had been preserved in the Latin, and their study to express the Latin words by corresponding English terms of Latin origin, rather than to draw "from the wells of English undefiled," detracted much from the perspicuity and beauty of their version. To remedy these defects, Dr. Cornelius Nary, an Irish priest, published in London in the year 1709 a new version, which was republished in Paris in 1717. Dr. R. Witham, an English divine of the College of Douay, published in 1736 a revision of the Rhemish translation, with learned notes, void of acrimony. So deeply felt was the necessity of this revision, that Dr. Challoner and other divines then attached to Douay College, gave it their written approval, and some years afterwards, in 1749-1750, this venerable prelate published in London, in five volumes, a revised edition of the whole Bible, with notes, few in number and of a mild character. He is thought to have weakened considerably the style, by avoiding inversion, which often gives prominence to the subject of the sentence, and by inserting unnecessarily qualifying particles: but his revision was nevertheless favorably received, and has ever since been the standard of the many editions published in England, Ireland, Scotland, and the United States. A Dublin edition, with the sanction of Archbishop Troy, was issued by R. Cross in 1791. Rev. Bernard

McMahon, in 1810, superintended another edition, in which serious typographical errors and some changes of the text were discovered. Similar liberties have been taken by other publishers, so that it is not easy to determine always the true reading: and grave omissions and mistakes occur in most editions, as far back as the Dublin edition of Reilly, in 1794. A Dublin edition by Coyne, in 1816, contains the Rhemish preface, which is put at the commencement of the Bible, and the Rhemish annotations to the New Testament; but the text and also the notes to the Old Testament are from the revision of Challoner. Archbishop Troy disavowed the notes. A writer in the Dublin Review, believed to be His Eminence Cardinal Wiseman, urges the imperative necessity of the revision and correction of the version. Charles Butler, the distinguished English lawyer, considers the work of Dr. Challoner as imperfect, and avows that "a more correct version is, perhaps, the greatest spiritual want of the English Catholics."

Dr. Lingard, the celebrated historian, in the year 1836, published anonymously in London a new and elegant version of the Four Gospels, with few but luminous notes. Taking him for my guide, I gave, in 1849, a revision of the Rhemish version of the Gospels, the text of which I followed more closely, and in 1851 I completed the New Testament by publishing the other books. At the instance of a learned colleague, I published the Psalms, with the Sapiential Books, in 1857. In the following year the Ninth Provincial Council of Baltimore was held, and in my absence, the senior prelate, Dr. O'Connor, then Bishop of Pittsburg, presided at a special session, in which my revision, which was already completed in manuscript, came under consideration. The prelates were pleased to express unanimously their approval of my labors, and their desire that a version for general use might be prepared on the basis of my revision.<sup>d</sup> After a year's delay, to give room for a project of concerted action, I proceeded with the publication of the remaining volumes, the last of which was issued in September, 1860. I took care to forward them to the Cardinal Prefect of the S. Congregation of Propaganda

<sup>d</sup> "Multum laudaverunt revisionem ab Archiepiscopo paratam, cujus magna pars in lucem jam data est, et unanimi voto valuerunt; ut ex ea conficiatur versio, quæ in communem usum deducatur." Conc. Balt. IX, Cong. 7.

Fide, who took occasion to observe, that the general usage of the Holy See is not to interpose its judgment in a matter of so much delicacy, but acknowledged in courteous terms the presentation of the work. "I have received," he writes to me on 22d August, 1860, "from the hands of the Bishop of Mobile, a copy of the Pentateuch recently published by you, and thank you cordially, and by anticipation return thanks for the intention which you have signified to forward to me the continuation of your esteemed works on the Holy Scriptures."

The New Testament being long since out of print, it was impossible to supply purchasers with a complete set of the Bible. I have therefore yielded to the solicitations of the publishers, and prepared a new edition, in which I avail myself freely of the suggestions of learned friends both of the clergy and laity, and borrow from every source within my reach. I have placed the references and critical remarks at the bottom of the page, that the notes may be read without interruption. In presenting it to the public, I repeat the sincere expression of my unqualified submission to the judgment and correction of the Holy See.

BALTIMORE, May, 1862.



## EXPLANATIONS.

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G. is put for the common Greek text.

V. for the Latin Vulgate.

P. for the Protestant version, authorized by King James.

G. P. marks the places in which they harmonize.

P. V. where the Protestant follows the Vulgate.

— marks something wanting: + something added.

[ ] words not in text.

W. Witham's revision of New Testament.

Rev. V. marks the revised version now in course of publication by the American Bible Union.

### A BRIEF NOTICE OF MANUSCRIPTS.

A. The Alexandrian manuscript, now preserved in the British Museum, is supposed to have been written at Alexandria in the fifth century.

B. The Vatican manuscript is proved by Hug to belong to the middle of the fourth century. The internal value of its readings is probably superior to the former.

C. The Ephrem manuscript, a palimpsest, so called from the works of St. Ephrem the Syrian, having been written over the original writing, which has been restored, probably belongs to the sixth century. It is in many places illegible, and has numerous chasms.

D. The Cambridge manuscript, presented to the University by Beza, contains the Four Gospels, and the Acts, with a fragment of the Epistles, and belongs probably to the seventh century.

D. is also used for a MS. of Clermont, containing the Epistles of St. Paul in Greek and Latin. It is of the eighth century.

E. denotes the Laudian MS. of the Acts of the Apostles, excepting from ch. 26 : 29 to ch. 28 : 26. It belongs to the seventh or eighth century.

E. also marks a MS. of St. Germain, which is a copy of MS. of Clermont, with corrections. It belongs to the eleventh century.

F. is a MS. of Bichenau, now at Trinity College, Cambridge, called Augiensis.

The Dublin manuscript, preserved in Trinity College, Dublin, belongs to the sixth century. It exhibits the Gospel of St. Matthew, but in a very imperfect state. It is marked Z.

Uncial manuscripts are those written in capital letters, as was usual before the tenth century. MSS. denotes them.

Cursive characters were employed since that period. They are marked mss.

## ANCIENT VERSIONS.

The Latin Vulgate is the version corrected by St. Jerome. The ancient version is styled *Itala*, and is believed to be of the second century, if not of the first.

The Syriac version, called the *Peshito*, or *simple*, was made probably in the first century. A revision of it is known as the Karkaphensian recension, this name signifying *mountainous*, as it was used in a monastery about Mount Sagra. The *Peshito* is of great value.

The *Philoxenian* version in the Syriac language, takes its name from Philoxenus, or Xenayas, Bishop of Mabug, or Hierapolis, in Syria, under whose direction it was executed about the year 508. Only a few fragments of it have been yet discovered. The name is given by mistake to the *Harclean* version made by Thomas of Harkel, or Heraclea, in Syria, Bishop of Mabug, about the year 616.

Another Syriac version of the Gospels for the Sundays and festivals is called the Jerusalem, or *Palæstina-Syriac* version. It was probably made in the fifth century.

The Memphitic, or Coptic version of the New Testament, was made from the original Greek in the third century, in the language of Lower Egypt.

The Sahidic, or Thebaic, in the language of Upper Egypt, was made probably in the same century. Several of its peculiar readings harmonize with the Latin. Both versions generally represent the Alexandrian recension.

The Gothic version of the New Testament was made from Greek manuscripts by Ulphilas, in the fourth century. The four Gospels are preserved in the celebrated *Codex Argenteus*, in the University of Upsal.

The Armenian version was made from the Greek at the commencement of the fifth century. It is thought to have been afterwards adapted to the *Peshito*.

The *Æthiopic* version was made early in the fourth century. It is literal, and often agrees with the Syriac called *Peshito* and with the *Vetus Itala*.

There are two Persian versions of the Gospels, one taken from the *Peshito*, the other from the Greek. The latter is designated *Wheloc*, from the name of the Cambridge Professor who undertook to publish it.

The Slavonic version of the New Testament was made from the Greek text as found in the Constantinopolitan recension, by Cyril of Thessalonica and his brother Methodius. It is considered of great excellence.

The Anglo-Saxon version of the Gospels, which is interlinear with the Vulgate, is of the eighth or tenth century.

In the critical notes or references, V. followed by capitals denotes that the Vulgate reading is supported by the manuscripts of which the conventional marks are given. The ancient versions are quoted simply as *versions*. Sometimes the particular version is quoted: Syr., Memph., Ar., Arm., as above. "Fathers" denote the early Christian writers. Some of them are quoted by name. Critics are sometimes specially named. When simply put, the term denotes critics generally, or the most distinguished.

Quotations without special reference are *in locum*.

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# A T A B L E

## OF THE

# EPISTLES AND GOSPELS

APPOINTED TO BE READ

ON SUNDAYS, HOLY DAYS, AND OTHER FESTIVALS.

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| “ 2d “ . . .                 | Rom. 15:4, 13,                      | Matt. 11:2, 10.  |
| “ 3d “ . . .                 | Philip. 4:4, 7, .                   | John 1:19, 28.   |
| “ 4th “ . . .                | 1 Cor. 4:1, 5, .                    | Luke 3:1, 6.     |
| Christmas, 1st Mass, . . .   | Tit. 2:11, 15, .                    | Luke 2:1, 15.    |
| “ 2d “ . . .                 | Tit. 3:4, 8, .                      | Luke 2:15, 21.   |
| “ 3d “ . . .                 | Heb. 1:1, 12, .                     | John 1:1, 14.    |
| St. Stephen, . . . . .       | Acts 6:8, 9, 10;<br>7:54, 59, . . . | Matt. 23:34, 39. |
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| Holy Innocents, . . . .      | Apoc. 14:1, 6, .                    | Matt. 2:13, 18.  |
| St. Thomas of Canterbury, .  | Heb. 5:1, 7, .                      | John 10:11, 17.  |
| St. Sylvester, . . . . .     | 2 Tim. 4:1, 9, .                    | Luke 12:35, 41.  |
| Circumcision, . . . . .      | Tit. 2:11, 15, .                    | Luke 2:21, 22.   |
| Epiphany, . . . . .          | Isaiah 60:1, 7, .                   | Matt. 2:1, 13.   |
| 1st Sunday, . . . . .        | Rom. 12:1, 6, .                     | Luke 2:42, 52.   |
| 2d Sunday, . . . . .         | Rom. 12:6, 16, .                    | John 2:1, 12.    |
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| 3d Sunday, . . . . .         | Rom. 12:16, 21, .                   | Matt. 8:1, 13.   |
| 4th “ . . . . .              | Rom. 13:8, 11, .                    | Matt. 8:23, 28.  |
| 5th “ . . . . .              | Cor. 3:12, 18, .                    | Matt. 13:24, 31. |
| 6th “ . . . . .              | 1 Thess. 1:2, 10, .                 | Matt. 13:31, 36. |
| Septuagesima, . . . . .      | 1 Cor. 9:24; 10:5, .                | Matt. 20:1, 17.  |
| Sexagesima, . . . . .        | 2 Cor. 11:19; 12:10, .              | Luke 8:4, 16.    |
| Quinquagesima, . . . . .     | 1 Cor. 13:1, 13, .                  | Luke 18:31, 34.  |
| Ash Wednesday, . . . . .     | Joel 2:12, 20, .                    | Matt. 6:16, 22.  |
| 1st Sunday of Lent, . . . .  | 2 Cor. 6:1, 11, .                   | Matt. 4:1, 12.   |
| 2d “ “ . . . . .             | 1 Thess. 4:1, 8, .                  | Matt. 17:1, 10.  |

|                                | EPISTLES.                 | GOSPELS.                             |
|--------------------------------|---------------------------|--------------------------------------|
| 3d Sunday of Lent, . . .       | Ephes. 5 : 1, 9, . .      | Luke 11 : 14, 29.                    |
| 4th " " . . .                  | Gal. 4 : 22, 31, . .      | John 6 : 1, 15.                      |
| Passion Sunday, . . .          | Heb. 9 : 11, 15, . .      | John 8 : 46, 59.                     |
| Palm Sunday, . . . .           | Philip. 2 : 5, 11, . .    | Matt. 21 : 1, 10, and<br>ch. 26, 27. |
| Holy Thursday, . . . .         | 1 Cor. 11 : 20, 33, . .   | John 13 : 1, 15.                     |
| Good Friday, . . . .           | Exodus 12 : 1, 12, . .    | John 18 : 19.                        |
| Holy Saturday, . . . .         | Col. 3 : 1, 4, . . .      | Matt. 28 : 1, 7.                     |
| Easter Sunday, . . . .         | 1 Cor. 5 : 7, 8, . .      | Mark 16 : 1, 7.                      |
| Low Sunday, . . . .            | 1 John 5 : 4, 10, . .     | John 20 : 19, 31.                    |
| 2d Sunday after Easter, . .    | 1 Pet. 2 : 21, 25, . .    | John 10 : 11, 16.                    |
| 3d " " " . . .                 | 1 Pet. 2 : 11, 18, . .    | John 16 : 16, 22.                    |
| 4th " " " . . .                | James 1 : 17, 21, . .     | John 16 : 5, 14.                     |
| 5th " " " . . .                | James 1 : 22, 27, . .     | John 16 : 22, 30.                    |
| Ascension, . . . .             | Acts 1 : 1, 11, . .       | Mark 16 : 14, 20.                    |
| 6th Sunday after Easter, . .   | 1 Pet. 4 : 7, 12, . .     | John 15 : 26 ; 16 : 4.               |
| Whit Sunday, . . . .           | Acts 2 : 1, 11, . .       | John 14 : 23, 31.                    |
| Trinity Sunday, . . . .        | Rom. 11 : 33, . . .       | Matt. 28 : 18, 20.                   |
| Corpus Christi, . . . .        | 1 Cor. 11 : 23, 29, . .   | John 6 : 56, 59.                     |
| 2d Sunday after Whitsuntide, . | 1 John 3 : 13, 18, . .    | Luke 14 : 16, 24.                    |
| 3d " " " . . .                 | 1 Pet. 5 : 6, 11, . .     | Luke 15 : 1, 10.                     |
| 4th " " " . . .                | Rom. 8 : 18, 23, . .      | Luke 5 : 1, 11.                      |
| 5th " " " . . .                | 1 Pet. 3 : 8, 15, . .     | Matt. 5 : 20, 24.                    |
| 6th " " " . . .                | Rom. 6 : 3, 11, . .       | Mark 8 : 1, 10.                      |
| 7th " " " . . .                | Rom. 6 : 19, 23, . .      | Matt. 7 : 15, 21.                    |
| 8th " " " . . .                | Rom. 8 : 12, 17, . .      | Luke 16 : 1, 9.                      |
| 9th " " " . . .                | 1 Cor. 10 : 6, 14, . .    | Luke 19 : 41, 47.                    |
| 10th " " " . . .               | 1 Cor. 12 : 2, 11, . .    | Luke 18 : 9, 14.                     |
| 11th " " " . . .               | 1 Cor. 15 : 1, 10, . .    | Mark 7 : 31, 37.                     |
| 12th " " " . . .               | 2 Cor. 3 : 4, 9, . .      | Luke 10 : 23, 37.                    |
| 13th " " " . . .               | Gal. 3 : 16, 22, . .      | Luke 17 : 11, 19.                    |
| 14th " " " . . .               | Gal. 5 : 16, 24, . .      | Matt. 6 : 24, 33.                    |
| 15th " " " . . .               | Gal. 5 : 25 ; 6 : 11, . . | Luke 7 : 11, 16.                     |
| 16th " " " . . .               | Eph. 3 : 13, 21, . .      | Luke 14 : 1, 11.                     |
| 17th " " " . . .               | Eph. 4 : 1, 6, . . .      | Matt. 22 : 35, 46.                   |
| 18th " " " . . .               | 1 Cor. 1 : 4, 9, . .      | Matt. 9 : 1, 8.                      |
| 19th " " " . . .               | Eph. 4 : 23, 28, . .      | Matt. 22 : 1, 14.                    |
| 20th " " " . . .               | Eph. 5 : 15, 21, . .      | John 4 : 46, 53.                     |
| 21st " " " . . .               | Eph. 6 : 10, 17, . .      | Matt. 28 : 23, 25.                   |
| 22d " " " . . .                | Philip. 1 : 6, 11, . .    | Matt. 22 : 15, 21.                   |
| 23d " " " . . .                | Philip. 3 : 17, 21, . .   | Matt. 9 : 18, 26.                    |
| 24th " " " . . .               | Col. 1 : 9, 14, . .       | Matt. 24 : 15, 35.                   |
| St. Andrew, . . . .            | Rom. 10 : 10, 18, . .     | Matt. 4 : 18, 22.                    |
| Immaculate Conception, . .     | Prov. 8 : 22, 36, . .     | Matt. 1 : 1, 16.                     |
| St. Thomas the Apostle, . .    | Eph. 2 : 19, 22, . .      | John 20 : 24, 29.                    |

|                                     | EPISTLES.                  | GOSPELS.           |
|-------------------------------------|----------------------------|--------------------|
| Conversion of St. Paul, . . . . .   | Acts 9 : 1, 22, . . .      | Matt. 19 : 27, 29. |
| Candlemas, . . . . .                | Malachi 3 : 1, 5, . . .    | Luke 2 : 22, 32.   |
| St. Matthias, . . . . .             | Acts 1 : 15, 26, . . .     | Matt. 11 : 25, 30. |
| St. Patrick, . . . . .              | Eccl. 44 : 45, . . .       | Matt. 25 : 14, 27. |
| St. Joseph, . . . . .               | Eccl. 45 : 1, 6, . . .     | Matt. 1 : 18, 22.  |
| Annunciation, . . . . .             | Isaiah 7 : 10, 16, . . .   | Luke 1 : 26, 38.   |
| St. Mark, . . . . .                 | Ezek. 1 : 10, 15, . . .    | Luke 10 : 1, 10.   |
| St. Philip and St. James, . . . . . | Wisdom 5 : 1, 6, . . .     | John 14 : 1, 13.   |
| Invention of the Cross, . . . . .   | Philip. 2 : 5, 11, . . .   | John 3 : 1, 15.    |
| St. Barnabas, . . . . .             | Acts 11 : 21, 27, . . .    | Matt. 10 : 16, 22. |
| St. John Baptist, . . . . .         | Isaiah 49 : 1, 8, . . .    | Luke 1 : 57, 68.   |
| St. Peter and St. Paul, . . . . .   | Acts 12 : 1, 11, . . .     | Matt. 16 : 13, 19. |
| Visitation of B. V., . . . . .      | Canticles 2 : 8, 14, . . . | Luke 1 : 39, 45.   |
| St. Mary Magdalen, . . . . .        | Canticles 3 : 2, . . .     | Luke 7 : 37, 50.   |
| St. James, . . . . .                | 1 Cor. 4 : 9, 15, . . .    | Matt. 20 : 20, 23. |
| St. Ann, . . . . .                  | Prov. 31 : 10, 31, . . .   | Matt. 13 : 44, 52. |
| Transfiguration, . . . . .          | 2 Pet. 1 : 16, 19, . . .   | Matt. 17 : 1, 9.   |
| St. Lawrence, . . . . .             | 2 Cor. 9 : 6, 10, . . .    | John 12 : 24, 26.  |
| Assumption of B. V., . . . . .      | Eccli. 24 : 11, 20, . . .  | Luke 10 : 38, 42.  |
| St. Bartholomew, . . . . .          | 1 Cor. 12 : 27, 31, . . .  | Luke 6 : 12, 19.   |
| Nativity of B. V., . . . . .        | Prov. 8 : 22, 36, . . .    | Matt. 1 : 1, 16.   |
| Exaltation of the Cross, . . . . .  | Phil. 2 : 5, 11, . . .     | John 12 : 31, 36.  |
| St. Matthew, . . . . .              | Ezek. 1 : 10, 15, . . .    | Matt. 9 : 9, 13.   |
| St. Michael, . . . . .              | Apoc. 1 : 1, 5, . . .      | Matt. 18 : 1, 10.  |
| Angel Guardians, . . . . .          | Exodus 23 : 20, 23, . . .  | Matt. 18 : 1, 10.  |
| St. Luke, . . . . .                 | 2 Cor. 8 : 15, 24, . . .   | Luke 10 : 1, 9.    |
| St. Simon and St. Jude, . . . . .   | Eph. 4 : 7, 13, . . .      | John 15 : 17, 22.  |
| All Saints, . . . . .               | Apoc. 7 : 2, 12, . . .     | Matt. 5 : 1, 12.   |
| All Souls, . . . . .                | 1 Cor. 15 : 51, 57, . . .  | John 5 : 25, 29.   |
| Presentation of B. V., . . . . .    | Eccl. 24 : 14, 16, . . .   | Luke 11 : 27, 28.  |



## P R E F A C E

### TO THE GOSPEL OF ST. MATTHEW.

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THE Gospel of St. Matthew occupies the first place among the inspired writings of the New Testament, because it is believed to have been composed before the others. According to the most ancient Greek manuscripts and the general opinion, it was written in the forty-first year of the Christian era, about eight years after the resurrection of our Lord; although Hug, a Catholic critic of great acumen, supposes it to be of a date somewhat later. Matthew, its author, who was also called Levi, was originally a collector of customs, but was called to the apostleship. He is generally believed to have written in the vernacular language of Judea, which was a corruption of the Hebrew, and is sometimes called Syro-Chaldaic, or Aramaic. It is certain that a Gospel in this language, bearing his name, was seen by St. Jerome.<sup>1</sup> Probably because the Syriac text was corrupted by the Ebionites, and other early heretics, the Greek translation, which was made at a very early period, was universally received as of paramount authority.

The order of facts, as stated by this evangelist, is widely different from that in which they are related by the others, who are thought to have regarded more closely the time of their occurrence; whilst he studied only to present a comprehensive view of the teaching and life of his Divine Master. Some critics have supposed that certain chapters of this Gospel were accidentally misplaced by transcribers; but as this conjecture is not supported by any ancient manuscript, it must be abandoned.

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<sup>1</sup> In catalogo, voc. Matthæus.

This Gospel having been written for the special advantage of the Christians of Palestine, it sets forth what was directly calculated to strengthen their faith. The fulfilment of the prophecies in the miraculous conception of Christ, in the place of His birth, in His preaching and miracles, in His sufferings and death, is particularly pointed out: and the facts connected with His resurrection, which must have been notorious in Jerusalem, are detailed. His sublime maxims, by which the law received its development and perfection, are presented to our admiration; and His life amongst men is traced, that we may tread on His footsteps, and thus secure a share in His redemption.

# THE HOLY GOSPEL<sup>1</sup> OF JESUS CHRIST

ACCORDING TO

## MATTHEW.

### CHAPTER I.

THE ANCESTORS OF CHRIST ACCORDING TO THE FLESH: JOSEPH LEARNS FROM THE  
ANGEL THE MIRACULOUS CONCEPTION.

1. Book of the generation<sup>a</sup> of JESUS CHRIST, son<sup>b</sup> of David,<sup>a</sup> son<sup>c</sup> of Abraham.<sup>d</sup>
2. Abraham begat Isaac:<sup>b</sup> and Isaac begat Jacob:<sup>e</sup> and Jacob begat Judas, and his brethren.<sup>f d</sup>
3. And Judas begat Phares and Zara<sup>e</sup> of Thamar:<sup>g</sup> and Phares begat Esron:<sup>f</sup> and Esron begat Aram.
4. And Aram begat Aminadab: and Aminadab begat Naasson:<sup>h</sup> and Naasson begat Salmon.
5. And Salmon begat Booz of Rahab:<sup>h</sup> and Booz begat Obed of Ruth:<sup>h</sup> and Obed begat Jesse: and Jesse begat David<sup>i</sup> the king.<sup>9</sup>

<sup>1</sup> St. Chrysostom thinks that it was originally styled simply The Gospel. Probably it had no title but that with which it begins.

<sup>a</sup> Genealogy, table of descents.

<sup>b</sup> Descendant.

<sup>c</sup> The promises made to David that his son should rule all nations, were celebrated among the people, on which account the evangelist designates as his son, Christ, in whom they were fulfilled.

<sup>d</sup> To this patriarch God promised that all the nations of the earth should be blessed in his seed.

<sup>e</sup> The brethren of Judas are mentioned because they were all fathers of the nation. Other nations had sprung from sons of Abraham and Isaac.

<sup>f</sup> This birth was the fruit of incest; yet our Lord's descent is traced through it to show us, as St. Chrysostom remarks, that the crimes of our ancestors should not cause us shame, if we do not imitate them, and to intimate that Christ came to take away our guilt and shame.

<sup>g</sup> She is styled a harlot, but praised for her faith, which led her to receive and protect the explorers. Josue 2:1.

<sup>h</sup> David is styled "the king," because he was the head of the kingly race, and the type of Christ, who was to sit on his throne.

<sup>a</sup> Luke 3:31.

<sup>b</sup> Gen. 21:3.

<sup>c</sup> Gen. 25:26.

<sup>d</sup> Gen. 29:35.

<sup>e</sup> Gen. 38:29; 1 Chron. 2:4.

<sup>f</sup> Ruth 4:18; 1 Chron. 2:5.

<sup>g</sup> Numb. 7:12.

<sup>h</sup> Ruth 4:21.

<sup>i</sup> Ibid. 22; 1 Kings 16:1.

6. And David the king begat<sup>a</sup> Solomon<sup>1</sup> of her who was wife<sup>2</sup> of Uriah.<sup>3</sup>  
 7. And Solomon begat Roboam:<sup>b</sup> and Roboam begat Abiah:<sup>c</sup> and Abiah begat Asa.<sup>4</sup>  
 8. And Asa begat Josaphat: and Josaphat begat Joram: and Joram begat Oziah.<sup>4</sup>  
 9. And Oziah begat Joatham:<sup>e</sup> and Joatham begat Achaz:<sup>f</sup> and Achaz begat Ezekiah.<sup>5</sup>  
 10. And Ezekiah begat Manasses:<sup>h</sup> and Manasses begat Amon:<sup>i</sup> and Amon begat Josiah.<sup>k</sup>  
 11. And Josiah begat Jechoniah<sup>1</sup> and his brethren,<sup>5</sup> about the time of the removal to Babylon.<sup>6</sup>  
 12. And after the removal to Babylon,<sup>7</sup> Jechoniah<sup>8</sup> begat Salathiel:<sup>9</sup> and Salathiel<sup>10</sup> begat Zorobabel.<sup>11</sup>  
 13. And Zorobabel begat Abiud:<sup>12</sup> and Abiud begat Eliakim: and Eliakim begat Azor.  
 14. And Azor begat Sadoc: and Sadoc begat Achim: and Achim begat Eliud.  
 15. And Eliud begat Eleazar: and Eleazar begat Mathan: and Mathan begat Jacob.

<sup>1</sup> St. Luke traces our Lord's descent through Nathan, another son of David by the same woman. Probably the legal descent was had in view by Luke, and the natural descent was recorded by Matthew. In the absence of public records it is impossible to determine in what manner the two lists can be made to harmonize; but as no objection was thence taken in the beginning against the authority of either evangelist, or if taken, it was overruled, we must be convinced that the discrepancies are only apparent.

<sup>2</sup> Lit. "of her of Uriah."

<sup>3</sup> Bathsheba became the lawful wife of David after the death of her husband.

<sup>4</sup> Joram was father of Ochoziah, who was father of Joas, who was father of Amasiah, father of Oziah. Three descents are omitted in the list, the object of the writer being to trace the genealogy sufficiently to establish the fact, without entering into all the details. St. Jerome gives a special reason for the omission, namely, that Ochoziah, Joas, and Amasiah, were by Athalia, the wife of Joram, lineal descendants of Ahab, the impious king of Israel, and of his queen Jezebel, a heathen, and most wicked princess, which family had fallen under a formal malediction of God. 3 Kings 22: 54; 4 Kings 9: 8.

<sup>5</sup> All but one reigned, whilst the people were carried away into exile.

<sup>6</sup> The removal to Babylon began in the reign of Joakim, when Nabuchodonosor subdued Judea, and led many Jews into captivity. 4 Kings 23: 29, 31, 36; 24: 8, 12. Josiah was dead four or five years previously.

<sup>7</sup> While the captivity continued. It is referred to as a period from which the descents are counted.

<sup>8</sup> This is thought to be Josiah.

<sup>9</sup> It is conjectured by Calmet that a link of this chain has been dropped through the mistake of copyists.

<sup>10</sup> It is questionable whether Salathiel was son of Jechoniah, or only reputed such in law. St. Luke traces his origin to David through Nathan.

<sup>11</sup> Zorobabel son of Phadaia, brother of Salathiel, is mentioned 1 Chr. 3: 19. Some think that one individual bore two names; others that a different individual is spoken of.

<sup>12</sup> The descendants of Zorobabel given in Chronicles are different.

<sup>a</sup> 2 Kings 12: 24.

<sup>c</sup> Ibid. 14: 31.

<sup>e</sup> 2 Chr. 26: 23.

<sup>f</sup> Ibid. 28: 27.

<sup>h</sup> Ibid. 33: 20.

<sup>i</sup> Ibid. 36: 1, 2.

<sup>b</sup> 3 Kings 11: 43.

<sup>d</sup> Ibid. 15: 8.

<sup>f</sup> Ibid. 27: 9.

<sup>h</sup> Ibid. 32: 33.

<sup>k</sup> Ibid. 25.

<sup>1</sup> Ibid. 36: 1, 2. Patrizi, after Harduin, thinks that Jobanan is meant. 1 Chr. 3: 15.



16. And Jacob begat Joseph, the husband of Mary,<sup>1</sup> of whom<sup>2</sup> was born JESUS, who is called CHRIST.<sup>3</sup>

17. So all the descents are from Abraham to David fourteen descents: and from David to the removal to Babylon fourteen descents: and from the removal to Babylon to Christ fourteen descents.<sup>4</sup>

18. Now the generation<sup>5</sup> of the Christ<sup>6</sup> was thus: His mother Mary being espoused<sup>7</sup> to Joseph<sup>7</sup> before they came together,<sup>8</sup> she proved to be with child of the Holy Spirit.<sup>9</sup>

19. And Joseph, her husband, being just,<sup>10</sup> and not willing to expose<sup>10</sup> her, had a mind to put her away privately.<sup>11</sup>

20. But while he thought on these things, behold an angel of the Lord appeared to him in a dream,<sup>12</sup> saying: Joseph, son of David, fear not to take to thee Mary, thy wife, for that which is conceived in her, is of the Holy Spirit.<sup>13</sup>

21. And she will bring forth a Son: and thou shalt call<sup>14</sup> His name JESUS,<sup>15</sup> for He will save His people from their sins.<sup>4</sup>

<sup>1</sup> She was espoused to him, and truly his wife, although he did not exercise the rights of a husband. These espousals were necessary to shield her from censure, since the mystery could not be at once declared. "When you hear the term husband, do not think of the marriage relations; remember the custom of the Scriptures, which give the name of husband and wife to those who are espoused." St. Jerome.

<sup>2</sup> Her genealogy would seem necessary to establish the descent of our Lord from David; but it was not customary to trace female descents, and the fact of her espousals to Joseph enabled the evangelist to prove our Lord's descent through him. Although not, in reality, the father of Christ, he was legally reputed such, which was sufficient to trace descent.

<sup>3</sup> "Anointed;" "MESSIAH." This appellation was given Him as divinely appointed King of Israel, and spiritually replenished with gifts. He received no material unction.

<sup>4</sup> Only thirteen are enumerated; but the descent of Abraham, the stem, may be included.

<sup>5</sup> Only twelve are given. The missing descent may be supplied as Calmet suggests, and our Redeemer may be considered as the stem of a new race.

<sup>6</sup> The conception and birth.

<sup>7</sup> It was usual among the Hebrews to make espousals some time before marriage.

<sup>8</sup> "Before they lived under the same roof." Grotius. This does not necessarily imply subsequent intercourse.

<sup>9</sup> The supernatural character of the conception is, at once, positively declared. The Divine Spirit, who is God, with the Father and the Son, is its author. By a mysterious and ineffable operation, the Virgin conceived in the flesh Him, who is the Son of the Eternal God.

<sup>10</sup> St. Chrysostom well remarks, that just is here equivalent to virtuous, in every respect. St. Jerome says: "Joseph, knowing her chastity, and astonished at her condition, is silent, not knowing the mystery!"

<sup>11</sup> St. Chrysostom supposes that the Virgin was living under the roof of her spouse: but the text may be understood of the private dissolution of the engagement.

<sup>12</sup> The communication was such as to leave no doubt of its reality and Divine origin.

<sup>13</sup> It was wisely ordained that Joseph, after his anxious misgivings, should be informed by an angel of the miraculous conception, that his testimony might preclude all doubt or suspicion. St. Bernard says, "I more easily believe the husband who watched over the continency of the mother, and put it to the test, than I should believe the Virgin, defending herself by an appeal to her own conscience." *Hon. in Missus est.*

<sup>14</sup> The prerogative of a father to name the child, is granted to Joseph, as St. Chrysostom remarks; but he is divinely instructed what name he should give Him.

<sup>15</sup> *יֵשׁוּעַ* signifies salvation or Savior.

<sup>a</sup> G. P. "Jesus Christ."

<sup>c</sup> P. "To make her a public example."

<sup>b</sup> Luke 1: 27.

<sup>d</sup> Eccl. 46: 1; Luke 1: 31; Acts 4: 12.

22. Now all this was done to fulfil<sup>1</sup> that which was spoken by the Lord<sup>2</sup> through the prophet,\* saying:<sup>3</sup>

23. Behold the<sup>4</sup> virgin<sup>5</sup> will be with child, and bring forth a son, and they will call<sup>b</sup> his name EMMANUEL, which is interpreted<sup>6</sup> God with us.<sup>7</sup>

24. And Joseph rising from sleep did as the angel of the Lord commanded him, and took to him<sup>8</sup> his wife.<sup>9</sup>

25. And he knew her not till<sup>10</sup> she brought forth her first-born<sup>11</sup> son, and he called His name JESUS.

<sup>1</sup> St. Matthew, writing for Jews, is careful to show the fulfilment of prophecy. The event did not take place in order to fulfil the prediction; but the prediction, which implied the Divine foreknowledge of the fact, was thus accomplished. Modern interpreters, especially of the Rationalistic school, regard this phrase as merely indicating the coincidence of the event with the language of the ancient writer; but this cannot be affirmed universally, without undermining the authority of prophecy, as alleged by the inspired writers of the New Testament. The proof, however, does not rest on the mere phrase, but on the manifest intention of the sacred writer as gathered from the context.

<sup>2</sup> The Divine source is distinguished from the channel.

<sup>3</sup> The prediction here cited was uttered on occasion of the siege of Jerusalem, by the joint forces of the kings of Syria and Israel. Isalah being sent to Achaz, king of Judah, to assure him that the besieging armies should not prevail, directed the prince to ask from God a sign to that effect; but Achaz professed an unwillingness to tempt God, by demanding extraordinary manifestations. Then the prophet rebuking him, said that God Himself would give a sign in the birth of Emmanuel of a virgin. This prophecy pointed to an event already in substance predicted, which thus solemnly specified, served as a pledge of the continuance of the race of David, and of proximate deliverance from the danger now threatening the kingdom.

<sup>4</sup> Martin: *La Vierge*.

<sup>5</sup> It strictly means one who is concealed in the retirement of her father's house.

<sup>6</sup> The interpretation was given by the translator into Greek.

<sup>7</sup> In an imperfect sense, God might be said to be with His people when He protected them, and put their enemies to flight; but the presence among men of God incarnate of a virgin, was foreshadowed by that manifestation of His favor. The term is literally fulfilled in Christ.

<sup>8</sup> Joseph took Mary under his protection.

<sup>9</sup> Such she was truly by the solemn engagement by which she and Joseph mutually bound themselves. Marriage consists in the transfer made by man and woman reciprocally, of control over their bodies, and consequently subsists before its consummation. It is in the power of the parties, by mutual consent, to abstain from the use of the rights which they acquire. This agreement may precede or follow the matrimonial contract. "We must not," says St. Augustine, "suppose that Joseph was not the husband of Mary, because preserving her virginal integrity, and without intercourse with him, she brought forth Christ. By this example it is strongly intimated to such of the faithful as are in the marriage state, that marriage can subsist, and be styled such, even when continence is observed by mutual consent." *L. 2, de consensu Evangel. c. 1.*

<sup>10</sup> This is a scriptural form of speech, which, as Campbell acknowledges, does not necessarily imply that Joseph knew her afterwards. Thus we read, in Psalm 109: "The Lord said to my Lord, Sit Thou on my right hand until I make Thy enemies the footstool of Thy feet." "Will He not sit afterwards?" asks St. Ambrose. "As in pleading, a lawyer is content with urging what suffices for proving the case in hand, and cares not to press extraneous matter, so the evangelist, having undertaken to establish the mystery of the Incarnation in its integrity, did not think proper to pursue more fully what regarded the virginity of Mary, lest he should appear rather as the advocate of the virgin than the herald of the mystery. Since, however, he stated that Joseph was a just man, he gave us sufficiently to understand, that he would not dare violate the temple of the Holy Spirit, the womb in which the mystery was accomplished—the mother of the Lord." *In Luc. l. 2, n. 6.* A like remark is made by St. Chrysostom.

<sup>11</sup> This does not suppose that others were born afterwards. The law prescribed offerings to be made for first-born males forty days after their birth, when it could not be known whether other children would be born to the same parents. "From this passage some are led to indulge the most perverse suspicion, that Mary had other children, alleging that he who had no brother cannot be styled first-born; but it is customary in the Scriptures to call by this term him who is born first, although others should not follow." St. Jerome.

## CHAPTER II.

THE COMING OF THE MAGIANS TO CHRIST: THE MASSACRE OF THE INNOCENTS BY  
HEROD: THE FLIGHT TO EGYPT, AND THE RETURN THENCE.

1. WHEN therefore JESUS was born in Bethlehem of Juda,<sup>1</sup> in the days of king Herod,<sup>2</sup> behold Magians<sup>3</sup> came from eastern<sup>4</sup> parts to Jerusalem,

2. Saying: Where is He that is born king of the Jews? for we have seen His star<sup>5</sup> in the east, and we are come to worship Him.<sup>6</sup>

3. And king Herod hearing this, was troubled,<sup>7</sup> and all Jerusalem with him.<sup>8</sup>

4. And assembling together all the chief priests,<sup>9</sup> and the scribes of the people,<sup>10</sup> he inquired of them, where the Christ should be born.<sup>11</sup>

5. And they said to him: In Bethlehem of Juda: for so it is written by the prophet:

6. And thou Bethlehem,<sup>12</sup> land of Juda, art not<sup>13</sup> the least<sup>a</sup> among the princes<sup>b</sup> of Juda: for out of thee shall come forth a leader, who shall rule My people Israel.

<sup>1</sup> We know not what length of time elapsed after His birth before the arrival of the Magians.

<sup>2</sup> The birth of our Lord took place towards the close of the reign of Herod, surnamed the Great, an Idumean, who obtained the sovereignty of Judea from the Romans. As the Christian era dates from the year of Rome 754, and Herod died in November, 750, or certainly before the passover of 752, the calculation is erroneous. The birth of Christ took place four years previously, one or two years before the death of Herod.

<sup>3</sup> Magians possessed the science of the stars.

<sup>4</sup> Probably from Arabia Felix, which lay in an eastern direction. Some think they came from Persia. The evangelist did not deem it necessary to specify the place, as the public fact of their arrival was sufficient for his purpose.

<sup>5</sup> Some think that it was a comet, others a meteor. It is called *Mis*, because according to ancient tradition, it was to appear at His birth. We cannot say whether this popular belief took its origin from the prophecy of Balaam: "A star shall arise out of Jacob, and a sceptre shall spring up from Israel." Num. 24: 17. It may have been connected with the general persuasion then prevailing, that about that time there would arise in Judea, one who would rule over the world. Tacitus and Suetonius, although pagans, testify to the existence of this belief.

<sup>6</sup> This may mean to give Him homage as to a prince, or as a Divine Being. If we take into account the secret illustration of the Holy Spirit, we need not hesitate to believe that they were divinely enlightened to acknowledge and adore Him as the Savior and Lord of men. Why should they be eager to pay their court to an infant prince of a strange country? Would Herod—himself a king—profess the intention of going to pay civil homage to an infant prince?

<sup>7</sup> With jealous apprehension lest the sceptre should be wrested from himself and his family.

<sup>8</sup> The people were excited at the extraordinary announcement: their feelings were, however, different from those of Herod.

<sup>9</sup> Besides the actual high priest, others who had exercised the high priesthood, which was no longer enjoyed for life, and the heads of sacerdotal families or classes, were called to council. Much irregularity occurred with regard to the tenure of the priestly office in the latter years.

<sup>10</sup> Men who specially studied the sacred writings. They were probably priests or Levites.

<sup>11</sup> According to the prophets.

<sup>12</sup> Ephrata, its ancient name, is added in the text to distinguish it from another town of the same name, in the tribe of Zabulon. It was only six miles from Jerusalem.

<sup>13</sup> The sacred writers often quote the old Testament freely, giving the sense, without adhering strictly to the words. There is no negation in the prophet; but the sense is the same, since Bethlehem was in itself of no consideration; but when honored by the presence of our Lord, it became greater in dignity than the larger cities.

7. Then Herod privately calling the Magians, ascertained from them the time when the star appeared to them.

8. And sent them to Bethlehem, and said: Go, and diligently inquire after the child, and when ye have found Him, bring back word to me, that I also may go and worship Him.

9. When they had heard the king, they departed; and behold the star, which they had seen in the east, went before them, till it came and stood over the place where the child was.<sup>1</sup>

10. And seeing the star, they rejoiced with very great joy.

11. And having entered into the house, they found the child with Mary His mother, and fell down and worshipped Him,<sup>2</sup> and opening their treasures they offered Him gifts, gold,<sup>3a</sup> frankincense, and myrrh.<sup>b</sup>

12. And being warned of God<sup>c</sup> in a dream,<sup>4</sup> that they should not return to Herod, they went back another way into their own country.

13. And after they were departed, behold an angel of the Lord appeared in a dream to Joseph,<sup>5</sup> saying: Arise, and take the child and His mother,<sup>6</sup> and flee into Egypt,<sup>7</sup> and be there until I tell thee, for Herod is about to seek the child to destroy Him.

14. And he arose, and took the child and His mother by night, and withdrew into Egypt:

15. And was there until the death of Herod, that what was spoken by the Lord through the prophet<sup>d</sup> might be fulfilled: Out of Egypt have I called My Son.<sup>8</sup>

16. Then Herod perceiving that he was deceived by the Magians, was exceedingly angry; and sent and killed all the men-children that were in Bethlehem, and in all its borders,<sup>9</sup> from two years and under,<sup>10</sup> according to the time which he had ascertained from the Magians.<sup>11</sup>

<sup>1</sup> This must have been by supernatural manifestation.

<sup>2</sup> St. Irenaeus, St. Chrysostom, and the fathers generally believe that, under the illumination of the Holy Spirit, they gave Him divine honors.

<sup>3</sup> Gold was a tribute to royalty: frankincense, as the meet emblem of prayer, was burnt on the altars; myrrh was used in embalming the bodies of the dead. The fathers teach that these gifts shadowed forth His divinity and sufferings, as also His royalty. See Irenaeus l. 3, c. 11, Origen l. 1, contra Celsum. The priest Juvencus most happily combines in one verse the mysteries implied in the gifts: "They offer myrrh, gold, incense to Him, as man, king, and God." St. Jerome.

<sup>4</sup> It does not appear that they prayed for Divine direction, not having doubted of the sincerity of Herod.

<sup>5</sup> This took place immediately after the visit of the Magians.

<sup>6</sup> This language strongly marks their relation to Joseph.

<sup>7</sup> It was only a few days' journey to Alexandria, where the Jews were numerous, and had a synagogue.

<sup>8</sup> The direct and literal meaning is obviously the deliverance of the Israelites from the Egyptian captivity. As the evangelist was inspired in his use of the ancient testimonies, we cannot doubt that this spiritual meaning was originally designed by the Holy Spirit.

<sup>9</sup> Celsum, against whom Origen defended Christianity, treats this event as an admitted fact. *Contra Celsum*, l. 1, p. 58. St. Justin mentions it in his dialogue with Tryphon, the Jew. The silence of Josephus and Philo cannot outweigh the positive testimony of St. Matthew writing not long after the occurrence. Josephus testifies that Herod became daily more suspicious and cruel.

<sup>10</sup> G. may be used of a child just entering on its second year.

<sup>11</sup> He kept in view the time at which they had seen the star, but he did not limit himself to it. In order

<sup>a</sup> G. P. + "and."

<sup>b</sup> Pa. 71: 10.

<sup>c</sup> *Infra* v. 22.

<sup>d</sup> *Osae* 11: 1.

17. Then was fulfilled what was spoken through the prophet Jeremiah, when he saith:

18. A voice in Rama<sup>1</sup> was heard,<sup>a</sup> weeping and great mourning: Rachel bewailing her children,<sup>b</sup> and she would not be comforted, because they are not.<sup>2</sup>

19. But when Herod was dead, behold an angel of the Lord appeared in a dream to Joseph, in Egypt,

20. Saying: Arise, and take the child, and His mother, and go into the land of Israel: for they<sup>3</sup> who sought the life of the child, are dead.<sup>c</sup>

21. And he arose and took the child, and His mother, and came into the land of Israel.

22. But hearing that Archelaus reigned in Judea, in the room of Herod his father,<sup>4</sup> he was afraid to go thither:<sup>4</sup> and being warned in a dream retired into the country of Galilee.

23. And coming he dwelt in a city called Nazareth; that what was said by the prophets might be fulfilled: He shall be called a Nazarene.<sup>6</sup>

not to fail in his object, he extended his order much further. It cannot thence be inferred that much time had elapsed since the Magians first saw the star. St. Chrysostom thinks that it had appeared to them before the birth of our Lord, so as to leave them time for their journey. They probably reached Jerusalem soon after the purification, of which Matthew makes no mention. Joseph and Mary, after their visit to the temple, may have returned temporarily to Bethlehem, with the view soon to proceed to Nazareth. The arrival of the Magians in the meantime, and the warning given by the angel, led to a change of purpose, so that Joseph fled into Egypt.

<sup>1</sup> A city on the confines of Benjamin, not far from Bethlehem, bore this name. St. Jerome understood it of any high place.

<sup>2</sup> The prophet spoke of the captivity of the Israelites. Rachel, grandmother of Ephraim, is represented as mourning over her children, as they passed by her tomb into captivity. They exist no longer for her, because they go far away from the land of their fathers. The words are applied by the evangelist, under Divine Illustration, to the slaughtered innocents, over whom Rachel, whose tomb was in Bethlehem, seemed to mourn.

<sup>3</sup> The plural is often used for the singular in speaking of the will of one which is put in execution by many. Antipater, son of Herod, may have united with him in the cruel measure: but he was put to death by order of his father five days before Herod himself died.

<sup>4</sup> He was ethnarch, not king, Augustus having given him only half of his father's kingdom, which he afterwards took from him, having banished him to Gaul.

<sup>5</sup> This prince rivalled the cruelty of his father. By his orders several thousand Jews were cut to pieces in the temple, on the Paschal festival, on suspicion of seditious machinations. *Joseph Antig.* i. 17: 11. Although Joseph was assured by the angel that the original cause of fear was removed, he did not feel himself justified in encountering this new danger. The angel, in directing his return, left him to provide for his safety as prudence might suggest.

<sup>6</sup> A prophecy in these terms is nowhere found. St. Chrysostom thinks that some book which contained it has been lost. St. Jerome remarks, that Christ is called by Isaiah a flower, in Hebrew *Nasir*, of the root of Jesse. Several of the moderns explain it as an expression of contempt, Nazareth being a poor village. All the prophecies which mark the humiliations of Christ designate him a Nazarene,—that is, abject. It does not appear that He was there previous to His return from Egypt, although Joseph after the visit to the temple purposed to go there.

<sup>a</sup> G. P. + "lamentation." V. B. K. Z. versions.

<sup>b</sup> Jer. 31: 15.

<sup>c</sup> Exod. 4: 19.

## CHAPTER III.

## THE PREACHING OF JOHN: CHRIST IS BAPTIZED.

1. AND in those days<sup>1</sup> cometh John the Baptist<sup>2</sup> preaching in the desert of Judea,<sup>3</sup>

2. And saying:<sup>4</sup> Repent:<sup>4</sup> for the kingdom of heaven is at hand.<sup>5</sup>

3. For<sup>6</sup> this is he who was spoken of by Isaiah the prophet, saying: A voice of one crying in the desert,<sup>7</sup> prepare the way of the Lord, make straight His paths.<sup>8</sup>

4. And the same John had his raiment of camels' hair,<sup>9</sup> and a leathern girdle<sup>10</sup> about his loins; and his food<sup>11</sup> was locusts<sup>11</sup> and wild honey.<sup>12</sup>

5. Then went out to him Jerusalem and all Judea, and all the country<sup>13</sup> about Jordan:<sup>13</sup>

6. And were baptized<sup>14</sup> by him in the Jordan, confessing their sins.<sup>15</sup>

7. And seeing many of the Pharisees<sup>16</sup> and Sadducees<sup>17</sup> coming to his baptism, he said to them:<sup>18</sup> Brood of vipers,<sup>18</sup> who hath taught you<sup>19</sup> to flee from the wrath to come?<sup>20</sup>

<sup>1</sup> This does not necessarily connect the fact about to be related with what has preceded. It is a general reference to the time of the event.

<sup>2</sup> John was distinguished by this title because he baptized all who professed to be penitent. Various baptisms, or rites of purification, in the Mosaic law, were practised on prescribed occasions. Proselytes to the Jewish religion were also baptized, in virtue of an established usage, to signify their purification from the defilements of heathenism; but baptism was administered by John to the Jews generally in token of change of life.

<sup>3</sup> Places thinly inhabited, and uninclosed pasture grounds, or commons, were popularly styled deserts. John began his preaching in such places.

<sup>4</sup> "Repent" does not fully express the force of *μετανοεῖτε*, which implies sorrow of heart with corresponding works: but its simple form answers better than "do penance," which usage rather refers to external inflictions. This is a Latinism, which, however, is generally adopted. See Mark 1: 15.

<sup>5</sup> The reign of the Messiah was sometimes styled "the kingdom of heaven," as being heavenly in its origin, principles, and object; it was also called "the kingdom of God," who is its author and end. John proclaimed that it was very near.

<sup>6</sup> The evangelist now speaks.

<sup>7</sup> John is compared to a herald, running before a king, and shouting aloud to warn all of his approach. He proclaims Him absolutely Lord.

<sup>8</sup> Messengers went before kings in the East to have the roads put in order, that they might travel with safety and ease. Allusion is made to this custom.

<sup>9</sup> This was not unusual; but the garment of the Baptist was rough and uncombed.

<sup>10</sup> Others used girdles of silk, wool, or linen.

<sup>11</sup> The Asiatics were wont to eat locusts, when dried in smoke and salted.

<sup>12</sup> Bees' honey abounded near Jericho. A species of honey trickled from palm and fig trees.

<sup>13</sup> All the inhabitants of the city and country, especially of that portion which bordered on the Jordan, are said to have gone to John. It is an hyperbole for a very great number.

<sup>14</sup> Immersed; washed. They probably stood in deep water, and received an ablution of some kind at his hands. The Hellenistic use of the term embraced any kind of washing.

<sup>15</sup> It implies more than a general acknowledgment of their sinfulness, as Grotius well observes. They probably specified their chief sins.

<sup>16</sup> The Pharisees, whose name implies separation from the unholy, affected the greatest exactness in every religious observance. They were the leading sect among the Jews.

<sup>17</sup> Sadoc, their founder, lived about two hundred and sixty years before Christ.

<sup>18</sup> This vehement language was usual with the prophets. It is not to be imitated by those who have but an ordinary mission.

<sup>19</sup> The Baptist expresses his surprise that persons so hardened have been at all moved.

<sup>20</sup> Christ came to dispense blessings: but vengeance awaited those who refused His mercy.

<sup>a</sup> Mark 1: 4; Luke 3: 2.

<sup>b</sup> Lev. 11: 21.

<sup>c</sup> Mark 1: 5.

<sup>d</sup> Eccl. 24: 23, 30; Mark 7: 4; Luke 11: 33; Heb. 9: 10.

<sup>e</sup> Luke 3: 7.

8. Bring forth therefore fruit<sup>a</sup> worthy of penance.<sup>b</sup>

9. And do not think of saying within yourselves :<sup>c</sup> We have Abraham for our father. For I tell you that God is able of these stones to raise up children to Abraham.<sup>d</sup>

10. For now<sup>e</sup> the axe is laid to the root of the trees. Every tree, therefore, that doth not yield good fruit, shall be cut down and cast into the fire.<sup>f</sup>

11. I, indeed, baptize you in<sup>g</sup> water unto penance,<sup>h</sup> but He who is coming after me<sup>i</sup> is mightier than I,<sup>j</sup> whose shoes I am not worthy to carry :<sup>k</sup> He will baptize you in the Holy Spirit<sup>l</sup> and fire.<sup>m</sup>

12. Whose fan<sup>n</sup> is in His hand, and He will thoroughly cleanse His floor, and gather His wheat into the barn, but the chaff He will burn with unquenchable fire.<sup>o</sup>

13. Then cometh JESUS from Galilee to the Jordan,<sup>p</sup> unto John, to be baptized by him.

14. But John stayed Him, saying : I ought to be baptized by Thee,<sup>q</sup> and comest Thou to me?

15. And JESUS answered and said to him : Suffer it now, for so it becometh us to fulfil all justice.<sup>r</sup> Then he suffered Him.

16. And JESUS when He was baptized, came up forthwith out of the water : and lo ! the heavens were opened to Him ; and He saw<sup>s</sup> the Spirit of God<sup>t</sup> descending as a dove,<sup>u</sup> and coming upon Him.

<sup>a</sup> It means : "Do not say within yourselves." Rhemish : "Delite not to say."

<sup>b</sup> God could change stones into men—He can make men His children by faith, who before were hard as the stones of the torrent.

<sup>c</sup> Christ is represented under the image of a feller of trees with axe in hand, ready to cut down unfruitful trees to use them for firewood. So shall sinners be cut off, and cast into the infernal furnace.

<sup>d</sup> With a view to excite sorrow, which would prepare them for pardon. John proclaimed its necessity.

<sup>e</sup> Christ, our Lord, manifested Himself soon after John began to preach.

<sup>f</sup> Stronger, more powerful.

<sup>g</sup> It was the office of slaves to take charge of the sandals of their masters. John expresses his unworthiness to perform even this low act for Christ.

<sup>h</sup> The grace of the Holy Spirit, which is given in baptism, may be understood.

<sup>i</sup> Fire is used here to express the purifying power of baptism, to consume the dross of earthly attachments. It may refer to the day of Pentecost.

<sup>j</sup> It served to throw up into the air the wheat and the chaff, which the oxen had trodden out of the straw, for the purpose of separating them, and afterwards to cast the chaff into the fire.

<sup>k</sup> The fire in which the chaff was burnt up, was soon extinguished : the fire which the justice of Christ kindles is unquenchable.

<sup>l</sup> John acknowledged that he needed to be purified and sanctified by Christ.

<sup>m</sup> Everything that appertains to religious ceremonial and public edification. The baptism of John, although not of Divine institution, might be considered as sharing in the sanction given to his mission. "Justice," says St. Chrysostom, "is the fulfilment of all the commandments."

<sup>n</sup> Christ saw it : John likewise saw it, whose knowledge of Christ was thereby confirmed, since this was the token divinely given by which to recognize Him.

<sup>o</sup> The Holy Spirit appeared as a dove. St. Augustin does not think that a real dove descended. Ep. 102.

<sup>a</sup> "G. P. "fruits." V. eight MSS. versions, critics.

<sup>b</sup> This is plainly derived from *penitentia*, and properly expressive of the virtue, no less than of its fruits.

<sup>c</sup> G. P. - "also." V. four MSS. versions, fathers.

<sup>d</sup> Mark 1 : 8 ; Luke 3 : 16 ; John 1 : 26 ; Acts 1 : 5.

<sup>e</sup> Mark 1 : 9.

<sup>f</sup> P. "righteousness." *δικαιοσύνη*. Justice corresponds literally, but is not used by English classical writers in this sense, although they use "just" for holy, or righteous. The Catholic versions in various languages retain it.

<sup>g</sup> Luke 3 : 22 ; John 1 : 33.

17. And behold a voice from heaven,<sup>1</sup> saying: This is My beloved Son,<sup>2</sup> in<sup>3</sup> whom I am well pleased.

## CHAPTER IV.

CHRIST'S FAST OF FORTY DAYS. HE IS TEMPTED. HE BEGINS TO PREACH, TO CALL DISCIPLES, AND TO WORK MIRACLES.

1. THEN JESUS was led<sup>b</sup> by the Spirit<sup>4</sup> into the desert,<sup>5</sup> to be tempted<sup>6</sup> by the devil.

2. And when He had fasted forty days and forty nights,<sup>7</sup> afterwards He was hungry.<sup>8</sup>

3. And the tempter<sup>9</sup> came and said to Him: If Thou art the Son of God,<sup>10</sup> command<sup>11</sup> that these stones be made bread.<sup>12</sup>

4. But He answered and said: It is written:<sup>4</sup> Not by bread alone doth man live, but by every word<sup>13</sup> that proceedeth from the mouth of God.\*

<sup>1</sup> Thunder is called the voice of God. Articulate sounds were heard on this occasion.

<sup>2</sup> Every just man is a child of God; but Christ is the beloved, the only true Son.

<sup>3</sup> This is a Hebraism. It expresses the delight which the Father takes in His Son.

<sup>4</sup> The Holy Spirit. The article is employed.

<sup>5</sup> The prophets prepared themselves in solitude for their mission. Michaelis thinks that the desert in which is Mount Sinai was the place of His retreat. Moses entered into converse with God on the mountain. Elias journeyed forty days in the desert to Mount Horeb. Solitude is favorable to reflection and prayer: but our Lord needed it not.

<sup>6</sup> It is customary with the sacred writers to speak of the result, as of the end to which the act was directed. The Spirit impelled Christ into the desert, that He might leave us the example of communion with God in prayer: but occasion was thence furnished for temptation. Christ was subject to no internal temptation, because He was altogether free from sin. He suffered Himself to be tempted externally, and He underwent all kinds of severe trials from His enemies, for our example.

<sup>7</sup> Moses and Elias fasted in like manner, for the same length of time, the Divine power supporting them without food.

<sup>8</sup> Christ, as man, was subject to hunger, but He had entire control over His appetite. "Jesus hungered," says St. Augustine: "truly so, but because he so willed it." Tract. 89 in Joan. He was pleased to experience hunger, that the reality of His human nature might be manifest in this respect.

<sup>9</sup> The devil.

<sup>10</sup> The tempter may have suspected that Christ was the Son of God in a high and peculiar sense, without thinking, perhaps, of His divinity, which was "a mystery hidden from ages and generations." Col. 1: 26.

<sup>11</sup> "Say:" means here to order.

<sup>12</sup> The change of stones into bread would be a direct act of Almighty power. The tempter challenges Christ to supply, by such an act, the cravings of His appetite.

<sup>13</sup> The term rendered word, often means thing, matter, or substance, but here it implies decree; whatever God may ordain. The meaning is, that human life may be sustained by whatever means God pleases, as the Israelites were supported by manna in the desert. Thus Moses spoke to the ancient people: "He afflicted thee with want, and gave thee manna for food, which neither thou nor thy fathers knew; to show that not by bread alone doth man live, but by every word that proceedeth from the mouth of God."

<sup>a</sup> Luke 9: 35; 2 Pet. 8: 17.

<sup>c</sup> Mark 3: 11; Luke 4: 41.

<sup>b</sup> Mark 1: 12; Luke 4: 1.

<sup>d</sup> Luke 4: 4.

<sup>e</sup> Deut. 8: 3; Wisdom 16: 26.



5. Then<sup>1</sup> the devil took Him up<sup>2</sup> into the holy city, and set Him upon the pinnacle<sup>3</sup> of the temple,

6. And said to Him: If Thou art the Son of God, cast thyself down; for it is written: He hath given His angels charge over Thee, and in their hands they shall bear Thee up,<sup>4</sup> lest Thou dash Thy foot against a stone.<sup>a</sup>

7. JESUS said to him: It is written again: Thou shalt not tempt<sup>5</sup> the Lord thy God.<sup>b</sup>

8. Again<sup>6</sup> the devil took Him up into a very high mountain, and showed Him all the kingdoms of the world, and their glory:<sup>7</sup>

9. And said to Him: All these will I give Thee,<sup>8</sup> if Thou wilt fall down and worship me.<sup>9</sup>

10. Then JESUS saith to him: Begone, Satan,<sup>10</sup> for it is written: The Lord thy God shalt thou worship, and Him only shalt thou serve.<sup>c</sup>

11. Then the devil left Him; and behold, angels came and ministered to Him.<sup>11</sup>

12. And when JESUS heard that John was delivered up,<sup>12</sup> He retired<sup>d</sup> into Galilee:<sup>13</sup>

<sup>a</sup> This particle is used with great latitude. Some interpreters think that the temptations did not follow in close succession.

<sup>b</sup> This does not necessarily suppose that Satan carried Christ through the air. The terms may be understood of conducting Him to the summit of the temple, by the ordinary way. The tempter probably assumed a human form. St. Luke speaks of Satan having led Christ to a high mountain.

<sup>c</sup> This may be understood of a turret, or spire on the temple. There were iron spikes fixed all over the roof. Some take it to mean the top of a very high portico, built by Herod, from which few could venture to look down on the precipice beneath.

<sup>d</sup> The text regards any just man. It shows the protection which God vouchsafes to His servants, who walk in humble dependence on Him.

<sup>e</sup> Those who rashly depart from the order of Divine providence, and look for miraculous interposition to rescue them from dangers, into which they wantonly rush, are guilty of tempting God. They make trial of His power and goodness in circumstances in which they cannot reasonably hope for the display of these attributes.

<sup>f</sup> St. Luke, who presents the order of facts of our Lord's life, relates this temptation before the one just mentioned; but St. Matthew appears to have followed the order in which the temptations respectively occurred.

<sup>g</sup> The kingdoms could not be seen from any elevation, however great; but they might be pointed out, according to the direction wherein they lay, and their glory and power described.

<sup>h</sup> Satan promised what he could not perform; he was wont to impose on the credulity of those whom he addressed.

<sup>i</sup> The tempter may have here assumed a brilliant appearance, even as an angel of light, to win this homage.

<sup>j</sup> That is, enemy.

<sup>k</sup> This may be understood of affording Him food, or congratulating Him on His victories over the tempter. Our Lord, although not needing external aid or comfort, condescended to receive it from the ministry of angels, thereby to encourage us, by the assurance that our fidelity to God will be rewarded with an increase of grace and strength. "The angels appear," says St. Chrysostom, "that you may learn, that, when you have overcome the demon, they will receive you approvingly, and encompass you to protect you."

<sup>l</sup> He was imprisoned by Herod, Antipater or Antipas, tetrarch of Galilee, son of Herod the Great.

<sup>m</sup> The coast of Upper Galilee, whither Christ withdrew, was under the power of Philip, the tetrarch, brother of Herod.

<sup>a</sup> Ps. 90: 16.

<sup>c</sup> Deut. 5: 7, 9; 6: 13; 10: 20.

<sup>b</sup> Deut. 6: 16.

<sup>d</sup> Mark 1: 14; Luke 4: 14; John 4: 43.

13. And leaving the city of<sup>a</sup> Nazareth,<sup>1</sup> He came and dwelt in Capernaum on the sea-coast,<sup>2</sup> in the borders of Zabulon and Nephthalim:

14. That what was said through Isaiah the prophet, might be fulfilled:<sup>b</sup>

15. Land of Zabulon, and land of Nephthalim,<sup>3</sup> near the sea<sup>4</sup> beyond<sup>5</sup> the Jordan, Galilee of the Gentiles:<sup>6</sup>

16. The people which sat in darkness hath seen great light:<sup>7</sup> and to those who sat in the region of the<sup>c</sup> shade<sup>8</sup> of death, light is sprung up.

17. From that time Jesus began to preach, and to say: Repent,<sup>9</sup> for the kingdom of heaven is at hand.<sup>9</sup>

18. And Jesus, walking by<sup>e</sup> the sea of Galilee,<sup>10</sup> saw two brothers, Simon who is called Peter,<sup>11</sup> and Andrew his brother, casting a net into the sea (for they were fishers).

19. And he saith to them: Come after Me, and I will make you fishers of men.<sup>12</sup>

20. And straightway they left their nets, and followed Him.<sup>13</sup>

21. And going on from thence, He saw other two brothers, James the son of Zebedee, and John his brother, in the boat with Zebedee their father, mending their nets: and He called them.

22. And forthwith they left the nets<sup>f</sup> and their father,<sup>14</sup> and followed Him.

<sup>1</sup> Luke relates His preaching in the synagogues of Galilee and Nazareth.

<sup>2</sup> The borders of the lake.

<sup>3</sup> The prophet directly refers to the calamities which fell on the tribes of Zabulon and Nephthali in the days of Tiglath-Phalassar, and to the relief afforded them by the defeat of Sennacherib. The text says that the land of Zabulon and the land of Nephthali was lightly touched. The termination of Nephthelim is Syro-Chaldaic.

<sup>4</sup> The tract along the bank of the lake of Tiberias, to the west of Jordan.

<sup>5</sup> By the Jordan. The preposition is often used for the nearer side.

<sup>6</sup> Galilee of the Gentiles, which was also called Upper Galilee, took its name probably from its vicinity to the Phenicians, Syrians, and Arabs. Lower Galilee was about Tiberias, and the land of Genesareth.

<sup>7</sup> The deliverance of the people from servitude and oppression, when Sennacherib was defeated, was a faint image of the blessings to be conferred by our Divine Deliverer. Christ is the true light.

<sup>8</sup> Where darkness entirely prevails. Ignorance and sin cover the mind with utter darkness.

<sup>9</sup> This was the language of John, as well as of our Divine Redeemer. Men were called on to repent, abandon sin, and enter on a new course, because the great mystery of Divine mercy was soon to be manifested in all its fulness.

<sup>10</sup> It is also called the sea of Tiberias, and lake of Genesareth.

<sup>11</sup> He was called Kephas, that is Peter, when the evangelist wrote, since Christ had given him this appellation.

<sup>12</sup> "Illiterate fishers are sent to preach, lest the faith of believers should be thought to rest, not on the power of God, but on human eloquence and learning." St. Jerome.

<sup>13</sup> They had known Christ previously. Andrew, with another, directed by the Baptist, had followed Him, and remained with Him a day; then assured Simon that He was the Messiah, and presented him to Christ. They had also witnessed a miraculous draught of fishes. It is not to be wondered that they afterwards promptly obeyed this call, which, as St. Chrysostom remarks, was the second.

<sup>14</sup> This circumstance is justly pointed out, to show that the most lawful affections must yield to the call of Christ. He who is divinely called to labor for the salvation of souls, must not suffer himself to be delayed or hindered, by kindred or friends.

<sup>a</sup> P. G. *opp.*

<sup>d</sup> Mark 1: 15.

<sup>b</sup> Isaiah 9: 1.

<sup>e</sup> Ibid. 16; Luke 5: 2.

<sup>c</sup> G. P. "and."

<sup>f</sup> G. P. "the ship." V. from v. 20.

23. And JESUS went about all Galilee, teaching in their synagogues,<sup>1</sup> and preaching the gospel of the kingdom:<sup>2</sup> and healing all manner of sickness and every kind of infirmity<sup>3</sup> among the people.

24. And His fame<sup>4</sup> went forth into all Syria, and they brought to Him all the sick, those taken with<sup>5</sup> divers diseases and torments,<sup>6</sup> and such as were possessed with devils,<sup>7</sup> and lunatics, and those that had the palsy; and He cured them.

25. And great crowds<sup>8</sup> followed Him<sup>9</sup> from Galilee,<sup>9</sup> and Decapolis,<sup>9</sup> and Jerusalem, and Judea,<sup>10</sup> and from beyond Jordan.<sup>11</sup>

## CHAPTER V.

### CHRIST'S SERMON ON THE MOUNT. THE EIGHT BEATITUDES.

1. AND [JESUS] seeing the crowds, went up on to the mountain,<sup>1</sup> and when He had seated Himself<sup>2</sup> His disciples<sup>3</sup> came to Him.

2. And He opened His mouth,<sup>4</sup> and taught them, saying:

3. Blessed<sup>5</sup> are the poor<sup>6</sup> in spirit:<sup>6</sup> for theirs is the kingdom of heaven.

4. Blessed are the meek:<sup>7</sup> for they shall possess<sup>8</sup> the land.<sup>7</sup>

<sup>1</sup> These were places of assembly for instruction and prayer.

<sup>2</sup> Proclaiming the good tidings, that the reign of the Messiah was at hand.

<sup>3</sup> It is not easy to determine the distinction between the original terms.

<sup>4</sup> The report of His wonderful works.

<sup>5</sup> Were held fast, or bound. Disease is considered as a bond or chain holding fast its victim.

<sup>6</sup> Tormenting or painful diseases.

<sup>7</sup> Great speculations are indulged in by modern interpreters as to those who are styled demoniacs in the New Testament. Epileptics and lunatics in some cases were considered to be under demoniacal influence; but they were not always viewed in this light. Here lunatics are manifestly distinguished from demoniacs. The symptoms which marked the working of the demon are particularly mentioned in several instances. This was not a mere popular persuasion tolerated by our Redeemer, since in most express terms He recognized the operations of the evil spirit, whom He rebuked and restrained.

<sup>8</sup> Galilee embraced tracts of land on each side of the Jordan.

<sup>9</sup> Ten small cities to the east of the Jordan, near the sea of Tiberias.

<sup>10</sup> The south of Palestine, between Samaria and Idumea, was called Judea.

<sup>11</sup> The country east of the Jordan between Decapolis and the Dead Sea is thus designated.

<sup>1</sup> St. Luke says that Christ came down from a mountain on which He had passed the night in prayer, and that He stood in the midst of the multitudes in an open plain. Patristic thinks that it was on a different occasion. <sup>2</sup> The sitting posture becomes a superior in the act of authoritative instruction.

<sup>3</sup> The twelve apostles whom Christ chose, as St. Luke informs us, after He had passed the night in prayer on the mountain. Others also came forward to hear His teaching.

<sup>4</sup> Similar phrases are found in the classics.

<sup>5</sup> "Happy."

<sup>6</sup> Such as resign themselves to poverty, and are poor in the disposition of their mind, as well as in their physical condition, are happy: for eternal riches await them. The lowly of mind may also be understood, as St. Chrysostom observes: "Who are the poor in spirit? The humble and contrite of heart."

<sup>7</sup> Those who are mild and inoffensive, who bear injuries patiently, will outlive the fierce and revengeful, and secure by their patience what others forfeit by their attempts to take vengeance. "Since the meek man

a P. "Great multitudes of people." V. turba.

b Mark 3: 7; Luke 6: 17.

c Luke 6: 20.

d Ps. 36: 11.

e G. P. "Inherit."

5. Blessed are they who mourn:<sup>8</sup> for they shall be comforted.<sup>9</sup>
6. Blessed are they who hunger and thirst after justice:<sup>9</sup> for they shall be filled.
7. Blessed are the merciful:<sup>10</sup> for they shall obtain mercy.
8. Blessed are the clean of heart:<sup>11</sup> for they shall see God.
9. Blessed are the peace-makers:<sup>12</sup> for they shall be called children of God.
10. Blessed are they who suffer<sup>8</sup> persecution<sup>13</sup> for justice' sake:<sup>14</sup> for theirs is the kingdom of heaven.
11. Blessed are ye, when men shall revile you, and persecute you, and speak all that is evil against you, untruly, for My sake;
12. Be glad and rejoice, for your reward is great in heaven: for so they persecuted the prophets who were before you.<sup>15</sup>
13. Ye are the salt of the earth.<sup>16</sup> But if the salt lose its savor, wherewith shall it be salted? It is good for nothing any more<sup>17</sup> but to be cast out, and to be trodden under foot by men.<sup>1</sup>
14. Ye are the light of the world.<sup>18</sup> A city seated on a mountain cannot be hid;<sup>19</sup>

might be afraid lest he lose all his property by his forbearance, Christ promises the contrary, saying that he who is neither bold nor boastful will retain securely what belongs to him, whilst the fierce man may often forfeit his patrimony, and lose his soul." Chrysostom. A better land—heaven itself—is reserved for the meek. St. Jerome explains the text of this land of the living.

<sup>8</sup> Those who mourn for sin shall be consoled with the assurance of pardon. All the afflicted, who submit to the order of Divine Providence, may look confidently for relief and consolation.

<sup>9</sup> Hunger and thirst are figurative expressions of intense desire. Those who ardently seek justice, that is, grace, virtue, and salvation, will receive it abundantly. The endurance of hunger and thirst on account of a just cause will also be rewarded.

<sup>10</sup> Those who pity and relieve the unfortunate shall be pitied and relieved themselves. God will show mercy to them, as they show mercy to others.

<sup>11</sup> The pure, who watch over and control their affections and inclinations, shall see God in His glory—they shall be the companions of His angels, whom they resemble in the purity of their love.

<sup>12</sup> The pacific, namely, such as study to keep peace with all mankind, and who are ready to make peace with those who have offended and injured them—who likewise study to reconcile persons at variance, shall be styled children of God, since they imitate Him, who is the God of peace and not of dissension.

<sup>13</sup> It may be understood of unjust sufferings of every kind, even with legal sanctions; but it generally denotes lawless aggression and persecution.

<sup>14</sup> They, who suffer for the faith and worship of God, or for the exercise of any Christian virtue, are embraced in this beatitude. The mere endurance of sufferings does not entitle any one to the crown. It is not the punishment, but the cause for which it is endured, that gives a title to the honors of martyrdom. St. Augustin in Ps. 34. If sedition, or other crime, provoke the severity of the law, the culprit cannot be styled blessed, although by repentance and resignation he may change the punishment itself into a means of salvation. "Many suffer persecution for their sins, and are not just." St. Jerome.

<sup>15</sup> The fact of the persecution of the ancient prophets is mentioned, to encourage the disciples when persecuted, that they may cherish the hope, by which the prophets were supported.

<sup>16</sup> Salt of the earth means marl or other fertilizing substance. Herbage, leaves of trees, and other decayed matter, were used in Palestine to enrich the soil. Certain saline properties are found in them without which they could be of no service whatever. Salt itself in due proportion is regarded as a fertilizer, but under exposure to the sun or atmosphere, it loses its savor and fertilizing quality.

<sup>17</sup> The disciples and ministers of Christ who have lost the savor of piety, are hurtful to religion.

<sup>18</sup> Christ, who is truly the light of the world, declares His apostles and disciples to be such, because they are to proclaim His doctrine, and practise His precepts.

<sup>19</sup> The Church, like a city seated on a mountain, is at all times conspicuous.

<sup>1</sup> Isaiah 60: 2.

<sup>2</sup> Ps. 23: 1.

<sup>3</sup> G. P. Invert, v. 4, 5. MSS. vary.

<sup>4</sup> 1 Pet. 2: 20; 3: 14; 4: 14.

<sup>5</sup> Mark 9: 49; Luke 14: 34.

15. Neither do men light a lamp, and put it under the bushel,<sup>20</sup> but upon a stand, that it may give light to all who are in the house.<sup>1</sup>

16. So let your light shine before men,<sup>21</sup> that they may see your good works, and glorify your Father who is in heaven.<sup>2</sup>

17. Think not that I am come to destroy the law,<sup>22</sup> or the prophets. I am not come to destroy, but to fulfil.<sup>23</sup>

18. For truly<sup>24</sup> I say to you,<sup>1</sup> till heaven and earth pass away,<sup>25</sup> one jot or one tittle<sup>26</sup> shall not pass from the law, till all be fulfilled.<sup>26</sup>

19. He therefore who shall break one of these least commandments,<sup>27</sup> and shall so teach men,<sup>28</sup> shall be called the least<sup>29</sup> in the kingdom of heaven:<sup>30</sup> but he who shall do and teach them,<sup>31</sup> he<sup>32</sup> shall be called great<sup>33</sup> in the kingdom of heaven.

20. For I tell you, that unless your justice<sup>34</sup> abound more than that of the Scribes and Pharisees,<sup>34</sup> ye shall not enter into the kingdom of heaven.

21. Ye have heard that it was said to those of old:<sup>35</sup> Thou shalt not kill: and whoever shall kill,<sup>36</sup> shall be in danger of the judgment.<sup>35</sup>

22. But I say to you, that whoever is angry<sup>36</sup> with his brother,<sup>37</sup> shall be in danger of the judgment.<sup>37</sup> And whoever shall say to his brother,

<sup>20</sup> Things which it was desirable to conceal, were sometimes placed under a bushel: but it would be absurd to hide a light in this way. <sup>21</sup> Christ will have us to shine by virtuous example.

<sup>22</sup> To make it void, to deny its authority.

<sup>23</sup> Christ came to give the moral law its full development and perfection. He fulfilled the types and figures of the ceremonial law, which together with the judicial law, He abrogated. Both were given to the Israelites especially, and did not, even from the beginning, bind any other nation.

<sup>24</sup> Amen is a Hebrew word equivalent to "truly:" it implies a strong asseveration.

<sup>25</sup> This is a proverbial phrase to signify all future time.

<sup>26</sup> Nothing of the law has passed away without its fulfilment in Christ and the Church. The minutest particulars have had their accomplishment.

<sup>27</sup> Some commandments are called least, comparatively with others of high importance, or in the judgment of men, who sometimes look on them as trivial.

<sup>28</sup> To teach men to disregard the Divine commandments, is far worse than to violate them. Personal frailty and the force of temptation may be pleaded for the sinner, who yields to his passion: but what extenuation can be offered for the man, who wantonly encourages others to transgress?

<sup>29</sup> This implies that he shall not find admittance there.

<sup>30</sup> The Church is often so called: but it here means the state of beatitude.

<sup>31</sup> The practice of virtue should precede the exercise of the office of teacher. No one is fit to teach others who has not observed the commandments.

<sup>32</sup> This is emphatic.

<sup>33</sup> "Shall be great," or rather "greatest," to correspond with least.

<sup>34</sup> The doctors of the law and the Pharisees professed strict adherence to all the legal observances, and to many traditional usages; but they were wanting in a spirit of true piety. Their acts were tainted with pride, vanity, and self-confidence. In order to gain heaven, we must practise supernatural virtue, from pure motives.

<sup>35</sup> Shall be liable to judicial process. Murder was punishable with death.

<sup>36</sup> This is understood of unjust and inordinate anger, since just displeasure and indignation at the misconduct of others is not sinful, provided it be moderated by reason.

<sup>37</sup> Our Lord does not subject anger to the punishment of murder, but He teaches that the internal act of anger, or hatred, although not followed by the perpetration of murder, may be grievously sinful. Its cognizance belongs to no human tribunal, but to the Searcher of the heart. From the existence of various

<sup>1</sup> Mark 4: 21; Luke 8: 16; 11: 33.

<sup>2</sup> 1 Pet. 2: 12.

<sup>3</sup> Luke 16: 17.

<sup>26</sup> The smallest Hebrew letter or point.

<sup>25</sup> James 2: 21; Luke 11: 39.

<sup>35</sup> P. here, as also *infra* v. 27, 33, "by them of old time." V. critics.

<sup>36</sup> Exod. 20: 13; Deut. 5: 17.

<sup>37</sup> P. "without a cause." St. Jerome thought that this was added by copyists. V. B. versions.

Raca,<sup>38</sup> shall be in danger of the council.<sup>39</sup> And whoever shall say, Thou fool,<sup>40</sup> shall be in danger of hell fire.<sup>41</sup>

23. If therefore thou bring thy gift<sup>42</sup> to the altar, and there rememberest that thy brother hath anything against thee;<sup>43</sup>

24. Leave there thy gift before the altar,<sup>44</sup> and go first and be reconciled to thy brother:<sup>45</sup> and then come and offer thy gift.

25. Agree with thine adversary<sup>46</sup> betimes whilst thou art in the way<sup>47</sup> with him;<sup>48</sup> lest the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.<sup>49</sup>

26. Truly<sup>50</sup> I say to thee, thou shalt not go out thence till thou shalt have paid the last farthing.<sup>51</sup>

27. Ye have heard that it was said to those of old: Thou shalt not commit adultery.<sup>52</sup>

28. But I say to you, that whoever looketh on a woman to lust after her,<sup>53</sup> hath committed adultery<sup>54</sup> with her already in his heart.

tribunals and punishments among the Jews, He takes occasion to show the degree of guilt which may be attached to dispositions or expressions, which were deemed of no account. The tribunal called "the judgment" was an inferior court, which consisted of twenty-three judges, who took cognizance of minor offences.

<sup>38</sup> "Worthless fellow." A word of contempt may be grievously criminal before God.

<sup>39</sup> The Sanhedrim or high council consisted of seventy-two judges. By reference to this tribunal, Christ insinuates that contumely is ordinarily more grievous than anger, of which no manifestation has been given.

<sup>40</sup> This term implied most grievous contumely. The insult must be estimated by the force generally given to the term, and by the circumstances and manner in which it is employed.

<sup>41</sup> Gehenna (or valley of Hinnom), which is the term used in the text, was the name of a valley into which the bodies of culprits were cast, to be burnt. It was formerly devoted to the worship of Moloch. The text implies that a high degree of contumely deserved the most severe punishment. Frequent reference is made to Gehenna throughout the New Testament, wherein it is taken as the image of future punishment; and rendered "hell fire."

<sup>42</sup> Any offering distinct from sacrifice made to propitiate the Deity, was called a gift. It was brought forward to the altar by the giver, but the oblation was made by the priest.

<sup>43</sup> Any just cause of complaint. The wanton enmity of others cannot preclude us from participating in holy things.

<sup>44</sup> This implies that the offering be delayed until reconciliation shall have been sought.

<sup>45</sup> The person who has offended, or injured a neighbor, must seek to be reconciled, by asking pardon, and repairing the injury as far as possible. If pardon be refused after every reasonable atonement, he is not to be denied religious privileges, on account of the unforgiving disposition of another.

<sup>46</sup> An antagonist in a lawsuit—an adverse claimant—a creditor.

<sup>47</sup> It was the interest of the debtor to make a compromise with his creditor whilst on the way to court, before they appeared in presence of the judge.

<sup>48</sup> The payment of debts was enforced by imprisonment.

<sup>49</sup> The rigor of the laws against debtors was formerly extreme. There was no hope of regaining liberty unless the claims of creditors were fully satisfied. From the conduct which prudence suggests to a debtor, Christ takes occasion to insinuate, that we should be reconciled with those whom we have offended or injured, lest God exercise on us, to the full extent, the rights of His justice.

<sup>50</sup> St. Jerome: "If he look on her to lust after her, preparing to commit the crime, he is justly said to have committed adultery in his heart."

<sup>51</sup> Not only the actual desire, but also complacency in the contemplation of a sinful act, or deliberate exposure of oneself to its danger, is criminal.

<sup>52</sup> Luke 12: 66.

<sup>53</sup> V. "Amen." Rhemes. Although the Hebrew term, used by our Lord, was retained by the Greek interpreter, and by V., I venture to adopt an English term, which is less solemn, but more intelligible to common readers.

<sup>54</sup> Exod. 20: 14; *Intra* 18: 9; Mark 9: 48.

29. And if thy right eye<sup>42</sup> scandalize<sup>43</sup> thee, pluck it out,<sup>44</sup> and cast it from thee: for it is better for thee that one of thy members should perish, than that thy whole body be cast into hell.<sup>45</sup>

30. And if thy right hand<sup>46</sup> scandalize thee, cut it off and cast it from thee: for it is better for thee that one of thy members should perish, than that thy whole body go<sup>v</sup> into hell.

31. It was said also: Whoever shall put away his wife, let him give her a bill of divorce.<sup>w</sup>

32. But I say to you, that whoever putteth away his wife,<sup>x</sup> unless for the cause of fornication,<sup>47</sup> causeth her to commit adultery:<sup>48</sup> and he who marrieth her that is put away, committeth adultery.<sup>49</sup>

33. Again ye have heard that it was said to those of old: Thou shalt not forswear thyself,<sup>y</sup> but thou shalt perform thine oaths<sup>50</sup> to the Lord.

34. But I say to you not to swear at all,<sup>51</sup> neither by heaven,<sup>52</sup> for it is the throne of God:<sup>53</sup>

<sup>42</sup> St. Chrysostom observes: "If Christ meant to speak about the members of the body, He would not have made mention of one eye only, or of one hand, but of both: for it is manifest that he, who suffers scandal from the right, will also suffer it from the left. Why then did He mention the right eye, and afterward the hand? That you may understand that He does not speak of the members of the body, but of those who are intimately connected with us. If you love any one, He says, to such a degree as to consider him like your right eye, if you think that he is useful to you as your right hand, and he injure your soul, cut him off."

<sup>43</sup> G. means to put a stumbling-block in the way so as to cause persons to trip or fall. Its metaphorical meaning here is to occasion spiritual ruin, since it is used in connection with lascivious gazing.

<sup>44</sup> This is not to be understood literally. It is a command to remove the occasion of sin, even should it be dear to us as the right eye. See Tertullian, *Apolog.* 46.

<sup>45</sup> It is doubtless better to lose an eye than to incur damnation: but the application of the figure is, that it is better to forfeit what is dearest and most valued, than to lose our soul.

<sup>46</sup> The right hand is taken for what is especially useful and necessary. Every worldly advantage must be sacrificed rather than expose oneself to sin.

<sup>47</sup> That is, unless on account of adultery. If the wife be guilty of this crime, the husband may put her away forever. This, however, should be done with the sanction of authority, that order may be observed, and rash dismissals avoided. The conjugal rights of both parties being equal, the wife may withdraw in like manner from the society of a husband guilty of adultery. There are several causes of temporary separation, such as maltreatment, dissipation, &c.: but Christ speaks of perpetual dismissal. He does not, however, even in this case, sanction absolute divorce, or allow the annulling of the marriage tie, since he has elsewhere forbidden man to sever the divine bonds: "What God hath joined together, let no man put asunder."

<sup>48</sup> By exposing her wantonly to the danger of this crime. He is not responsible for her misconduct, when she has given occasion to her dismissal.

<sup>49</sup> It is criminal to marry the adulteress, because she is still the wife of another, although she has forfeited her claims to his protection. It is likewise sinful to marry an innocent woman, who has been wantonly turned off by a cruel husband, since she is still entitled to her marriage rights. "Whilst her husband liveth, she shall be called an adulteress, if she be with another man." Rom. 7: 3. The injustice which she suffers, does not warrant the breach of her marriage vows.

<sup>50</sup> What thou hast promised on oath.

<sup>51</sup> This must be understood ordinarily, and without just necessity. St. Paul, in several places, calls on God as witness of the truth of what he affirms, which is essentially an oath. When a weighty cause exists for swearing, it is a homage rendered to Divine Truth.

<sup>52</sup> Some did not scruple to use indirect forms of swearing. Our Lord shows that they include an appeal to God Himself.

<sup>53</sup> Where God manifests His glory.

<sup>u</sup> "Es para ti una ocasion de pecar." El. N. T. Amat.

<sup>w</sup> Deut. 24: 1; *Jefra* 19: 7.

<sup>v</sup> G. P. "be cast." V. B. D. versions, critics.

<sup>x</sup> Mark 10: 11; Luke 16: 18; 1 Cor. 7: 10.

<sup>y</sup> Exod. 20: 7; Lev. 19: 12; Deut. 5: 11.

35. Nor by the earth, for it is His footstool:<sup>64</sup> nor by Jerusalem, for it is the city of the great King:<sup>65</sup>

36. Neither shalt thou swear by thy head,<sup>66</sup> because thou canst not make one hair white or black.

37. But let your speech be yea, yea: nay, nay:<sup>67</sup> for that which is over<sup>a</sup> these is from the evil one.<sup>68</sup>

38. Ye have heard that it was said:<sup>69</sup> An eye for an eye, and a tooth for a tooth.<sup>69</sup>

39. But I say to you, not to resist evil:<sup>70</sup> but if one strike thee on thy right cheek, turn to him<sup>71</sup> the other also.<sup>bb</sup>

40. And if a man will sue thee<sup>cc</sup> at law,<sup>72</sup> and take away thy coat, let him have thy cloak also.<sup>73</sup>

41. And whoever will force thee one mile, go with him other two.<sup>74</sup>

42. Give to him who asketh<sup>dd</sup> of thee,<sup>75</sup> and from him who would borrow of thee, turn not away.<sup>76</sup>

43. Ye have heard that it was said: Thou shalt love<sup>ee</sup> thy neighbor,<sup>77</sup> and hate thine enemy.<sup>78</sup>

<sup>64</sup> The Divine attributes are displayed on earth in a less striking manner.

<sup>65</sup> The place which God chose for His worship.

<sup>66</sup> It was common among the Greeks and Romans to swear by the head.

<sup>67</sup> We are instructed to confine ourselves to affirming or denying, without appealing to God, in our ordinary conversations. It is not meant that we should use the precise words here mentioned.

<sup>68</sup> All swearing is ordinarily from an evil source, from passion, or the impulse of our spiritual enemy.

<sup>69</sup> This was one of the laws of the criminal code given by Moses to the Jews.

<sup>70</sup> Or "the evil one;" him who inflicts injury. We are not deprived of the natural right of self-defence: but we are counselled to bear injuries with patience. The text principally regards the disposition of heart.

<sup>71</sup> The literal fulfilment of this injunction is not required, since we do not find that even St. Paul, when struck on the mouth by order of the high priest, Ananias, invited further aggression. Acts 22:3. Our disposition of heart should, however, be such as to make us ready to suffer greater injuries than those which have already been inflicted.

<sup>72</sup> By legal process.

<sup>73</sup> We are not forbidden to protect ourselves by legal means against injustice: but we are counselled to yield even more than our adversary claims. Such is the disposition of the perfect: yet the order of society commonly requires that justice be strictly maintained, especially where the interests of others may be affected by acquiescence.

<sup>74</sup> The couriers formerly employed in the East to transmit intelligence, sometimes forced private individuals to lend their vehicles, and to attend them on their journey. Our Lord recommends cheerful submission to this grievance, and a readiness to bear greater annoyances.

<sup>75</sup> This general injunction excludes invidious distinctions; but does not imply indiscriminate almsgiving, which would serve to encourage indolence and vice. Prudence is to be observed in the distribution of alms, which, however, are to be dispensed to the needy, without regard to difference of country, or religion, or to past demerits.

<sup>76</sup> A loan to the distressed, who may afterwards have means of repaying it, is often equivalent to alms. We are not, however, strictly obliged to lend, unless where the distress is great, and the loan moderate, such as can easily be spared. St. Chrysostom observes, that to borrow does not here mean to take money on interest, but to get the use of it on condition of repaying it.

<sup>77</sup> The term is used to denote a fellow-man, whoever he may be.

<sup>78</sup> The hatred of enemies was not sanctioned by the law; but many Jews conceived that they were bound to love their brethren only, and not the Gentiles, whom they viewed with horror. National antipathies are often indulged without remorse.

<sup>a</sup> James 5:12.

<sup>cc</sup> 1 Cor. 6:7.

<sup>aa</sup> Exod. 21:24; Lev. 24:20; Dent. 19:21.

<sup>dd</sup> Dent. 15:8.

<sup>bb</sup> Luke 6:29.

<sup>ee</sup> Lev. 19:18.



44. But I say to you: Love your enemies,<sup>ff</sup> do good to those who hate you:<sup>ss</sup> and pray<sup>hh</sup> for those who persecute<sup>79</sup> and calumniate<sup>80</sup> you:<sup>ll</sup>

45. That ye may be<sup>81</sup> the children of your Father who is in heaven, who maketh His sun to rise upon the good and the bad, and raineth upon the just and the unjust.<sup>82</sup>

46. For if ye love those who love you, what reward shall ye have? do not even the tax gatherers the same?<sup>83</sup>

47. And if ye salute your brethren only,<sup>84</sup> what do ye more? do not also the heathen<sup>kk</sup> so?

48. Be ye therefore perfect, as also your Heavenly<sup>ll</sup> Father is perfect.<sup>85</sup>

## CHAPTER VI.

### THE CONTINUATION OF THE SERMON ON THE MOUNT.

1. TAKE heed that ye do not your justice<sup>a</sup> before men to be seen by them:<sup>1</sup> otherwise ye [shall] have<sup>b</sup> no reward from your Father who is in heaven.<sup>2</sup>

2. Therefore when thou doest an alms-deed, sound not a trumpet

<sup>a</sup> Legal prosecution, or lawless persecution, may be understood. "We must be convinced that Christ does not command what is impossible, but what is perfect, what David practised towards Saul and Absalom. The martyr Stephen likewise prayed for those who stoned him." St. Jerome.

<sup>b</sup> False accusation, or violent outrages may be meant.

<sup>1</sup> That you may prove yourselves such, and be acknowledged by Him.

<sup>2</sup> Divine goodness is exercised in this life towards all. The general blessings of Providence are common to all mankind.

<sup>3</sup> Publicans were the collectors of taxes, or other impost. Their office was odious, and their character bad; yet they were not wanting in acts of kindness and courtesy towards their friends.

<sup>4</sup> Courtesy must not be confined to those who are carnally allied to us: it is due to all, to be practised as circumstances may demand.

<sup>5</sup> Divine perfection is proposed to stimulate us to exertion. Our virtue is always imperfect. The saints are called perfect comparatively with their weaker brethren.

<sup>6</sup> We are not cautioned absolutely against doing our good works before men; but on the contrary, we are exhorted to let our light shine before them, that they may see our good works. These should neither be displayed, nor altogether concealed; since we owe to others good example, but the eye of the intention must be purified. We must not do our good works for the purpose of attracting notice, and gaining praise. The glory of our Heavenly Father should alone be had in view.

<sup>7</sup> God will not reward with a heavenly crown whatever is not done under the influence of His grace, and for His glory. How many acts of generosity and beneficence are without fruit for eternity!

<sup>ff</sup> G. P. ÷ "bless them that curse you." V. B. MSS. versions, fathers, critics. It is borrowed from Luke 6: 27.  
<sup>ss</sup> Rom. 12: 20.

<sup>hh</sup> Luke 23: 24; Acts 7: 50.

<sup>ll</sup> G. P. invert. "Despitefully use." Klein: "abuse." Luke 6: 23; 1 Pet. 3: 16.

<sup>kk</sup> G. P. "publicans." V. B. D. Z. versions, fathers.

<sup>ll</sup> G. P. "which is in heaven." V. B. D. E. L. Z. versions, critics.

<sup>1</sup> G. P. "alms." V. B. D. Syr. versions, critics. Alms are styled justice: Ps. 111: 9.

<sup>b</sup> V. "non habebitis."

before thee,<sup>3</sup> as the hypocrites<sup>4</sup> do in the synagogues and in the streets, that they may be honored<sup>5</sup> by men. Truly, I say to you, they have<sup>6</sup> got their reward.<sup>7</sup>

3. But when thou doest alms, let not thy left hand know what thy right hand doeth.<sup>8</sup>

4. That thine alms may be in secret, and thy Father, who seeth in secret,<sup>9</sup> will repay thee.<sup>10</sup>

5. And when ye<sup>11</sup> pray, ye shall not be as the hypocrites, who love to stand<sup>12</sup> and pray in the synagogues and at the corners of the streets,<sup>13</sup> that they may be seen by men: Truly, I say to you, they have got their reward.

6. But thou, when thou prayest, enter into thy chamber,<sup>14</sup> and when thou hast shut the door,<sup>15</sup> pray to thy Father in secret: and thy Father who seeth in secret, will repay thee.

7. And when ye pray, gabble<sup>16</sup> not as the heathen do: for they think that for their many words they may be heard.

8. Be not ye, therefore, like to them; for your Father knoweth what is needful for you, before ye ask Him.<sup>17</sup>

9. Thus,<sup>18</sup> therefore, shall ye pray:<sup>19</sup> Our<sup>20</sup> Father<sup>21</sup> who art in heaven,<sup>22</sup> hallowed<sup>23</sup> be Thy Name.

<sup>3</sup> It does not appear that it was customary to sound a trumpet in order to collect persons who might need alms. The phrase is probably proverbial, and may be understood of any kind of ostentation.

<sup>4</sup> The term originally designated actors disguised by paint and masks. It was thence used to signify men who presented a deceitful appearance.

<sup>5</sup> They seek human praise, and obtain it; but they have no title to a heavenly recompense.

<sup>6</sup> This is a strong manner of recommending a love of secrecy in alms-giving, and an entire disregard of praise. The right hand is naturally employed in the good work, of which the left hand, although so near, should be left unconscious.

<sup>7</sup> Standing was a posture frequently used in prayer. "To stand praying."

<sup>8</sup> It appears to have been customary to assemble for prayer at the corners of streets, where a crowd was easily gathered.

<sup>9</sup> The term signifies the upper room, which, among the Jews, was used as an oratory, or place of retirement.

<sup>10</sup> To prevent interruption and distraction, as also to avoid attracting attention.

<sup>11</sup> We should ask, because such is the will of God, who desires this testimony of our dependence on Him: but as He is fully conscious of our wants, we should not be so eager to express them in words, as to address Him with earnestness and confidence.

<sup>12</sup> This form of prayer is proposed to us as a model; we are not, however, limited to its words.

<sup>13</sup> We are taught to pray in union with all the children of God.

<sup>14</sup> The endearing character of Father is calculated to inspire confidence and love.

<sup>15</sup> God is said to be in heaven, because His glory is there manifested in a special manner; but He is everywhere, and He is near to all who call upon Him.

<sup>16</sup> Glorified. We pray that God's holy Name—that is, Himself—may be honored and adored by all mankind. His Name is the expression of His Divine Being.

<sup>17</sup> G. P. "may have glory of."

<sup>18</sup> P. "they have." G. has the force of "reaperunt." V.

<sup>19</sup> G. P. "Himself." V. B. MSS. versions.

<sup>20</sup> G. P. "openly." V. B. D. Z. versions. *Infra* 6: 18.

<sup>21</sup> G. P. "When thou prayest thou shalt not be," &c. V. B. Z. versions.

<sup>22</sup> P. "use not vain repetitions." Bloomfield: "Use not garrulous, prolix, and therefore, vain, useless, and foolish speeches." Bishop's Bible: "Babble not." Luke 11: 2.

10. Thy kingdom<sup>k</sup> come.<sup>17</sup> Thy will be done on earth as it is in heaven.<sup>18</sup>

11. Give us this day our daily<sup>l</sup> bread.

12. And forgive us our debts,<sup>19</sup> as we also forgive our debtors.<sup>20</sup>

13. And lead us not into temptation:<sup>21</sup> But deliver us from evil.<sup>22</sup> Amen.<sup>a</sup>

14. For if ye forgive men their offences, your heavenly Father will forgive you also [your offences].<sup>23</sup>

15. But if ye will not forgive men,<sup>o</sup> neither will your Father forgive you your offences.<sup>24</sup>

16. And when ye fast, be not of a sad<sup>25</sup> countenance, as the hypocrites. For they disfigure their faces,<sup>26</sup> that to men they may appear to fast.<sup>27</sup> Truly I say to you, they have got their reward.

17. But thou, when thou fastest,<sup>p</sup> anoint thy head,<sup>28</sup> and wash thy face :

18. That thou appear not to men to fast, but to thy Father, who is in secret : and thy Father, who seeth in secret, will repay thee.<sup>29</sup>

19. Lay not up for yourselves treasures<sup>30</sup> on earth,<sup>31</sup> where rust<sup>32</sup> and moth<sup>3</sup> consume, and where thieves break through and steal. .

20. But lay up for yourselves treasures<sup>r</sup> in heaven, where neither

<sup>17</sup> The reign of Christ—His manifestation on earth—was the kingdom of God. We pray that the Church established by Christ may be spread everywhere. The preachers of the Gospel proclaim to men the glad tidings: "Thy God shall reign." The reign of God in the hearts of all men, and the manifestation of Divine glory to the servants of God, by their admission into the heavenly kingdom, are likewise objects of prayer.

<sup>18</sup> Willingly and perfectly. "He worketh all things according to the counsels of His will." Eph. 1: 11. We pray that all mankind may cheerfully obey His commands.

<sup>19</sup> Our debts to God are our sins. *Infra* v. 14.

<sup>20</sup> We are not called on to remit the debts due to us by persons able to pay, but we should use indulgence towards the insolvent. We should also pardon offences committed against us.

<sup>21</sup> Temptation is sometimes used for trial, as when God is said to have tempted Abraham. We pray that God may not expose us to trials above our strength. It often means solicitation to crime. In this sense God never leads any one into temptation. "He tempteth no man." James 1: 13. We should pray that God may not suffer us to fall into such temptation. The Scripture ascribes to God what He suffers to happen.

<sup>22</sup> Or, "from the evil one"—from Satan. It may embrace deliverance and preservation from temporal calamities, from sin, and from eternal death.

<sup>23</sup> No pardon granted to others can secure our reconciliation with God, unless we turn to Him with our whole heart.

<sup>24</sup> There is no pardon for those who refuse pardon to their fellow-men.

<sup>25</sup> Scowling, gloomy, dismal.

<sup>26</sup> They daubed their faces with certain dyes. Simon.

<sup>27</sup> May be seen and known to fast.

<sup>28</sup> As was customary on festivals and joyous occasions.

<sup>29</sup> Rewards are promised to those who fast with a view to please God.

<sup>30</sup> Stores of any kind, even of garments, are understood. A great supply of these was sometimes kept, as fashions did not change among the Jews. The mention of the moth shows that garments are here included. Our Lord exhorts us not to accumulate earthly goods eagerly and anxiously : but rather to be rich in good works.

<sup>31</sup> The repositories of wealth, produce, &c., were generally in the ground.

<sup>32</sup> It means the gnawing of worms, or some canker.

<sup>k</sup> Isai. 52: 7.

<sup>l</sup> Luke 11: 3. St. Chrys.

<sup>m</sup> G. P. "for thine is the kingdom, the power and the glory forever." V. B. D. Z. versions, fathers, critics. It was borrowed from the Greek liturgy.

<sup>n</sup> G. P. "their trespasses." V. Griesbach. Eccl. 28: 3, 4, 6; *Infra* 18: 35; Mark 11: 25.

<sup>o</sup> Each is addressed.

<sup>p</sup> G. P. invert.

<sup>r</sup> Luke 12: 83; 1 Tim. 6: 19.

rust nor moth doth consume, and where thieves do not break through, nor steal.

21. For where thy<sup>a</sup> treasure is, there is thy heart<sup>33</sup> also.

22. The light of thy body is thine eye.<sup>c</sup> If thine eye be clear,<sup>34</sup> thy whole body shall be lightsome.

23. But if thine eye be evil,<sup>35</sup> thy whole body shall be in darkness. If then the light that is in thee be darkness,<sup>36</sup> how great shall the darkness<sup>n</sup> itself be.

24. No man can serve two masters:<sup>37</sup> for either he will hate one, and love the other, or he will cling to<sup>v</sup> one, and slight<sup>38</sup> the other. Ye cannot serve God and Mammon.<sup>39</sup>

25. Therefore I say to you, be not anxious<sup>w</sup> for your life,<sup>40</sup> what ye shall eat,<sup>41</sup> nor for your body, what ye shall put on. Is not the life more than the food? and the body more than the raiment?

26. Behold the birds of the air, for they neither sow, nor reap, nor gather into barns: yet your heavenly Father feedeth them. Are not ye of much more value than they?<sup>42</sup>

27. And which of you, by anxious thought,<sup>y</sup> can add to his stature one cubit?<sup>43</sup>

28. And for raiment why are ye anxious? Consider the lilies of the field<sup>44</sup> how they grow: they labor not, neither do they spin.

29. Yet I say to you, that not even Solomon in all his glory was arrayed as one of these.

30. Wherefore if God so clothe the grass of the field,<sup>45</sup> which is to-

<sup>a</sup> The thoughts and affections follow the object which is prized.

<sup>b</sup> *Sound*, as St. Chrysostom explains it.

<sup>33</sup> Distempered.

<sup>c</sup> If the eye, which is the organ of sight, be dark, how great shall be the darkness of the other members of the body, which depend on the eye for light? There is an implied comparison of the eye with conscience; and from what precedes and follows, it may be inferred, that conscience is here considered as blinded by avarice.

<sup>37</sup> Two masters, whose interests are opposite, cannot be served by the same individual. His affections must be given to the one, or to the other; but they cannot, at the same time, be devoted to both, and his actions must correspond with his feelings.

<sup>38</sup> Neglect the interests of the other.

<sup>39</sup> Riches in Syria are styled mammona. St. Jerome *ad Alagatum*.

<sup>40</sup> For the support of life.

<sup>41</sup> This does not regard the quality of the food, but the necessary means of existence.

<sup>42</sup> Divine Providence, which supplies the birds with food, will furnish man with the necessaries of life. This, however, does not preclude the necessity of personal exertions, since these appertain to the order which God has established.

<sup>43</sup> Many understand it of a small space of time, such as an hour.

<sup>44</sup> As distinguished from lilies cultivated in gardens. Michaelis conjectures that crown imperial, a plant common in the meadows of the East, is meant.

<sup>45</sup> Under the name of grass the Hebrews included all kinds of flowers and herbage; by trees they understood whatever had a perennial stalk.

<sup>a</sup> G. P. "your." V. B. MSS. versions.

<sup>c</sup> G. P. "The light of the body is the eye." Luke 11: 3.

<sup>b</sup> P. "that darkness." V. Campbell.

<sup>v</sup> V. "sustinebit."

<sup>w</sup> Luke 16: 13. P. "take no thought," &c. Campbell dissents.

<sup>y</sup> G. P. + "or what ye shall drink." V. MSS. versions.

<sup>y</sup> *Supra* v. 25.

<sup>n</sup> Luke 12: 28. V. Chrys. Patrist.

day, and to-morrow<sup>46</sup> is cast into the oven :<sup>47</sup> how much more you, O ye of little faith?<sup>48</sup>

31. Be not anxious, therefore, saying: What shall we eat, or what shall we drink, or wherewith shall we be clothed?

32. For after all these things the heathen seek.<sup>49</sup> For your<sup>50</sup> Father knoweth that ye have need of all these things.<sup>51</sup>

33. Seek ye, therefore, first<sup>52</sup> the kingdom of God,<sup>53</sup> and His justice,<sup>54</sup> and all these things shall be added unto you.<sup>55</sup>

34. Be not therefore anxious for to-morrow;<sup>56</sup> for the morrow will be anxious for itself.<sup>57</sup> Sufficient for the day is the evil<sup>58</sup> thereof.

## CHAPTER VII.

### THE THIRD PART OF THE SERMON ON THE MOUNT.

1. JUDGE not,<sup>1</sup> that ye be not judged.<sup>a</sup>

2. For with what judgment ye judge,<sup>2</sup> ye shall be judged:<sup>3</sup> and with what measure ye mete,<sup>4</sup> it shall be measured to you again.<sup>b</sup>

<sup>a</sup> In a short time.

<sup>b</sup> The oven was rather in the shape of a caldron, under which withered herbs were cast, to serve as fuel, wood being scarce.

<sup>c</sup> Wanting in lively faith, and confidence in Providence.

<sup>d</sup> The heathens sought the necessaries of life, relying on their own efforts, without regard to God, on whom success depends.

<sup>e</sup> The Divine knowledge is a motive why we should entertain tranquil confidence in God, whose infinite goodness prompts Him to relieve our wants.

<sup>f</sup> Above all things.

<sup>g</sup> The reign of God in our hearts, and our salvation. It may also denote the reign of the Messiah, which, however, is generally designated the "kingdom of heaven."

<sup>h</sup> Grace and sanctification, which are His gifts.

<sup>i</sup> The necessaries of life will be given to those who make salvation their chief pursuit. Of course they must use the ordinary means to obtain them. When God permits His servants to suffer want, it is in order that they may advance in patience and conformity to His will.

<sup>j</sup> We are not forbidden to provide for to-morrow, or for old age; but we should avoid anxiety. When the time of distress and trial comes, we must meet it with fortitude and resignation.

<sup>k</sup> Affliction, or trouble.

<sup>1</sup> Rashly and unmercifully. It is not forbidden to persons in authority to exercise judicial power. "If He forbids to judge, how is it that Paul judges the incestuous Christian, and Peter rebukes Ananias and Sapphira for falsehood? He did not forbid us to judge, but He taught us how to judge." St. Jerome. Private individuals should not usurp the right of authoritative judgment; nor should they condemn others, even in their own minds, without evidence of guilt. Where crime is manifest, its condemnation is a homage rendered to the Divine law: but pity for the culprit should accompany the detestation of his offence. St. Chrysostom observes: "He does not, as appears to me, order us not to judge any sins, or forbid us absolutely to do it: but He refers to those who are guilty of numberless sins, and yet insult others for slight transgressions."

<sup>2</sup> As you judge others.

<sup>3</sup> The judgment of God is not like human judgments, rash and arbitrary. The text means that just severity shall be exercised towards the unfeeling mortal who unsparingly condemns his fellow-man.

<sup>4</sup> This is a proverbial expression, well calculated to induce us to practise liberality and generosity towards others.

<sup>a</sup> G. P. + "heavenly."

<sup>a</sup> Luke 5: 37; Rom. 2: 1.

<sup>b</sup> G. P. "the things of itself." V. B.

<sup>b</sup> Mark 4: 21.

3. And why seest thou the mote that is in thy brother's eye, and perceivest not the beam that is in thine own eye?<sup>5</sup>

4. Or how sayest thou to thy brother: Let me cast out the mote out of thine eye:<sup>6</sup> and behold a beam is in thine own eye?

5. Hypocrite, cast out first the beam out of thine own eye, and then shalt thou see to cast out the mote out of thy brother's eye.

6. Give not that which is holy to the dogs;<sup>7</sup> neither cast your pearls<sup>8</sup> before the swine,<sup>9</sup> lest they trample them under their feet, and turning upon you, tear you.

7. Ask,<sup>10</sup> and it shall be given<sup>a</sup> you:<sup>11</sup> seek,<sup>12</sup> and ye shall find: knock,<sup>13</sup> and it shall be opened to you.

8. For every one who asketh,<sup>14</sup> receiveth: and he who seeketh, findeth: and to him who knocketh, it shall be opened.

9. Or what man<sup>15</sup> is there of you, who, if his son ask him bread, will reach him a stone?<sup>16</sup>

10. Or if he ask of him a fish, will he reach him a serpent?<sup>17</sup>

11. If ye then, being evil,<sup>18</sup> know how to give<sup>17</sup> good gifts to your children, how much more will your Father who is in heaven, give good things to those who ask Him?

12. All things, therefore, whatever ye would<sup>19</sup> that men should do to you, do ye also to them: for this is the law and the prophets.<sup>19</sup>

<sup>5</sup> This, likewise, is a proverbial phrase, which, as usual, is expressed in exaggerated terms, in order to convey more strongly the truth which it contains. A trivial defect in conduct is likened to a mote or splinter, or rather to any hindrance or imperfection of sight: a grievous crime is as a beam, or great obstruction of sight. We see the slightest faults in others, and severely condemn them, whilst we are oftentimes insensible of our own most grievous sins.

<sup>6</sup> Zeal, which does not commence with our own reformation, is too officious.

<sup>7</sup> This may have reference to the flesh of victims offered in sacrifice, which was not given to dogs, but was eaten by the priest, or by those who made the offering. It is a proverbial expression, used by our Lord to intimate that we should not rashly propose the sublime mysteries of faith to the profane, who may blaspheme them; nor dispense holy gifts to the unworthy. Dogs in Scripture, are taken as types of the unclean and impious. Their barking may well signify the attacks of the impious on the Divine doctrines. The discipline of secrecy observed in the early ages of the Church, was based on this admonition. The great mysteries were not proposed to the catechumens, but reserved for the initiated.

<sup>8</sup> The kingdom of heaven is elsewhere likened to a pearl of great price. We are here taught not to expose religious truth or Divine gifts to profanation.

<sup>9</sup> The hog is taken as the image of the impure, who wallow in the mire of sensuality.

<sup>10</sup> In prayer.

<sup>11</sup> Whatever is asked conformably to the Divine will is obtained.

<sup>12</sup> Salvation.

<sup>13</sup> At the gate of Divine mercy.

<sup>14</sup> In a proper manner. St. James says: "Ye ask and ye receive not, because ye ask amiss."

<sup>15</sup> This is emphatic, as Campbell observes. If man deals thus with his child, how much more so our heavenly Father!

<sup>16</sup> Sinful, imperfect as men.

<sup>17</sup> This is equivalent to: "are wont to give."

<sup>18</sup> Whatever we reasonably wish others to do to us, we should be ready to do to them.

<sup>19</sup> The law and prophets are directed to enforce justice among men, and encourage mutual beneficence. This is their practical exhibition.

13. Enter<sup>21</sup> ye in<sup>r</sup> at the narrow gate;<sup>22</sup> for wide is the gate and broad is the way that leadeth to destruction,<sup>23</sup> and many there are who go in thereat.

14. How narrow<sup>s</sup> is the gate, and strait is the way that leadeth to life: and few there are who find it!

15. Beware of false prophets,<sup>24</sup> who come to you in the clothing of sheep,<sup>25</sup> but inwardly are ravenous wolves.<sup>26</sup>

16. By their fruits ye shall know them.<sup>27</sup> Do men gather grapes of thorns, or figs of thistles?

17. Even so every good tree bringeth forth good fruit,<sup>28</sup> and the evil tree bringeth forth evil fruit.<sup>29</sup>

18. A good tree cannot bring forth evil fruit, neither can an evil tree bring forth good fruit.<sup>29</sup>

19. Every tree that bringeth not forth good fruit, shall be cut down,<sup>30</sup> and cast into the fire.<sup>1</sup>

20. Wherefore by their fruits ye shall know them.<sup>31</sup>

21. Not every one who saith to Me, Lord,<sup>2</sup> Lord,<sup>3</sup> shall enter into the kingdom of heaven: but he who doeth the will of My Father who is in heaven, [he shall enter into the kingdom of heaven.]

22. Many will say to Me in that day:<sup>32</sup> Lord, Lord, have we not prophesied<sup>33</sup> in Thy name, and cast out devils in Thy name,<sup>1</sup> and done many miracles in Thy name?

<sup>21</sup> Strive to enter.

<sup>22</sup> The similitude is that of a narrow gate opening into a road which leads up to a citadel.

<sup>23</sup> The way of vice is like a broad way downwards to a precipice.

<sup>24</sup> "False teachers." Prophecy is often taken for teaching.

<sup>25</sup> This may be understood of the sheepskins roughly wrought up, which they wore, after the manner of shepherds, and in imitation of the prophets Elias and Elisha. St. Paul describes the saints of old as wandering about in sheepskins and goatskins.

<sup>26</sup> Their dispositions were in striking contrast with their humble garb, and with the simplicity of the animal, the skin of which they wore.

<sup>27</sup> Bitterness, hatred, contentions, strife, disorder, and vice, are bad fruits. When they are the direct consequences of the principles taught, they show the teacher to be a false prophet.

<sup>28</sup> A good tree is emblematic of good doctrine, or of a sound teacher.

<sup>29</sup> It is impossible that doctrine derived from God should produce evil. Men may take occasion from it to do evil, by opposing it, and exciting others to opposition: but the fruits of the doctrine are necessarily good. A teacher divinely commissioned cannot produce evil by delivering the heavenly maxims of religion, although he may fall into sin, which is to be ascribed to him, but not to his teaching.

<sup>30</sup> As a barren or noxious tree is cut down for the fire, so shall the false teacher be at last cut off in his errors and sins.

<sup>31</sup> Not by apparent fruits, but by those which are real—by the fruits of the Holy Spirit.

<sup>32</sup> This implies the acknowledgment of the Divinity of Christ, which is not sufficient for salvation, unless accompanied by entire obedience to God.

<sup>33</sup> The Jews were accustomed to call the day of judgment emphatically *that day*.

<sup>1</sup> This may be understood strictly, or of authoritative instruction.

<sup>r</sup> Luke 13: 24.

<sup>s</sup> G. P. "because strait is the gate." V. nine MSS. versions, fathers, critics.

<sup>h</sup> 3 Kings 19: 13; 4 Kings 2: 13; Heb. 11: 37.

<sup>i</sup> *Supra* 3: 10.

<sup>1</sup> Acts 19: 13.

<sup>k</sup> *Infra* 25: 2; Luke 6: 43.

23. And then will I declare<sup>m</sup> to them: I never knew you:<sup>35</sup> depart from Me, ye who work iniquity.<sup>36</sup>

24. Every one, therefore, who heareth these My words, and doeth them, shall be likened<sup>a</sup> to a wise<sup>o</sup> man who built his house upon a rock.<sup>37</sup>

25. And the rain fell, and the floods came, and the winds blew, and beat upon that house, and it fell not, for it was founded on a rock.

26. And every one who heareth these My words, and doeth them not, shall be like a foolish man who built his house upon the sand.

27. And the rain fell, and the floods came, and the winds blew, and beat upon that house, and it fell, and great was the fall thereof.

28. And it came to pass<sup>p</sup> when JESUS had ended these words, the people were in admiration at His doctrine.<sup>38</sup>

29. For He was teaching them, as one having authority,<sup>q</sup> and not as their<sup>r</sup> Scribes and Pharisees.<sup>s</sup>

## CHAPTER VIII.

CHRIST CLEANSSES THE LEPER, HEALS THE CENTURION'S SERVANT, PETER'S MOTHER-IN-LAW, AND MANY OTHERS: HE STILLS THE STORM AT SEA, DRIVES THE DEVIL OUT OF TWO MEN POSSESSED, AND SUFFERS THEM TO GO INTO THE SWINE.

1. AND when He was come down from the mountain, great crowds followed Him.

2. And behold a leper came,<sup>a</sup> and worshipped Him, saying: Lord, if Thou wilt, Thou canst make me clean.

3. And Jesus stretching forth His hand, touched him,<sup>1</sup> saying: I will: be thou made clean. And forthwith his leprosy was cleansed.

<sup>35</sup> Christ will banish the wicked from His sight, although they may have been His officers and ministers.

<sup>36</sup> By this we see that a wicked course of life is sometimes followed by those who preach the true doctrine, and who are favored with extraordinary gifts of God. "To prophesy and work miracles, and cast out devils, does not always suppose merit in the performer, for when he produces these effects by invoking the name of Christ, or God, in order to condemn those who invoke it unworthily, and to benefit those who see and hear, God grants it, that although they despise the men who perform the wonders, they may nevertheless honor God, by whose invocation such miracles are performed." St. Jerome.

<sup>37</sup> A solid foundation is most necessary for the support of the building.

<sup>38</sup> Both at the doctrine itself, and the authoritative manner of His teaching.

<sup>1</sup> Legal defilement was contracted by the touch of a leper. Christ, however, who could contract no defilement, touched him, to give him the assurance of his cure.

<sup>m</sup> Ps. 6: 9; *infra* 25: 41.

<sup>a</sup> G. P. "I will liken him to." V. A. B. Z. versions.

<sup>o</sup> Luke 6: 48; Rom. 2: 13; James 1: 22.

<sup>p</sup> This is a Hebrew pleonasm, which in English might better be omitted. It occurs five times in Matthew, always before the adverb "when:" twice in Mark, twenty-two times in Luke, preceded by the conjunction, and fourteen times followed by the infinitive mood.

<sup>q</sup> Mark 1: 22; Luke 4: 32.

<sup>s</sup> G. P.—V. C. MSS. versions.

<sup>r</sup> G. P. "the;" V. B. K. versions.

<sup>1</sup> Mark 1: 40; Luke 5: 12.



4. And JESUS saith to him: See thou tell no man:<sup>2</sup> but go, show thyself to the priest,<sup>3</sup> and offer the gift which Moses commanded for a testimony to them.<sup>4b</sup>

5. And on His<sup>c</sup> entering into Capharnaum,<sup>d</sup> a centurion<sup>e</sup> came to Him, beseeching Him,

6. And saying: Lord, my servant<sup>f</sup> lieth at home sick of the palsy, and is grievously tormented.<sup>7</sup>

7. And JESUS saith to him: I will come<sup>g</sup> and heal him.

8. And the centurion making answer, said: Lord, I am not worthy that Thou shouldst enter under my roof: but only say the word, and my servant shall be healed.

9. For I also am a man subject to authority,<sup>8</sup> having soldiers under me; and I say to one: Go, and he goeth; and to another: Come, and he cometh; and to my servant: Do this:<sup>9</sup> and he doeth it.

10. And JESUS hearing this, marvelled,<sup>10</sup> and said to those who followed Him: Truly, I say to you, I have not found so great faith in Israel.<sup>11</sup>

11. And I say to you, that many shall come from the east, and the west,<sup>h</sup> and shall recline at table<sup>12</sup> with Abraham and Isaac, and Jacob, in the kingdom of heaven.<sup>13</sup>

12. But the children of the kingdom<sup>14</sup> shall be cast out into the outer darkness:<sup>15</sup> there shall be wailing and gnashing of teeth.<sup>16</sup>

<sup>2</sup> Christ did not wish His wonderful works to be reported, lest He should seem to covet display. In this instance he may have wished to guard the man against being deprived of the benefit of his cure, by the premature report of its miraculous character, which might prejudice the priests against its acknowledgment.

<sup>3</sup> To the priest then officiating.

<sup>4</sup> As an evidence of submission to the requisitions of the law.

<sup>5</sup> A Roman officer who had command of a hundred men. St. Luke states that two messengers were sent by him to Christ. It appears from St. Matthew that he himself finally came. St. Chrysostom observes that each evangelist omitted some circumstances which the other relates.

<sup>6</sup> A favorite slave living in the house of his master.

<sup>7</sup> Paralysis is sometimes attended with great agony, as when the nerves are contracted, or when it has passed into apoplexy.

<sup>8</sup> The centurion does not compare himself in this respect with Christ; but he remarks that he had soldiers under him, who obeyed him strictly, although he was but a subaltern officer. He implicitly acknowledges Christ as supreme Lord of nature, whom all creatures obey. St. Chrysostom thus paraphrases the sentence: "Thou art God, I am but man: I am subject to authority, Thou art dependent on none."

<sup>9</sup> There is a nice distinction between the orders given to the soldier and to the servant. The former is directed to go, or come; the latter to do some work enjoined on him.

<sup>10</sup> He expressed admiration. Wonder, being a sudden emotion at an unexpected event, cannot, strictly speaking, be attributed to Christ: but its external manifestation may be so described.

<sup>11</sup> Among the Jews, descendants of Israel. The centurion was a Roman, and not even a proselyte, although he built at his own cost a synagogue for the Jews.

<sup>12</sup> "Lie down," as anciently they reclined at a banquet.

<sup>13</sup> The call of the Gentiles is here clearly foretold.

<sup>14</sup> The Jews.

<sup>15</sup> The place of punishment. Allusion is made to the darkness which prevailed abroad, whilst the banquet room was full of light.

<sup>16</sup> Pain, remorse, and despair are indicated by these expressions.

<sup>b</sup> Lev. 14: 2.

<sup>d</sup> Luke 7: 1.

<sup>f</sup> Mal. 1: 2.

<sup>c</sup> G. P. "Jesus." V. 7 MSS. versions, critics.

<sup>e</sup> V. "di verbo." MSS. versions.

13. And JESUS said to the centurion: Go, and as thou hast believed, be it done to thee.<sup>17</sup> And the servant was healed at the same hour.<sup>18</sup>

14. And when JESUS was come<sup>e</sup> into the house of Peter,<sup>19</sup> He saw his mother-in-law<sup>20</sup> lying sick of fever.<sup>h</sup>

15. And He touched her hand, and the fever left her, and she arose, and waited<sup>21</sup> on them.

16. And when evening<sup>i</sup> was come,<sup>22</sup> they brought to Him many who were possessed with devils;<sup>23</sup> and He cast out the spirits with His word:<sup>24</sup> and He healed all who were sick:

17. That what was spoken by Isaiah<sup>k</sup> the prophet might be fulfilled, who saith, He took our infirmities, and bare our diseases.<sup>25</sup>

18. And JESUS seeing great crowds about Him, gave orders to pass over the water.<sup>26</sup>

19. And a scribe came and said to Him: Master, I will follow Thee wherever Thou goest.

20. And JESUS saith to him: The foxes have holes, and the birds of the air nests:<sup>27</sup> but the Son of man<sup>28</sup> hath not where<sup>29</sup> to lay His head.<sup>l</sup>

21. And another of His disciples said to Him: Lord, suffer me first to go and bury my father.<sup>30</sup>

22. But JESUS said to him: Follow Me, and let the dead bury their dead.<sup>31 m</sup>

<sup>17</sup> God grants favors according to the measure of our faith, which, however, is His gift.

<sup>18</sup> At the same moment of time.

<sup>19</sup> This appears to have happened before the sermon on the mount. It may be related here in connection with the cure of the servant of the centurion, because both miracles were performed in the same place.

<sup>20</sup> Whether the wife of Peter was alive, does not appear. St. Jerome infers that she was dead, from the fact that her mother, when cured, waited on the table.

<sup>21</sup> It here means to prepare the food and wait on the table. This fact is stated as an evidence of her instantaneous and entire cure. When fever is subdued by natural means, strength does not immediately return.

<sup>22</sup> It was the Sabbath, which terminated at sunset. During the day the Jews scrupled to present the sick.

<sup>23</sup> The possession is spoken of as real.

<sup>24</sup> This language would be illusory, if the spirits did not actually possess the bodies.

<sup>25</sup> The text refers directly to the sufferings to which Christ subjected Himself for the expiation of our sins. St. Chrysostom observes that the prophet speaks of the taking away of sin, but that the evangelist had regard to the letter of the text, and to the fact, that sins are often the causes of corporal afflictions. The two meanings were doubtless designed by the Holy Spirit.

<sup>26</sup> The lake of Genesareth.

<sup>27</sup> Places of shelter.

<sup>28</sup> This appellation in N. T. denotes Christ, who used it to mark His human nature, and modestly to insinuate that He was spoken of by Daniel.

<sup>29</sup> Christ, although Lord of all creation, had no fixed abode, no place of rest to which His right was acknowledged. He warns the candidate of this fact, that he may not look for any earthly advantage in becoming His disciple.

<sup>30</sup> It does not appear that the father was actually dead, but he was probably near death.

<sup>31</sup> Let those who are dead in sin, bury the dead. This was intended to show that no delay should be used in following the Divine call to the ministry. The claims of parents on their children are subordinate to the rights of God, who calls whom He pleases to His altar. Where they absolutely need the support of their children, this should not be denied them under pretext of a Divine call, unless, as in the instance above re-

<sup>r</sup> Compare Mark 1: 29-34, Luke 4: 38-41.

<sup>h</sup> Mark 1: 31-32.

<sup>i</sup> Luke 9: 66; Eph. 5: 14.

<sup>h</sup> P. G. "laid and sick of a fever."

<sup>k</sup> Isaiah 53: 4; 1 Peter 2: 24.

<sup>m</sup> Dan. 7: 13.

23. And when He entered into the boat,<sup>31</sup> His disciples followed Him.<sup>32</sup>

24. And behold a great storm arose at sea, so that the boat was covered with the waves, but He was asleep.<sup>33</sup>

25. And His disciples came to Him, and awaked Him, saying: Lord, save us, we perish.<sup>34</sup>

26. And [JESUS] saith to them: Why are ye fearful, O ye of little faith?<sup>35</sup> Then rising up, He commanded the winds, and the sea,<sup>36</sup> and a great calm ensued.

27. But the men<sup>37</sup> wondered, saying: What an one is this,<sup>38</sup> for the winds and the sea obey Him!

28. And when He was come on the other side of the lake into the country of the Gerasens,<sup>39</sup> two that were possessed with devils<sup>40</sup> met Him, coming out of the monuments,<sup>41</sup> exceedingly fierce, so that none could pass by that way.

29. And behold they cried out, saying: What have we to do with Thee,<sup>42</sup> JESUS, Son of God?<sup>43</sup> art Thou come hither to torment us before the time?<sup>44</sup>

30. And not far<sup>45</sup> from them, there was a herd of many swine feeding.

31. And the devils besought Him, saying: If Thou cast us out hence, send us<sup>46</sup> into the herd of swine.<sup>47</sup>

lated, the call be altogether manifest. "Jesus," says St. Chrysostom, "forbade the youth to go bury his father, not that He wished the honor due to parents to be neglected, but with a view to show us that nothing is so necessary as attention to heavenly things." <sup>32</sup> On the lake.

<sup>33</sup> Our Lord occasionally indulged sleep, to show that as man He subjected Himself to the ordinary wants of the body. On this occasion He slept tranquilly amidst the storm, in order to afford an opportunity for the exercise of the faith of His disciples. <sup>34</sup> We are on the point of being lost.

<sup>35</sup> This reproach is full of dignity, and implies a modest allusion to His Divinity. Why should they fear, whilst He was with them?

<sup>36</sup> "From this passage we gather that all creatures feel the power of the Creator, for these which He rebuked and commanded were sensible of the command." St. Jerome.

<sup>37</sup> The disciples, or possibly the men who owned the boat. The faith of the disciples in His power is evident from their call on Him to save them; yet they may have expressed their admiration in this way, the event being so stupendous. "The sleep and His appearance indicated that He was man; the sea restored to calm manifested his Divinity." St. Chrysostom.

<sup>38</sup> They feel that He is more than man, since He exercises a control over the elements.

<sup>39</sup> The possession is plainly affirmed by the evangelist. Mark and Luke mention only one, having the more violent case specially in view, as St. Chrysostom remarks.

<sup>40</sup> Deep caves in rocks were used as tombs, and served also as places of shelter and refuge.

<sup>41</sup> St. Chrysostom and St. Augustin, *De Civ. Dei*, l. 9, c. 21, suppose that the demons recognised the Divinity of Christ.

<sup>42</sup> The fiends felt the presence of Christ, and feared that they were about to be driven into the abyss, before the time allotted for condemned spirits generally. St. Chrysostom says, they feared that the time of their punishment was at hand. Their being cast out from heaven is a great punishment, but is to be followed by confinement in the abyss.

<sup>43</sup> The demons delight in evil; but their power of hurting is under Divine control, as is manifest in the history of Job.

<sup>44</sup> Mark 4: 36; Luke 8: 22.

o G. P. "He rebuked."

<sup>45</sup> G. P. "Gerasenes." MSS. vary. Mark 5: 1; Luke 8: 26.

<sup>46</sup> P. Grotius: "Why dost Thou molest us?" See 2 Kings 16: 10.

<sup>47</sup> B. C. L. V. St. Chrysostom. o G. P. "a good way off." Mark 5: 11; Luke 8: 32. Y. Pers.

<sup>48</sup> G. P. "suffer us to go away." V. B. versions, critics.

82. And He said to them: Go.<sup>44</sup> So they going out, went<sup>45</sup> into the swine, and behold, the whole herd<sup>v</sup> ran violently down the steep into the sea, and perished in the waters.<sup>46</sup>

83. And the swineherds fled:<sup>47</sup> and coming into the city, told everything,<sup>48</sup> and<sup>49</sup> what had befallen those who had been possessed with devils.<sup>50</sup>

84. And behold, the whole city<sup>51</sup> went out to meet JESUS,<sup>52</sup> and when they saw Him, they besought Him that He would depart<sup>53</sup> from their borders.<sup>v</sup>

## CHAPTER IX.

CHRIST HEALS THE PARALYTIC: CALLS MATTHEW: CURES THE ISSUE OF BLOOD: RAISES TO LIFE THE DAUGHTER OF JAIRUS: GIVES SIGHT TO TWO BLIND MEN: AND HEALS A DUMB MAN POSSESSED BY THE DEVIL.

1. AND He entered into a boat, and passed over the water, and He came into His own city.<sup>1</sup>

2. And behold they brought to Him a paralytic lying on a bed. And JESUS seeing their faith,<sup>2</sup> said to the paralytic:<sup>3</sup> Be of good heart, child: thy sins<sup>4</sup> are forgiven thee.\*

3. And behold some of the scribes said within themselves: This one blasphemeth.

<sup>44</sup> The motive of our Lord in suffering this, may have been to render more manifest the reality of demoniac possessions, since swine could not be supposed spontaneously to rush to destruction, or to act from a disturbed imagination. He may also have wished to let us see how often men forego spiritual blessings to avoid temporal loss.

<sup>45</sup> There were many spirits in the two demoniacs.

<sup>46</sup> The destruction of these animals might well be permitted by Christ, the Lord of all things. No one can justly complain of losses or calamities decreed by Him, to whom we owe everything, and whose justice we have provoked by our sins.

<sup>47</sup> Filled with terror at what they had seen, they fled into the city.

<sup>48</sup> Concerning the destruction of the swine.

<sup>49</sup> Relating their wonderful cure.

<sup>50</sup> They were curious to behold Him who had done such wonders—whose further acts they dreaded.

<sup>51</sup> Terror prevailed over them so far as to determine them to forego the benefit of His instructions and miraculous powers. They feared the loss of their worldly substance, more than they valued the blessings of salvation.

<sup>1</sup> Capharnaum, where He ordinarily dwelt. His arrival there is not understood necessarily in connection with His crossing the lake. Patrial refers the first line to the preceding chapter.

<sup>2</sup> In conferring favors God has regard to the faith and prayers of others, as well as of the individual on whom He bestows them. The faith of this man was great, as St. Chrysostom remarks, since otherwise he would not have submitted to be brought, and let down before Christ.

<sup>3</sup> The afflicted man was dejected.

<sup>4</sup> In the minds of the Jews, sin and sickness were connected as cause and effect. Christ gives the paralytic the assurance of forgiveness, and thus implicitly gives him hope of relief from the palsy.

<sup>v</sup> G. P. + "herd of." V. B. C. versions, critics.

<sup>v</sup> Mark 8:17; Luke 8:37.

<sup>v</sup> G. P. + "of swine." V. B. C. M. versions.

<sup>v</sup> Mark 2:3; Luke 8:18.

4. And JESUS seeing their thoughts,<sup>e</sup> said: Why think ye evil in your hearts?

5. Which is easier, to say: Thy sins are forgiven thee: or to say:<sup>f</sup> Rise and walk?

6. But that ye may know that the Son of man hath power on earth to forgive sins (then saith he to the paralytic), Arise, take up thy bed,<sup>g</sup> and go into thy house.

7. And he rose, and went into his house.

8. And when the crowds saw it, they feared,<sup>h</sup> and glorified God, who gave such power to men.<sup>i</sup>

9. And as JESUS passed on from thence,<sup>j</sup> He saw a man named Matthew, sitting in the custom-house: and He saith to him: Follow Me. And he rose up and followed Him.<sup>k</sup>

10. And it came to pass as He was reclined at table in the house, behold many publicans and sinners<sup>l</sup> came, and reclined at table with JESUS and His disciples.

11. And when the Pharisees saw it, they said to His disciples: Why doth your Master eat with publicans and sinners?

12. But JESUS hearing it, said:<sup>m</sup> They who are well need not a physician, but they who are ill.

13. Go then, and learn what this meaneth: I will have mercy,<sup>n</sup> and not sacrifice:<sup>o</sup> for I am not come to call the just,<sup>p</sup> but sinners.<sup>q</sup>

14. Then came to Him<sup>r</sup> the disciples of John, saying: Why do we and the Pharisees fast often, but Thy disciples do not fast?<sup>s</sup>

15. And JESUS said to them: Can the companions<sup>t</sup> of the bridegroom<sup>u</sup>

<sup>e</sup> "Showing that He was God equal to the Father, He reveals and manifests their secret thoughts, which, through fear of the multitude, they had not ventured to declare." St. Chrysostom.

<sup>f</sup> Effectually.

<sup>g</sup> The bed used by the Jews was like a coverlet, easy to roll up and carry.

<sup>h</sup> A feeling of awe seized them when they beheld the miracle.

<sup>i</sup> Regarding Christ only as man, they gave glory to God for vouchsafing to Him so extraordinary a power. The plural number is often used, when one of a multitude is intended. This enallage, as Bloomfield observes, is common in popular phraseology. "It was no small matter that He was regarded as the greatest of men, and as sent by God: for if they had cherished these sentiments, they would soon have advanced in knowledge so as to recognise Him as the Son of God." St. Chrysostom.

<sup>j</sup> This was not done without having previous knowledge of Christ, whose miracles had become generally known.

<sup>k</sup> Persons of bad repute.

<sup>l</sup> A Hebraism for: I prefer mercy to sacrifice. Kindness and compassion exhibited to sinners are more pleasing to God than acts of religious worship.

<sup>m</sup> The disciples of Christ doubtless observed the facts common to the Jews, although they did not fast often through private devotion, as the Pharisees.

<sup>n</sup> The attendants on the bridegroom—his companions during the nuptial celebration. John had called Christ the bridegroom.

<sup>o</sup> G. P. "marvelled." V. A. D. versions.

<sup>p</sup> Mark 2: 14; Luke 5: 27.

<sup>q</sup> G. P. "to them."

<sup>r</sup> V. B. C. D. versions.

<sup>s</sup> Osee 6: 6; *Isa* 12: 7; 1 Tim. 1: 15.

<sup>t</sup> O. P. + "to repentance." V. — B. D. V. versions, critics.

<sup>u</sup> Mark 2: 18; Luke 5: 33.

<sup>v</sup> John 3: 29. G. P. "children of the bride chamber."

mourn, as long as the bridegroom is with them?<sup>15</sup> But the days will come, when the bridegroom shall be taken away from them, and then they shall fast.

16. And nobody putteth a piece of undressed cloth on an old garment, for it taketh away the fulness thereof from the garment, and the rent is made greater.<sup>16</sup>

17. Neither do they put new wine into old skins.<sup>17</sup> Otherwise the skins burst, and the wine runneth out; and the skins are lost. But they put new wine into new skins: and both are preserved.

18. As He was speaking these things to them,<sup>18</sup> behold a certain ruler<sup>19</sup> came up,<sup>2</sup> and worshipped Him,<sup>20</sup> saying: Lord, my daughter hath just<sup>21</sup> now died;<sup>1</sup> but come, lay Thy hand on her, and she will live.

19. And JESUS arose and followed him,<sup>22</sup> as did His disciples.

20. And behold, a woman<sup>23</sup> having an issue of blood twelve years, came behind Him, and touched the fringe<sup>24</sup> of His garment."

21. For she said within herself: If I may but touch His garment, I shall be healed.<sup>24</sup>

22. But JESUS turned about, and seeing her, said: Be of good heart, daughter, thy faith<sup>25</sup> hath healed thee. And the woman was healed from that hour.

23. And when JESUS was come into the house of the ruler, and saw the minstrels,<sup>26</sup> and the crowd in an uproar,<sup>27</sup>

<sup>15</sup> Fasting, being a token of sorrow, did not suit the joyful occasion.

<sup>16</sup> "The patch being of undressed cloth, shrinks on imbibing wet, and thereby draws up with it something of the old material." Bloomfield. St Chrysostom says: "What he means is: The disciples are not yet strong, but are in need of much indulgence, for they are not yet renovated by the Spirit."

<sup>17</sup> Skins of goats, or bags were used for holding liquids, as is still done in Asia. When new wine fermented in old skins, these not being easily distended, were apt to burst. This, however, St. Chrysostom remarks, does not arise from the wine, or from the skins in which it is contained, but from the haste of those who put it in. He adds: "Christ foretells that His disciples will hereafter be renewed in spirit; and that until this take place, nothing austere, or burthensome, should be enjoined on them."

<sup>18</sup> This has no reference to what precedes. It means: "whilst He was speaking to them."

<sup>19</sup> Chief of a synagogue.

<sup>20</sup> Although the original term may be understood of civil respect, it also means supreme worship. It is plain that the ruler believed Him to possess power to call the dead to life.

<sup>21</sup> She was in the last extremity when he left home, so that he judged her to be now dead. He had even been assured of her death by a messenger.

<sup>22</sup> How admirable is His condescension!

<sup>23</sup> It consisted of threads or strings, forming a tassel, attached to the corner, or wing of the garment.

<sup>24</sup> This afflicted woman had such confidence in the power of Christ, that she looked for her cure, in case she should but touch His robe. She believed that it would be the occasion and instrument of her recovery.

<sup>25</sup> Her faith in the power of Christ, with other virtues, especially confidence and humility, prepared her for the cure which He performed in her behalf. It is not unusual to assign as a cause, that which was only a disposition for an effect produced by higher agency.

<sup>26</sup> Pite-players, who were usually employed on occasion of funerals.

<sup>27</sup> G. is used here to signify the noise of the hired mourners. Females were hired for the occasion to weep and wail, in the most violent manner, as is still the custom in various Asiatic countries. This usage was common to the Greeks, as appears from Theophrastus l. 2, c. 22.

<sup>1</sup> Mark 5: 22; Luke 8: 41.

<sup>2</sup> Luke 8: 49.

<sup>20</sup> Mark 5: 25; Luke 8: 43.

<sup>24</sup> Numb. 15: 38.

24. He said :<sup>o</sup> Retire, for the maid is not dead,<sup>22</sup> but sleepeth. And they laughed Him<sup>23</sup> to scorn.

25. And when the crowd<sup>24</sup> was put forth,<sup>p</sup> He went in, and took her by the hand : and the maid arose.

26. And the fame hereof went abroad into all that country.

27. And as JESUS passed from thence, two blind men followed Him, crying out and saying : Have mercy on us, Son of David.<sup>25</sup>

28. And when He was come into the house,<sup>26</sup> the blind men came to Him. And JESUS saith to them : Believe ye that I can do this [for you] ? They say to Him : Yea, Lord.

29. Then He touched their eyes, saying : According to your faith,<sup>27</sup> be it done to you.

30. And their eyes were opened, and JESUS strictly charged them,<sup>28</sup> saying : See that no man know this.<sup>29</sup>

31. But they went out, and spread His fame abroad in all that country.<sup>30</sup>

32. And when these<sup>31</sup> were gone out, behold others brought to Him a dumb man,<sup>q</sup> possessed with a devil.<sup>32</sup>

33. And after the devil was cast out,<sup>33</sup> the dumb man spake,<sup>r</sup> and the crowds wondered, saying : Never was the like seen in Israel.

34. But the Pharisees said : He casteth out devils by the prince of devils.<sup>34</sup>

35. And JESUS went about all the cities,<sup>s</sup> and towns, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every disease<sup>t</sup> and every infirmity.<sup>35</sup>

36. And when He saw the crowds, He had compassion on them : be-

<sup>22</sup> She was dead, but not to remain in that state; for which reason she is said to sleep.

<sup>23</sup> They laughed at Him, thinking Him grossly mistaken.

<sup>24</sup> The parents remained.

<sup>25</sup> The Messiah was generally understood by this appellation, since He was to be a descendant of David.

<sup>26</sup> He gave them no relief on the way, in order to teach us that perseverance in prayer is necessary : and, as St. Chrysostom observes, because He desired to perform the miracle privately. The house was that in which He usually lodged in Capharnaum.

<sup>27</sup> Their belief was required as a disposition for the miracle which He performed.

<sup>28</sup> G. implies threats.

<sup>29</sup> Our Lord gave this injunction, that He might not appear to display His miraculous works.

<sup>30</sup> They could scarcely repress their exultation at the change wrought in them, or conceal its Author.

<sup>31</sup> The blind men.

<sup>32</sup> His speech was impeded partly by deafness, and partly by the demoniac molestation.

<sup>33</sup> The reality of the possession is plainly intimated.

<sup>34</sup> The fact of the power exercised by Christ over devils was obvious to all, and admitted even by the Pharisees, whose malice led them to ascribe it to a higher demoniac influence. They believed that there was a variety of ranks and powers among the demons, as well as among the angels, which belief is conformable to Scripture : but they made an absurd and impious application of it to our Lord.

<sup>o</sup> G. P. "to them."

<sup>p</sup> G. P. "they were driven forth."

<sup>q</sup> G. "deaf." P. V.

<sup>r</sup> *Infra* 12 : 22; *Luke* 11 : 14.    <sup>s</sup> *Mark* 6 : 6.

<sup>t</sup> *Supra* 4 : 23; *infra* 10 : 1.

<sup>u</sup> G. P. "among the people." V. — B. C. D. E. versions, critics.

cause they were harassed,<sup>41</sup> and lying about as sheep having no shepherd.

37. Then He saith to His disciples: The harvest, indeed, is great, but the laborers are few.<sup>42</sup>

38. Pray ye therefore the Lord of the harvest,<sup>43</sup> that He send forth laborers into His harvest.

## CHAPTER X.

### CHRIST SENDS HIS TWELVE APOSTLES.

1. AND having called His twelve disciples<sup>1</sup> together, He gave them power over unclean spirits, to cast them out,<sup>2</sup> and to heal all manner of disease, and all manner of infirmity.<sup>3</sup>

2. And the names of the twelve apostles<sup>4</sup> are these:<sup>5</sup> The first Simon, who is called Peter, and Andrew his brother.

3. James the son of Zebedee, and John his brother, Philip and Bartholomew, Thomas, and Matthew the publican, and James the son of Alphaeus, and<sup>6</sup> Thaddeus.

4. Simon the Cananean,<sup>7</sup> and Judas Iscariot,<sup>8</sup> who also betrayed Him.

5. These twelve JESUS sent forth, and commanded them, saying: Go not into the way of the Gentiles, and into the cities of the Samaritans enter not:<sup>9</sup>

6. But go rather to the lost sheep of the house of Israel.<sup>10</sup>

7. And as ye go, preach, saying: The kingdom of heaven is at hand.

<sup>41</sup> They were neglected by their leaders, and left exposed to every evil.

<sup>42</sup> The sacred teacher is often likened to a man engaged in agriculture.

<sup>43</sup> The twelve who were specially called.

<sup>1</sup> This shows that Christ positively recognised the reality of these possessions.

<sup>2</sup> These miraculous powers were given specially to the apostles for their first mission, and were enjoyed by them through the whole course of their ministry, although only exercised on extraordinary occasions. They are not inherent in the sacred ministry, which is directed to the instruction and sanctification of men. They were the vouchers of the original commission.

<sup>4</sup> Messengers.

<sup>5</sup> Simon was not first called to the apostleship, since Andrew, who presented him to Christ, was called at the same time: but he is styled "the first," and is placed at the head of all the lists, because he was appointed to be the leader: "The first of all, and the head, is an illiterate man, and a plebeian." St. Chrysostom.

<sup>6</sup> In all the lists Judas is named last. He was surnamed from his native town, which is thought to have been in the tribe of Ephraim, although some think it to have been Kerioth of Judea.

<sup>7</sup> The first mission of the apostles was confined to the Jews.

<sup>8</sup> Christ declared His own mission in the same terms. The Jews generally are here designated by the house of Israel.

<sup>9</sup> G. P. "they fainted." V. nine MSS. versions, critics.

<sup>10</sup> Luke 10:2.

<sup>11</sup> G. P. + "Lebbeus surnamed:" MSS. vary.

<sup>12</sup> P. "Cananite." V. some "Cananite" of Cana of Galilee. St. Luke styles him "zealot," which meaning the name bears in Syria.



8. Heal the sick, raise the dead, cleanse lepers, cast out devils:<sup>9</sup> freely<sup>10</sup> ye have received, freely give.

9. Do not provide gold, nor silver, nor brass,<sup>11</sup> in your purses:<sup>12</sup>

10. Nor a bag<sup>13</sup> for your journey, nor two coats,<sup>14</sup> nor shoes,<sup>15</sup> nor a staff;<sup>16</sup> for the workman is worthy of his meat.<sup>17</sup>

11. And into whatever city, or town, ye shall enter, inquire who in it is worthy,<sup>17</sup> and there abide till ye go thence.<sup>18</sup>

12. And when ye come into the house, salute it, saying: Peace<sup>19</sup> be to this house.<sup>20</sup>

13. And if that house be worthy, your peace shall come upon it; but if it be not worthy, your peace shall return to you.<sup>21</sup>

14. And whoever shall not receive you, nor hear your words, when ye go forth out of that house, or city, shake off the dust from your feet.<sup>21</sup>

15. Truly, I say to you, it shall be more tolerable<sup>22</sup> for the land of Sodom and Gomorrha on the day of judgment, than for that city.

16. Behold I send you as sheep in the midst of wolves:<sup>23</sup> Be ye, therefore, wary as serpents,<sup>24</sup> and guileless as doves.<sup>25</sup>

17. But beware of men: for they will deliver you up in councils,<sup>26</sup> and scourge you in their synagogues.<sup>27</sup>

<sup>9</sup> The powers granted by Christ, show His divinity.

<sup>10</sup> Gratefully. It is simony to receive any recompense properly so called for the exercise of supernatural powers. The customary offerings for the support of the ministers of religion are not to be regarded as a compensation.

<sup>11</sup> In this first mission, Christ wished His apostles to take no care to furnish themselves with means of support, that His providence and blessing might be the more manifest.

<sup>12</sup> In your girdles. These served to hold money.

<sup>13</sup> A travelling bag.

<sup>14</sup> The text speaks of under garments. In travelling it was usual to have a second suit for a change.

<sup>15</sup> A double supply of these things should not be sought. They were allowed to have a staff. Mark 6: 8. These injunctions cannot be rigorously extended to missionaries generally, although disinterestedness and devout confidence in God should characterize all.

<sup>16</sup> There is an implied comparison: as the cultivator of the land is entitled to his support, while laboring, so is the preacher of the Divine Word entitled to receive his support from those in whose behalf he is employed.

<sup>17</sup> "The host is to be chosen as public fame and the judgment of neighbors may warrant, lest the dignity of preaching be disgraced by his infamy." St. Jerome.

<sup>18</sup> This is to restrain a wandering disposition. The missionary should remain contented in the house of a virtuous man, without seeking better accommodation elsewhere. When a change of dwelling does not arise from inconstancy, or a love of our own ease, it is not reprehensible.

<sup>19</sup> Peace, as understood by the Jews, comprised all blessings.

<sup>20</sup> The prayer for blessings will be heard. God blesses him who utters it, even when he for whom it is offered up is unworthy.

<sup>21</sup> As a token of abhorrence of their impiety. St. Chrysostom takes it to denote that the apostles had received nothing from them, although they had journeyed far for their benefit.

<sup>22</sup> The punishment will be less difficult to be endured.

<sup>23</sup> Weak and defenceless in the midst of violent enemies.

<sup>24</sup> Caution is recommended after the manner of serpents, whose art in escaping danger was proverbial.

<sup>25</sup> Lest cunning and malice should appear to be insinuated, the simplicity of the dove is proposed for imitation.

<sup>26</sup> For trial and punishment.

<sup>c</sup> Sandals. Mark 6: 9.

<sup>e</sup> G. P. — B. critics. V. A.

<sup>d</sup> G. P. "staves." V. B. D. critics.

<sup>f</sup> Acts 22: 19.

18. And ye will be brought before governors and kings for My sake, for a testimony<sup>27</sup> to<sup>c</sup> them and to the Gentiles :

19. But when they shall deliver you up, be not anxious<sup>b</sup> how or what to speak :<sup>28</sup> for it shall be given you in that hour what to speak.<sup>29</sup>

20. For it is not ye who speak, but the Spirit of your Father that speaketh in you.<sup>30</sup>

21. The brother also will deliver up the brother to death, and the father the child ; and children will rise up against their parents, and put them to death.<sup>31</sup>

22. And ye will be hated by all men for My name's sake :<sup>32</sup> but he who persevereth<sup>d</sup> unto the end, he shall be saved.

23. And when they persecute you in this city, flee into another :<sup>33</sup> Truly I say to you, ye will not go through all the cities of Israel till the Son of man come.<sup>34</sup>

24. The disciple is not above his master, nor the servant above his lord.<sup>35</sup>

25. It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub,<sup>36</sup> how much more those of his household ?

26. Therefore fear them not :<sup>37</sup> for nothing is covered that shall not be laid open : nor hid that shall not be known.<sup>38</sup>

27. That which I tell you in the dark, speak ye in the light :<sup>39</sup> and that which ye hear in the ear,<sup>40</sup> preach on the house-tops.<sup>41</sup>

<sup>27</sup> To testify to Christ and His doctrine, before rulers and nations.

<sup>28</sup> This does not exclude the due preparation for a successful defence.

<sup>29</sup> This is an assurance that God will aid His servants in an extraordinary manner, when it is necessary.

<sup>30</sup> In such circumstances the Holy Spirit speaks by the mouth of the humble confessors of Christ. This does not guarantee as inspired all that may be uttered by them ; but implies that where their reliance is wholly on God, and the circumstances require Divine interposition, they will be enlightened and moved by the Holy Spirit.

<sup>31</sup> Such unnatural scenes actually occurred : prejudice stifling the affections which nature inspired.

<sup>32</sup> The early Christians were objects of general hatred, and were designated enemies of mankind, as is seen in the apologetical works of Justin, Athenagoras, and Tertullian.

<sup>33</sup> Flight from persecution is recommended, wherever duty does not bind us to remain at our post. Two cities are taken by way of example.

<sup>34</sup> The manifestation of Christ by the destruction of the faithless city, may be understood as the coming of the Son of man. The apostles had not completed their mission through the cities of Judea, when that event took place, about forty years after the crucifixion. The persecutions of the Christians by the Jews were interrupted by this severe chastisement.

<sup>35</sup> This proverbial expression should reconcile Christians to the heaviest sufferings for their Divine Master.

<sup>36</sup> Beelzebub, *Lord of Aïer*, was god of the Accaronites.

<sup>37</sup> Because Christ bore much more, His followers must not fear sufferings.

<sup>38</sup> The secret machinations of the impious shall be exposed and punished in the Divine judgment. " Fear not the cruelty of persecutors, and rage of blasphemers, for the day of judgment will come, when your virtue and their wickedness shall be laid open." St. Jerome.

<sup>39</sup> The secret teaching of Christ must be proclaimed aloud to the world, despite of every danger.

<sup>40</sup> In a whisper.

<sup>41</sup> The roofs in Palestine were flat and low, and might be occasionally used to address from them a crowd.

28. And fear not those who kill the body, and cannot kill the soul:<sup>42</sup> but rather fear Him who can destroy both body and soul<sup>k</sup> in hell.<sup>43</sup>

29. Are not two sparrows<sup>l</sup> sold for a penny?<sup>44</sup> and not one of them shall fall to the ground without your Father.<sup>45</sup>

30. But the very hairs of your head are all numbered.<sup>46</sup>

31. Fear not, therefore: better are ye<sup>47</sup> than many sparrows.

32. Every one therefore who shall own Me<sup>48</sup> before men, him I will also own<sup>49</sup> before My Father who is in heaven.

33. But whoever shall deny Me<sup>50</sup> before men, him<sup>51</sup> I will also deny before My Father who is in heaven.

34. Think not that I came to send peace upon earth:<sup>52</sup> I came not to send peace, but the sword.<sup>53</sup>

35. For I came to set a man at variance with his father,<sup>54</sup> and the daughter with her mother, and the daughter-in-law with her mother-in-law.<sup>55</sup>

36. And a man's enemies will be those of his own household.<sup>56</sup>

37. He who loveth father or mother more than Me, is not worthy of Me; and he who loveth son or daughter more than Me, is not worthy of Me.<sup>57</sup>

38. And he who doth not take up his cross,<sup>58</sup> and follow after Me, is not worthy of Me.

<sup>42</sup> The soul is immortal. Persecutors may take away life, but cannot hurt, in any way, the soul of the martyr.

<sup>43</sup> The lost soul lives forever in torments.

<sup>44</sup> Without the will of your Father.

<sup>45</sup> This is to signify that nothing, however minute, escapes the Divine knowledge.

<sup>46</sup> Of more value.

<sup>47</sup> Acknowledge him as My disciple.

<sup>48</sup> Deny that he is My disciple.

<sup>49</sup> The *assarium* is valued at a cent and a half.

<sup>50</sup> Acknowledge My divinity and My doctrine.

<sup>51</sup> Deny My divinity or doctrine.

<sup>52</sup> "Peace be to you," was the usual salutation of Christ to His disciples. "My peace," He said, "I leave you, My peace I give you." Yet He came not to proclaim a doctrine which would meet with no opposition. "On the announcement of the Christian faith the whole world became divided: each house contained unbelievers and believers: a good war was waged to break up a bad peace." St. Jerome.

<sup>53</sup> He knew that the sword would be employed against His followers. It is not unusual with the sacred writers to speak of the result as if it were the end intended.

<sup>54</sup> The nearest relations became opposed to each other, one believing the doctrine of Christ, which the other rejected as superstition. The prophecy of Micah is here referred to.

<sup>55</sup> The greatest enemies to our salvation are oftentimes those of our own family: whose influence prevents our performance of what is necessary for our salvation.

<sup>56</sup> The most lawful affections must be subordinate to our love of God. "This order must be observed in all our affections. After God love father, mother, children. But if the necessity arise to choose between the love of God and the love of our parents and children, and the affections be irreconcilable, hatred of our relatives is a duty of piety towards God." St. Jerome.

<sup>57</sup> The cross was not a Jewish instrument of punishment, but was introduced among them by the Romans. The criminal was obliged to carry it to the place of execution. Christ here prophetically alludes to His own crucifixion, and indicates the hard duty incumbent on His followers to bear even an ignominious death for His sake.

39. He who findeth his life<sup>58</sup> shall lose it;<sup>59</sup> and he who loseth his life for Me, shall find it.<sup>60</sup>

40. He who receiveth you,<sup>a</sup> receiveth Me:<sup>61</sup> and he who receiveth Me, receiveth Him who sent Me.<sup>62</sup>

41. He who receiveth a prophet in the name of a prophet,<sup>63</sup> shall receive a prophet's reward; and he who receiveth a just man in the name of a just man, shall receive a just man's reward.

42. And whoever shall give to drink to one of these little ones<sup>64</sup> a cup of cold water only in the name of a disciple,<sup>65</sup> truly I say to you, he shall not lose his reward.<sup>66</sup>

## CHAPTER XI.

JOHN SENDS HIS DISCIPLES TO CHRIST. CHRIST UPBRAIDS THE JEWS WITH THEIR UNBELIEF. HE INVITES TO HIM THOSE WHO ARE HEAVILY BURDENED.

1. AND it came to pass, when JESUS had made an end of directing<sup>1</sup> His twelve disciples, He passed thence, to teach and preach in their<sup>2</sup> cities.

2. Now when John in the prison had heard of the works of Christ, he sent two of his disciples, and said to Him :

3. Art Thou He who should come,<sup>a</sup> or must we look for another?<sup>3</sup>

4. And JESUS answered and said to them: Go and relate to John what ye hear and see.<sup>4b</sup>

<sup>58</sup> He, who by improper means, with the sacrifice of conscience, secures to himself the enjoyments of life.

<sup>59</sup> He shall lose a better life—the true life of the soul—and life eternal. By a peronomasia, life is used in different senses.

<sup>60</sup> He who loses life for Christ—who dies in testimony of Divine truth—shall find eternal life.

<sup>61</sup> Thus Christ identifies the authority of His apostles with His own.

<sup>62</sup> As man, Christ was sent by the Father. As He was sent, so He sent the apostles.

<sup>63</sup> As such.

<sup>64</sup> His disciples, men of lowly condition.

<sup>65</sup> As to a disciple.

<sup>66</sup> He shall obtain a great reward. The figure *hiloter* is used to signify, indirectly, the greatness of the recompense.

<sup>1</sup> Giving instructions and orders regarding their mission.

<sup>2</sup> The cities of the Galileans, in whose country Christ then was.

<sup>3</sup> This question does not imply any doubt in the mind of John, who had borne public testimony to Christ. It was intended to obtain for the disciples evidence such as might satisfy them, after John's decease. "It is manifest," says St. Chrysostom, "that John sent not on account of any doubt which he entertained, and that he put the question from no ignorance of the fact."

<sup>4</sup> Instead of answering the question directly, our Lord performed in their presence such miracles as were to mark the coming of the Messiah, according to the prediction of Isaiah: "Then shall the eyes of the blind be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as a hart, and the tongue of the dumb shall be free."

5. The blind see,<sup>a</sup> the lame walk, lepers are cleansed, the deaf hear, the dead rise again, the poor<sup>d</sup> have the gospel preached to them.<sup>5</sup>

6. And happy is he who shall not be scandalized<sup>e</sup> in Me.

7. And as they departed,<sup>f</sup> JESUS began to speak to the crowds concerning John: What went ye out into the desert to see? a reed shaken by the wind?<sup>g</sup>

8. But what went ye out to see? a man clothed in soft garments?<sup>h</sup> Behold, they who are clothed in soft garments are in the palaces of kings.

9. But what went ye out to see? a prophet?<sup>i</sup> yea, I tell you, and more than a prophet.<sup>11</sup>

10. For this is he of whom it is written: Behold, I send My messenger before Thy face,<sup>9</sup> who shall prepare Thy way before Thee.<sup>12</sup>

11. Truly I say to you, among those born of women, there hath not arisen one greater than John the Baptist:<sup>13</sup> yet he that is the least in the kingdom of heaven<sup>14</sup> is greater than he.

12. And from the days of John the Baptist until now, the kingdom of heaven suffereth violence,<sup>15</sup> and the violent bear it away.<sup>16</sup>

13. For all the prophets and the law prophesied<sup>17</sup> until John.<sup>18</sup>

14. And if ye will receive it,<sup>19</sup> he is Elias who is to come.<sup>20</sup>

15. He who hath ears to hear, let him hear.<sup>21</sup>

<sup>a</sup> This fact was also the object of prophecy: "The spirit of the Lord is upon me, because the Lord hath anointed me: He hath sent me to preach to the meek, to heal the broken hearted." The good news of the kingdom of the Messiah were announced to the poor and afflicted, who sighed for His coming.

<sup>b</sup> Shall not find occasion of disbelief and spiritual ruin.

<sup>c</sup> To avoid all appearance of flattery, Christ did not praise John until his disciples had departed.

<sup>d</sup> By asking the multitude whether they had gone out into the wilderness to see the reeds waving beneath the winds, Christ excites their attention, and commends the firmness and constancy of John. He thereby dissipates all doubts that might arise from the question put by the disciples, whether he persevered in the testimony which he had given of Christ.

<sup>e</sup> The austerity of the Baptist is here insinuated.

<sup>f</sup> The term here implies an inspired teacher, a man divinely sent.

<sup>g</sup> John was more than an ordinary prophet, since he was the immediate forerunner of Christ.

<sup>h</sup> The text of the prophet is slightly different. Christ may be understood to speak in Malachi, or God the Father may be considered speaking the words as given by Matthew.

<sup>i</sup> Greater prophet than John had not arisen, since he pointed out Christ, whom other prophets saw only in distant vision.

<sup>11</sup> St. Chrysostom understands this of Christ Himself, who is said to be less "in age and in the opinion of many." The dignity of the least Christian may be referred to with that of the forerunner, inasmuch as he is incorporated with Christ.

<sup>12</sup> It was violently opposed.

<sup>13</sup> St. Chrysostom explains it of all who approached Christ with earnestness.

<sup>14</sup> The law by its types prepared for the Messiah.

<sup>15</sup> John closed the series of prophets who foretold the coming of Christ.

<sup>16</sup> This is a mode of affirming what the hearers are known to be unwilling to admit: "If you are prepared to hear it."

<sup>17</sup> John was in spirit and power Elias, of whom Malachi had spoken. "Elias was forced to flee for safety, because he rebuked the impety of Ahab and Jezebel. John lost his head for condemning the incestuous intercourse of Herod and Herodias." St. Jerome. Elias is to come at the end of time.

<sup>18</sup> This formula was proverbial, and directed to excite attention.

16. But whereunto shall I liken this generation?<sup>22f</sup> It is like to children sitting in the market-place,<sup>g</sup> who cry to their companions,<sup>23</sup>

17. And say: We have piped<sup>24</sup> for you, and ye have not danced: we have wailed<sup>25</sup> and ye have not mourned.<sup>26</sup>

18. For John came neither eating nor drinking;<sup>27</sup> and they say: He hath a devil.<sup>28</sup>

19. The Son of man came eating and drinking,<sup>29</sup> and they say: Behold a<sup>h</sup> glutton and a wine-drinker,<sup>30</sup> a friend of publicans and sinners.<sup>31</sup> And wisdom is justified by her children.<sup>32</sup>

20. Then He began to upbraid the cities, wherein the most of His miracles were done, because they had not repented.

21. Woe to thee, Corozain, woe to thee, Bethsaida;<sup>33</sup> for if the miracles which have been wrought in you had been wrought in Tyre and Sidon,<sup>34</sup> they would have long ago repented in sackcloth and ashes.

22. But I say to you, it shall be more tolerable for Tyre and Sidon in the day of judgment, than for you.

23. And thou, Capharnaum, shalt thou be exalted<sup>i</sup> up to heaven?<sup>35</sup> thou shalt go down even unto hell:<sup>36</sup> for if the miracles which have been wrought in thee, had been wrought in Sodom, it would have remained unto this day.

24. But I say to you, that it shall be more tolerable for the land of Sodom in the day of judgment than for thee.

25. At that time JESUS answered and said: I give praise<sup>j</sup> to Thee,

<sup>22</sup> This people.

<sup>23</sup> Boys were wont to form themselves into two companies; one of which played on the flute some gay tune, whilst the others danced; or they sang some mournful ditty, which was followed by funeral cries and lamentations on the part of the others. In like manner the Jews were not converted by the austerity of John, or won by the familiarity of Christ.

<sup>24</sup> They played on the flute, as at a wedding.

<sup>25</sup> They sang mournful songs.

<sup>26</sup> You have not struck your breasts, as mourners.

<sup>27</sup> Not eating, or drinking, as other men: not living after the usual manner of men, since his food was locusts and wild honey, and his drink the water of the desert.

<sup>28</sup> Some thought he must be possessed by a demon.

<sup>29</sup> Moderately partaking of the usual nourishment of men.

<sup>30</sup> The malice of the enemies of Christ prompted them to censure Him.

<sup>31</sup> Christ admitted the toll-gatherers and other notorious sinners to His familiarity, in order to win them to virtue.

<sup>32</sup> The wisdom of God determined that John, by his austerity, and Christ by a more ordinary manner of life, should concur to the same end: namely, to invite sinners to repentance. The truly wise acknowledged and embraced the Divine disposition of things, which left unbelievers without excuse.

<sup>33</sup> It was called Julias by Philip, in honor of Julia, the daughter of Augustus.

<sup>34</sup> Seaports of the Phenicians—places of great commerce and remarkable for vice.

<sup>35</sup> This is an hyperbolic expression to signify its great prosperity. Its situation on the borders of the lake afforded it great advantages for fisheries and trade. Some understand the text of the honor and blessing bestowed on it by the presence of our Lord.

<sup>36</sup> An hyperbole, signifying to be reduced to the lowest extremity. The prediction was partially accomplished in the war of Vespasian; but it was strictly fulfilled in regard to such of the inhabitants as died impenitent.

<sup>j</sup> Glorify.

<sup>f</sup> Luke 16: 16.

<sup>g</sup> G. P. "markets." V. C. D. versions.

<sup>h</sup> G. P. "a man that is." This need not be expressed.

<sup>i</sup> G. P. "which art exalted." V. E. F. G. S. V. MSS. versions.

O Father, Lord of heaven and earth, because<sup>39</sup> Thou hast hidden these things from the wise and prudent,<sup>39</sup> and revealed them to babes.<sup>40</sup>

26. Yea, Father; for so it hath seemed good in Thy sight.<sup>41</sup>

27. All things have been delivered to Me by My Father. And no one knoweth the Son<sup>42</sup> but the Father: neither doth any one know the Father but the Son,<sup>43</sup> and he to whom the Son is pleased to reveal Him.<sup>44</sup>

28. Come to Me, all ye who labor, and are burdened,<sup>45</sup> and I will refresh you.

29. Take My yoke<sup>46</sup> upon you, and learn of Me,<sup>47</sup> because I am meek, and lowly in heart:<sup>48</sup> and ye shall find rest for your souls.

30. For My yoke is easy, and My burden light.<sup>49</sup>

## CHAPTER XII.

CHRIST REPROVES THE PHARISEES. HE SHOWS THAT HIS MIRACLES ARE NOT PERFORMED BY THE AID OF SATAN.

1. At that time<sup>1</sup> JESUS went through<sup>2</sup> the grain-fields on the Sabbath:<sup>3</sup> and His disciples, being hungry, began to pluck<sup>4</sup> ears of grain and to eat.<sup>5</sup>

2. And the Pharisees seeing it, said to Him: Behold Thy disciples do that which it is not lawful to do on the Sabbath.<sup>6</sup>

<sup>39</sup> The subject of thanksgiving is that God revealed to little ones what He hid from the wise: as if He said: whilst Thou hast hidden these things from the wise and intelligent, Thou hast revealed them to little ones. "Why were they hidden from them?" asks St. Chrysostom: "hear Paul, who says: 'Seeking to establish their own justice, they have not submitted themselves to the justice of God.' Therefore the Scribes and Pharisees, who thought themselves wise of themselves, fell away on account of their presumption."

<sup>40</sup> According to the world.

<sup>41</sup> Persons of humble condition, unlearned, simple, are understood.

<sup>42</sup> Such has been Thy good pleasure.

<sup>43</sup> Perfectly and comprehensively.

<sup>44</sup> The knowledge which men had of God was very imperfect, until He spoke by His Son.

<sup>45</sup> The revelation made by the Son gives true knowledge, which, however, in this mortal life, must be limited and imperfect.

<sup>46</sup> "All ye that faint under the yoke and the burthen." Lingard. All who suffer the miseries of life, or who groan under the weight of sin, are invited to Christ for comfort and relief.

<sup>47</sup> This is an apt similitude: God aids us to bear the burden of His laws, which is likened to a yoke.

<sup>48</sup> Learn all My doctrines: become My disciples.

<sup>49</sup> The meekness and humility of Christ, are held forth as inducements to embrace His doctrine. So mild a teacher should be heard with entire docility and confidence.

<sup>50</sup> The restraints and burdens of the Christian law, are lightened by the grace of Christ. The yoke imposed by the Pharisees was insupportable.

<sup>1</sup> This is not taken definitely.

<sup>2</sup> There were paths through the grain-fields.

<sup>3</sup> The plural number is used from the analogy of festivals. It was in the Paschal time.

<sup>4</sup> This pleonasm is used frequently by this evangelist and St. Mark.

<sup>5</sup> This was generally permitted.

<sup>6</sup> They regarded it as a servile work, like reaping.

3. But He said to them: Have ye not read what David did when he hungered, and they who were with him:

4. How he entered into the house of God,<sup>7a</sup> and ate the loaves of the presence,<sup>8</sup> which it was not lawful for him nor for those who were with him to eat, but for the priests only?<sup>a</sup>

5. Or have ye not read in the law,<sup>d</sup> that on the Sabbath days the priests in the temple break the Sabbath,<sup>9</sup> and are without blame?

6. But I tell you that a greater<sup>10</sup> than the temple is here.

7. And if ye knew what this meaneth: I will have mercy and not sacrifice,<sup>e</sup> ye would never have condemned the innocent.<sup>11</sup>

8. For the Son of man<sup>12</sup> is Lord even of the Sabbath.<sup>f</sup>

9. And when He had passed thence, He came into their synagogue.

10. And behold there was a man who had his hand<sup>13</sup> withered,<sup>g</sup> and they, in order that they might accuse Him,<sup>14</sup> questioned Him, saying: Is it lawful to heal on the Sabbath days.<sup>15</sup>

11. But He said to them: What man is there among you who hath one sheep: and if it fall into a pit<sup>h</sup> on the Sabbath, will he not take hold on it, and lift it out?

12. How much better is a man than a sheep? So that it is lawful to do a good deed on the Sabbath.<sup>16</sup>

13. Then He saith to the man: Stretch forth thy hand; and he stretched it forth, and it became sound as the other.

14. And the Pharisees going out held a consultation against Him, how they might destroy Him.

15. But Jesus knowing it, retired from thence:<sup>17</sup> and many followed Him, and He healed them all.

16. And He charged<sup>18</sup> them that they should not make Him known.<sup>i</sup>

<sup>a</sup> The tabernacle.

<sup>b</sup> Twelve loaves were placed before the ark, and changed every Sabbath. P. "show bread." V. *panes propositionis*, "loaves of the presence," namely, placed before the ark in token of the Divine presence. Exodus 25:30.

<sup>c</sup> The priests did servile works, by killing the victims for sacrifice and by other necessary labor.

<sup>d</sup> He insinuates His own Divinity. There is here something greater than the temple. It is a delicate way of referring to Himself.

<sup>e</sup> This passage was already quoted to vindicate the familiarity of our Lord towards sinners.

<sup>f</sup> Christ has control over the Sabbathical observance, which is a mere ceremonial law, subordinate to the higher ends of religion.

<sup>g</sup> A hand in a state of atrophy and rigidity, having neither the power of assimilation nor of motion.

<sup>h</sup> Their design was perverse. They sought not information, but a pretext to accuse Christ of disregarding the law.

<sup>i</sup> This question was agitated among the doctors of the law.

<sup>k</sup> By a familiar example Christ shows the lawfulness of healing. Works of charity are most suitable to days consecrated to the glory of God.

<sup>l</sup> To teach us to shun danger, when it is in our power.

<sup>m</sup> This was an ordinary charge given by Christ, rather to avoid all appearance of ostentation, than to court concealment. It is given here as a proof of a meek spirit. It may also have been designed to avoid irritating the Pharisees, whose false zeal was excited by His miracles.

<sup>n</sup> 1 Kings 21:6.

<sup>o</sup> Lev. 24:9.

<sup>p</sup> Numb. 28:9.

<sup>q</sup> 1 Kings 18:22; Eccl. 4:17; Osee 6:6; *supra* 9:13.

<sup>r</sup> Mark 3:1; Luke 6:6.

<sup>s</sup> Mark 2:28.

<sup>t</sup> Deut. 22:4.

<sup>u</sup> *Supra* 8:28.



17. That what was spoken by Isaiah the prophet might be fulfilled, when he saith :

18. Behold My Servant, whom I have chosen : My beloved, in whom My soul is<sup>19</sup> well pleased. I will put My spirit upon Him, and He will announce judgment to the Gentiles.<sup>20</sup>

19. He will not contend,<sup>21</sup> nor cry out,<sup>21</sup> neither shall any man hear His voice in the streets.

20. A bruised reed He will not break, and smoking flax He will not extinguish :<sup>22</sup> till He send forth judgment<sup>23</sup> to victory.<sup>24</sup>

21. And in His name shall Gentiles hope.<sup>1</sup>

22. Then was offered to Him a demoniac, blind and dumb,<sup>25</sup> and He healed him,<sup>26</sup> so that he<sup>m</sup> spake and saw.

23. And all the crowds were amazed, and said : Is this<sup>n</sup> the Son of David ?

24. But the Pharisees hearing it, said : This one doth not cast out devils but by Beelzebub, prince of the devils.<sup>27</sup>

25. And Jesus knowing their thoughts,<sup>28</sup> said to them : Every kingdom divided against itself shall be made desolate : and every city or house divided against itself shall not stand.<sup>29</sup>

26. And if Satan casteth out Satan, he is divided against himself : how then shall his kingdom stand ?

27. And if I through Beelzebub<sup>o</sup> cast out devils, through whom do your children<sup>30</sup> cast them out ?<sup>31</sup> They therefore shall be your judges.<sup>32</sup>

28. But if I cast out devils through the Spirit of God,<sup>33</sup> then is the kingdom of God<sup>p</sup> come upon you.<sup>34</sup>

<sup>19</sup> "I am well pleased."

<sup>20</sup> He will communicate to them the knowledge of the Divine law.

<sup>21</sup> In strife.

<sup>22</sup> These are proverbial expressions, signifying great forbearance and meekness.

<sup>23</sup> Justice—the doctrine and law of Christ.

<sup>24</sup> Till He conquer and subdue men, and make them captives to truth.

<sup>25</sup> The blindness and dumbness seem to have resulted from the possession.

<sup>26</sup> By casting out the devil.

<sup>27</sup> The Pharisees designate the chief demon by the name of the god of the Accaronites.

<sup>28</sup> They had expressed them, but not in the hearing of Christ.

<sup>29</sup> These were proverbial expressions.

<sup>30</sup> This is an affectionate manner of designating their fellow-citizens. Some understand it of the Jewish exorcists, but St. Chrysostom refers it to the apostles. "Observe His meekness: for He does not say: My disciples, nor My apostles, but your children. He means: By whom do the apostles cast them out? For already they had cast out devils, since they had received the power from Him: yet the Jews did not accuse them."

<sup>31</sup> This supposes the fact.

<sup>32</sup> St. Chrysostom thus interprets it: "Since they are from among you, and do like wonders and obey and follow Me, they must condemn those who say and do the contrary."

<sup>33</sup> By Divine power.

<sup>34</sup> From His miracles, Christ justly infers that the doctrine which he proclaims is from God, and that the reign of God, so long foretold and expected, had commenced.

<sup>k</sup> This clause is not in Isaiah.

<sup>m</sup> G. P. "the blind and dumb." B. — "dumb."

<sup>n</sup> Supra 9 : 34; Mark 3 : 22; Luke 11 : 15.

<sup>1</sup> Isaiah 42 : 1.

<sup>2</sup> G. P. "Is not this." V. versions, critics.

<sup>p</sup> Luke 11 : 17.

29. Or how can any one enter into the strong one's house, and rifle his goods, unless he first bind the strong one? and then he will rifle his house.<sup>35</sup>

30. He who is not with Me,<sup>3</sup> is against Me:<sup>36</sup> and he who gathereth not with Me, scattereth.

31. Therefore I say to you: Every sin and blasphemy<sup>37</sup> shall be forgiven men,<sup>38</sup> but the blasphemy of the Spirit<sup>39</sup> shall not be forgiven.<sup>40</sup>

32. And whoever speaketh<sup>41</sup> against the Son of man,<sup>41</sup> it shall be forgiven him,<sup>42</sup> but he who speaketh against the Holy Spirit,<sup>43</sup> it shall not be forgiven him,<sup>44</sup> neither in this world, nor in the world to come.<sup>45</sup>

33. Either make the tree good, and its fruit good: or make the tree evil, and its fruit evil:<sup>46</sup> for by the fruit<sup>47</sup> the tree is known.<sup>47</sup>

34. Brood of vipers,<sup>48</sup> how can ye speak good things, whereas ye are bad?<sup>49</sup> for out of the abundance of the heart the mouth speaketh.<sup>50</sup>

35. The good man out of the good store,<sup>51</sup> bringeth forth good things: and the bad man out of the bad store bringeth forth evil things.<sup>52</sup>

<sup>35</sup> This is commonly understood of a strong man; but it may signify the demon. The house is the person possessed; the rifling of his goods is the restraining of his power: "So far from My using the help of the demon, that I attack and bind him." St. Chrysostom. It may, however, be an illustration drawn from the practice of robbers in those times, who bound fast the owner of the house, in order to plunder it unmolested.

<sup>36</sup> This is a proverbial expression, and like several others admits of a contrary one: "He that is not against you, is for you." Both are true in different circumstances. The application of the proverb here seems to be, that Christ cannot be thought to act through demoniac influence, because the exercise of His power is directed against the demons: and as the powers of Christ and the demon are not combined for mutual advantage, they must be considered as essentially hostile.

<sup>37</sup> The term of itself signifies an injurious expression, whether directed against God or men. It is restricted by usage to profane language, disrespectful to the Deity, or Divine mysteries, or to glorified saints.

<sup>38</sup> Shall be open to forgiveness.

<sup>39</sup> Blasphemy against the Holy Spirit, such as to ascribe to demoniac agency works manifestly Divine.

<sup>40</sup> Ordinarily. It is not easily pardoned.

<sup>41</sup> In His human nature; of His human actions; in matters wherein external appearances may mislead. St. Jerome explains Him as saying: "such opinion, without blasphemy, admits of excuse."

<sup>42</sup> Provided he repent and sue for pardon.

<sup>43</sup> As the Pharisees, who ascribe to demoniac power works which were evidently Divine. "If you allege," says St. Chrysostom, "that you do not know Me, on account of the lowliness of my bodily appearance, you cannot deny that you know Him, and that to cast out demons, and perform cures, is a work of the Holy Spirit."

<sup>44</sup> On account of the great malice and impiety which it manifests. This must be understood of the ordinary impudence of such sinners. God pardons, of His boundless mercy, all who repent.

<sup>45</sup> The Fathers gather from this passage, that some sins, pardon of which has not been obtained during life, may be pardoned after death. It is styled by Mark "an everlasting sin."

<sup>46</sup> This seems to be here applied to the miracles in question. It is a challenge either to admit the power by which they are performed to be Divine, as the works are manifestly such; or to show that the works are evil which they ascribe to the aid of demons.

<sup>47</sup> This proverb is brought in to confirm the point.

<sup>48</sup> The zeal of Christ leads Him to use this severe rebuke. His precursor had employed the same language.

<sup>49</sup> Bad men may occasionally utter good things, either affecting piety, or ingenuously paying homage to truth; but when they speak from the promptings of their corrupt heart, their language is necessarily bad.

<sup>50</sup> These are proverbial sayings, easily applied to the subject.

<sup>3</sup> Luke 9: 50; Mark 3: 28, 29.

<sup>37</sup> Luke 12: 10.

<sup>3</sup> G. P. "a word."

<sup>1</sup> *Supra* 7: 17.

<sup>38</sup> Luke 6: 46.

<sup>3</sup> G. P. "of the heart." The words *τῆς καρδίας* are wanting in so many MSS., even those of the greatest note, ancient, versions and commentators, that they cannot be regarded as authentic." Campbell.

36. But I say to you, that for every idle word<sup>61</sup> which men shall speak, they shall render an account in the day of judgment.

37. For by thy words thou shalt be justified, and by thy words thou shalt be condemned.<sup>62</sup>

38. Then some of the Scribes and Pharisees answered Him, saying: Teacher, we wish to see a sign from Thee.

39. But He answered and said to them: A wicked and adulterous<sup>63</sup> generation<sup>64</sup> seeketh a sign, and a sign shall not be given it, but the sign of Jonas the prophet.

40. For as Jonas was three days and three nights in the belly of the fish,<sup>65</sup> so shall the Son of man be three days and three nights in the bosom of the earth.<sup>66</sup>

41. Men of Ninive shall rise in the judgment<sup>67</sup> with this generation, and shall condemn it: because they repented on the preaching of Jonas: and behold more<sup>68</sup> than Jonas here.<sup>69</sup>

42. A queen of the south<sup>70</sup> shall rise in judgment with this generation, and shall condemn it: because she came from the ends of the earth<sup>71</sup> to hear the wisdom of Solomon, and behold more than Solomon here.

43. And when the unclean spirit is gone out of the man,<sup>72</sup> he goeth through dry places, seeking rest, and findeth none.

44. Then he saith: I will return into my house, from whence I came out. And when he cometh, he findeth it empty, swept, and set in order.<sup>73</sup>

<sup>61</sup> Since even an incautions or useless expression shall be a matter of scrutiny and punishment, much more so blasphemy against the Divine Spirit. St. Chrysostom says, that by an idle word is meant one which is unsuitable, false, sycophantic. St. Jerome takes it to mean frivolous and unprofitable. As our Lord had spoken of blasphemy, he may be understood still to speak of such profane language.

<sup>62</sup> Our words will be subjects of reward or condemnation. Our actions and thoughts will also be subject to the like scrutiny.

<sup>63</sup> An unbelieving race, false to their engagements to God. Idolatry is often spoken of in the Old Testament under the figure of adultery, or fornication. Unbelief is here branded with a like stigma.

<sup>64</sup> It is not certain that the fish was the whale: it may have been a sea monster of much larger size.

<sup>65</sup> The Jews were accustomed to designate the periods of light and darkness in this manner, which is equivalent to what we call simply three days. Our Lord was in the grave from sunset on Friday till Sunday at break of day, one entire day, and part of two other days. By the figure *synecdoche*, and conformably to the usual mode of speaking, a part of the day is considered as the whole day, so that three days are counted, which in Scriptural style, are called three days and three nights. Esther ordered a fast of three days, night and day, before she would go into the king, to whom, however, she presented herself on the third day. A man is said neither to have eaten nor drunk for three days, or three nights, although he ate and drank on the third day. 1 Kings 30: 12, 13. It is remarkable that only this evangelist who wrote for the Jews, specifies in this way the time of our Lord's repose in the sepulchra.

<sup>66</sup> At the judgment seat, as witnesses to testify against them.

<sup>67</sup> By the contrast of their example.

<sup>68</sup> It is a modest way of indicating His own divinity, as if He said: "something greater than Jonas is here."

<sup>69</sup> Queen of Saba, in Arabia, to the south of Judea.

<sup>70</sup> From a distant place, which is here hyperbolically designated.

<sup>71</sup> Our Lord here speaks of the deliverance of a sinner from the influence of a demon prompting to impurity.

<sup>72</sup> This represents the state of a converted soul, freed from sin and adorned with virtue.

¶ *Infra* 16: 14; Luke 11: 20; 1 Cor. 1: 22.

× Jonas 2: 1; see Esther 4: 16; 1 Kings 30: 12, 13.

γ *Supra* 12: 4.

45. Then he goeth, and taketh with him seven other spirits more wicked than himself, and they enter in, and dwell there,<sup>63</sup> and the last state of that man is worse than the first.<sup>64</sup> So shall it be also to this wicked generation.<sup>65</sup>

46. While He was yet speaking to the crowds, behold His mother and His brethren<sup>66</sup> stood without, seeking to speak to Him.

47. And one said to Him: Behold Thy mother and Thy brethren stand without, seeking<sup>a</sup> Thee.

48. But He answered and said to him who told Him: Who is My mother, and who are My brethren?

49. And stretching forth His hand toward His disciples, He said: Behold My mother and My brethren.<sup>67</sup>

50. For whoever shall do the will of My Father, who is in heaven, he is My brother, and sister, and mother.

## CHAPTER XIII.

### PARABLES OF THE SOWER AND THE CUCKLE: THE MUSTARD SEED, ETC.

1. THE same day JESUS went out of the house, and sat by the sea-side.

2. And great crowds were gathered together unto Him,<sup>\*</sup> so that He went up into a boat, and sat: and all the crowd stood on the shore.

3. And He spake to them many things in parables,<sup>1</sup> saying, Behold the sower went forth to sow.

4. And whilst he sowed, some *seeds* fell by the wayside,<sup>b</sup> and the birds [of the air] came and ate them up.

5. And some fell upon stony ground, where they had not much earth: and they sprouted soon,<sup>2</sup> because they had no depth of soil;

<sup>a</sup> The return of the demon with his companions can only take place by the free consent of the individual, who is often assailed by grievous temptations to relapse.

<sup>b</sup> The state of the sinner who has fallen back into his evil ways, is more dangerous than that of one who had not abandoned them. The abuse of grace provokes the heaviest judgments of God.

<sup>c</sup> The Jews as a people were in a worse condition after the preaching and miracles of Christ than before, since they abused the grace which had been given them. St. Jerome observes, that "the demon being cast forth from the Jews, walked through the desolate regions of the Gentiles, and finding no rest among them, after they had embraced the faith, determined on returning to the Jews, whom he found ready to receive him."

<sup>d</sup> "The entire Scripture shows that cousins are called brothers." St. Jerome.

<sup>e</sup> Christ wished to teach all, that private and family attachments, however just, did not withdraw Him from the great work of instructing men, and leading them to salvation.

<sup>f</sup> A parable here denotes a narrative intended to illustrate some truth by comparison. The present one is taken from a familiar occurrence.

<sup>g</sup> In November, the seed-time in Palestine, the sky is covered with clouds, and the seed springs up: but when the power of the sun increases, what has not depth of soil outgrows its strength.

<sup>h</sup> G. P. "desiring to speak with Thee." "To speak" is wanting in some MSS. The whole verse — B.

<sup>i</sup> Mark 4: 1; Luke 8: 4.

<sup>j</sup> *Infra* 25: 29.

6. And when the sun was up, they were scorched: and because they had no root, they withered away.

7. And some fell among thorns: and the thorns grew up, and choked them.

8. And some fell upon the good ground: and they yielded fruit, some a hundred fold, some sixty fold, and some thirty fold.<sup>3</sup>

9. He who hath ears to hear, let him hear.<sup>4</sup>

10. And His disciples came, and said to Him: Why speakest Thou to them in parables?<sup>5</sup>

11. He answered and said to them: Because to you it is given<sup>6</sup> to know the mysteries<sup>7</sup> of the kingdom of heaven: but to them it is not given.<sup>8</sup>

12. For whoever hath,<sup>9</sup> to him shall be given, and he shall have abundance: but whoever hath not,<sup>10</sup> that also which he hath<sup>c</sup> shall be taken from him.

13. Therefore do I speak to them in parables, because seeing they see not,<sup>11</sup> and hearing they hear not, neither do they understand.<sup>12</sup>

14. And in them is fulfilled the prophecy of Isaiah,<sup>d</sup> which saith: With hearing ye will hear, and ye will not understand: and seeing ye will see, and ye will not perceive.

15. For the heart of this people is grown gross;<sup>13</sup> and with their ears they are dull of hearing, and their eyes they have shut: lest they should see with their eyes, and hear with their ears, and understand with their heart, and be converted, and I should heal them.

16. But blessed are your eyes, because they see, and your ears, because they hear.<sup>14</sup>

17. For, truly I say to you, many prophets and just men have de-

<sup>3</sup> The soil of Palestine was formerly very fertile.

<sup>4</sup> This is to awaken attention.

<sup>5</sup> The parable, without its application, was enigmatical and obscure.

<sup>6</sup> God distributes His gifts to whom He pleases, according to the counsels of His wisdom.

<sup>7</sup> The Divine doctrines, which are hidden from unbelievers.

<sup>8</sup> The gifts of God are withheld according to His decrees, which, although often unsearchable, are never unjust.

<sup>9</sup> The man who has received great gifts from God, and uses them well, is rewarded with an increase: whilst he who neglects to employ the smaller measure of grace given him, forfeits it, and is abandoned to the obstinacy of his own heart: "not that God takes anything from him, but He withholds from him His gifts." St. Chrysostom.

<sup>10</sup> He is said not to have, because he has no increase. He flatters himself that he has much.

<sup>11</sup> They are as persons who, with their eyes open, perceive not the objects before them.

<sup>12</sup> Their ears are open, but they distinguish not the sounds which strike on them, much less do they penetrate the meaning.

<sup>13</sup> The grossness of their carnal appetite, and the wilful blinding of themselves to truth, are the causes of their slowness to understand and embrace what appertains to their salvation.

<sup>14</sup> The gift of docility to the Divine teaching, and insight into the mysteries of religion, is a great grace, which renders the soul truly blessed.

<sup>c</sup> Luke 8:1.

<sup>d</sup> Isai. 6:9; Mark 4:12; Luke 8:10; John 12:40; Acts 28:26; Rom. 11:8.

sired to see the things which ye see, and have not seen them, and to hear the things which ye hear, and have not heard them.<sup>15</sup>\*

18. Hear ye therefore the parable<sup>16</sup> of the sower.

19. When any one heareth the word of the kingdom, and understandeth it not, the wicked one<sup>17</sup> cometh, and snatcheth away that which was sown in his heart: this is that sown by the wayside.<sup>18</sup>

20. And that sown on stony ground, is he who heareth the word, and immediately receiveth it with joy:

21. Yet hath he not root in himself, but is only for a time: for when tribulation and persecution arise on account of the word, presently he is scandalized.<sup>19</sup>

22. And that sown among thorns, is he who heareth the word, and the care of this world and the deceitfulness of riches choke up the word, and he becometh unfruitful.

23. But that sown upon good ground, is he who heareth the word, and understandeth, and beareth fruit, and yieldeth, the one a hundred fold, and another sixty, and another thirty.<sup>20</sup>

24. Another parable He proposed to them, saying: The kingdom of heaven is likened to a man who sowed good seed in his field.<sup>f</sup>

25. But while the men were asleep,<sup>21</sup> his enemy came, and sowed cockle<sup>22</sup> among the wheat, and went away.

26. And when the blade sprang up, and brought forth fruit, then appeared also the cockle.

27. And the servants of the householder came and said to him: Sir, didst thou not sow good seed in thy field? Whence then hath it this cockle?

28. And he said to them: An enemy hath done this. And the servants said to him: Wilt thou<sup>g</sup> that we go and gather it up?

29. And he said: No, lest in gathering up the cockle, ye root up the wheat also with it.

30. Let both grow together until the harvest, and in the time of the

<sup>15</sup> The prophets and other just men of the ancient dispensation to whom the coming of the Messiah was revealed, sighed for the auspicious event, and longed to witness His manifestation.

<sup>16</sup> The application of the parable.

<sup>17</sup> The devil.

<sup>18</sup> The man is likened to the field which is sown.

<sup>19</sup> He stumbles and falls: his spiritual ruin is accomplished.

<sup>20</sup> The fruits are different in degree, according to the measure of grace, and the zeal with which each one corresponds to the grace given him. St. Jerome says, that in virgins the Divine seed produces a hundred fold, in widows who preserve continency, sixty fold, in married people who live blamelessly, thirty fold.

<sup>21</sup> This circumstance is introduced to account for the opportunity afforded to the enemy, whilst the men in the employment of the owner were asleep. It may be applied to mark the negligence of those who should watch for the interests of religion.

<sup>22</sup> It was a weed resembling wheat, from which it could only be distinguished when the wheat was putting forth the ear. Campbell: "darnel."

harvest I will say to the reapers: Gather up first the cockle, and bind it in bundles to burn, but the wheat gather into my barn.<sup>22</sup>

31. Another parable He proposed to them,<sup>h</sup> saying: The kingdom of heaven is like to a grain of mustard, which a man took and sowed in his field.

32. Which indeed is least of all seeds:<sup>24</sup> but when it is grown up, it is greater than [all] herbs, and becometh a tree,<sup>25</sup> so that the birds of the air come and lodge in the branches thereof.

33. Another parable He spake to them: The kingdom of heaven is like to leaven, which a woman took and hid in three measures of meal,<sup>26</sup> until the whole was leavened.<sup>i</sup>

34. All these things Jesus spake to the crowds in parables: and without parables He did not speak to them:

35. That what was spoken by the prophet might be fulfilled, when he saith: I will open My mouth in parables. I will utter things hidden from the foundation of the world!<sup>k</sup>

36. Then<sup>l</sup> He sent away the crowds, and<sup>m</sup> came into the house,<sup>27</sup> and His disciples came to Him, saying: Explain to us the parable of the cockle of the field.

37. He answered and said to them: He who soweth the good seed is the Son of man.

38. And the field is the world: and the good seed are the children of the kingdom:<sup>28</sup> and the cockle are the children of the wicked one.

39. And the enemy that sowed it is the devil: but the harvest is the end of the world:<sup>29</sup> and the reapers are angels.

40. As, then, cockle is gathered up, and burnt in the fire, so will it be at the end of the world.

41. The Son of man will send His angels, and they shall gather out of His kingdom all scandals,<sup>30</sup> and those who work iniquity:°

<sup>22</sup> This parable serves to show why evils are tolerated in the world, and in the Church. God bears with the wicked, lest the opportunity of exercising patience, zeal, and other virtues should be taken from the just: but the time of retribution will at length arrive.

<sup>24</sup> This is understood of all garden seeds known in Judea at that time. "The preaching of the Gospel is the least of human studies: for he who proclaims that a God-man died, and who presents the scandal of the cross to men, is not likely to gain hearers. Compare this doctrine with the maxims of the philosophers, and with their books in which the splendor of eloquence and the art of composition are united, and you will see how much smaller than other seeds is the seed of the Gospel." St. Jerome.

<sup>25</sup> "There was a species of sinapi, or at least what the Orientals comprehended under that name, which rose to the size of a tree." In the East this lofty spreading shrub is still seen. Campbell.

<sup>26</sup> The Divine doctrine, like leaven, is to pervade the whole mass of mankind. It is to be preached to all nations, to the end of time. "This woman appears to me," says St. Jerome, "to denote the apostolic preaching, or the Church, which is gathered from various nations." <sup>27</sup> In which he lodged at Capernaum.

<sup>28</sup> The children of God are the fruits of the Divine word, which they receive with faith, and which prepared them for the heavenly kingdom.

<sup>29</sup> Scandals here denote moral disorders of every kind, or rather those who cause them. Until the end of time scandals will exist, the fruits of the human passions, despite of the watchfulness and zeal of faithful

<sup>h</sup> Mark 4: 31; Luke 13: 19.

<sup>i</sup> Gen. 18: 6; Luke 13: 21; Judges 6: 19.

<sup>k</sup> Ps. 77: 2.

<sup>l</sup> Mark 4: 34.

<sup>m</sup> G. P. "Jesus." V. B. D. critics.

<sup>n</sup> Apoc. 14: 13. <sup>o</sup> Soph. 1: 3.

42. And cast them into the furnace of fire: there shall be wailing and gnashing of teeth.

43. Then shall the just shine as the sun in the kingdom of their Father.<sup>p</sup> He who hath ears to hear, let him hear.

44. The kingdom of heaven is like to a treasure hidden in a field: which, when a man hath found, he covereth it up,<sup>q</sup> and for joy thereof he goeth and selleth all that he hath, and buyeth that field.<sup>q</sup>

45. Again, the kingdom of heaven is like to a merchant,<sup>q</sup> seeking good pearls:

46. Who, when he had found one<sup>q</sup> pearl of great price, went and sold all that he had, and bought it.

47. Again, the kingdom of heaven is like to a net cast into the sea, and gathering together of all kinds [of fishes]:

48. Which, when it was filled, they drew out, and sitting by the shore, they chose out the good into vessels, but the bad<sup>q</sup> they cast away.

49. So shall it be at the end of the world. The angels will go out, and separate the wicked from among the just,

50. And cast them into the furnace of fire: there shall be wailing and gnashing of teeth.

51. Have ye understood all these things? They say to Him: yes.<sup>r</sup>

52. He said to them: Therefore every scribe<sup>q</sup> instructed in the kingdom of heaven is like to a householder, who bringeth forth out of his stores new things and old.

53. And it came to pass, that when JESUS had finished these parables, He passed from thence.

54. And when He was come into His own country,<sup>q</sup> He taught them in their synagogues, so that they wondered, and said: Whence hath this one this wisdom and the miracles?

55. Is not this<sup>r</sup> the carpenter's son?<sup>r</sup> Is not His mother called Mary, and His brothers<sup>r</sup> James and Joseph,<sup>q</sup> and Simon, and Jude:

ministers of Christ. Heresies also will continue to annoy the Church, whose doctrine, nevertheless, will be preserved in its original integrity.

<sup>q</sup> Lest the owner of the field should find it in his possession, and claim it.

<sup>q</sup> The justice of this act is not here canvassed: but the care and diligence of the finder of the treasure are placed before us, that we may spare no pains or sacrifice to secure the blessings of salvation.

<sup>q</sup> A travelling trader.

<sup>q</sup> "The most precious pearl is the knowledge of the Savior, and the mystery of His passion, and the secret of His resurrection." St. Jerome.

<sup>q</sup> The refuse. The Church at present contains just men and sinners.

<sup>q</sup> Christ here speaks of a teacher under the new dispensation.

<sup>q</sup> Nazareth.

<sup>q</sup> St. Justin speaks of St. Joseph as a carpenter. *Dialog. cum Tryphone.*

<sup>q</sup> James and Joseph were sons of Mary, wife of Cleophas.

<sup>p</sup> Wisdom 3: 7; Dan. 12: 3.

<sup>q</sup> G. P. + "Jesus saith unto them." V. B. D. versions.

<sup>q</sup> John 6: 42.

<sup>r</sup> G. P. + "Lord." V. B. D. versions.

<sup>r</sup> *Supra* 12: 46; *infra* 27: 56; John 19: 25.



56. And His sisters, are they not all with us? Whence therefore hath this one all these things?

57. And they were scandalized<sup>39</sup> in regard to Him.<sup>40</sup> But JESUS said to them: A prophet is not without honor, save in his own country and in his own house.<sup>40</sup>

58. And He wrought not many miracles there, because of their unbelief.

## CHAPTER XIV.

HEROD PUTS JOHN TO DEATH. CHRIST FEEDS FIVE THOUSAND IN THE DESERT. HE WALKS UPON THE SEA, AND HEALS THE DISEASED WITH THE TOUCH OF HIS GARMENT.

1. At that time Herod<sup>a</sup> the tetrarch,<sup>1</sup> heard the fame of JESUS:

2. And said to his servants:<sup>2</sup> This is John the Baptist,<sup>3</sup> he is risen from the dead:<sup>4</sup> and therefore miracles<sup>5</sup> are wrought by him.<sup>6</sup>

3. For Herod<sup>a</sup> had laid hold on John, and bound him, and put him into prison, on account of Herodias,<sup>6</sup> his brother's<sup>4</sup> wife.<sup>7</sup>

4. For John said to him: It is not lawful for thee to have her.

5. And having a mind to put him to death, he feared the crowd:<sup>8</sup> because they held him as a prophet.<sup>9</sup>

6. But on Herod's birthday, the daughter of Herodias<sup>9</sup> danced before them, and pleased Herod.

7. Whereupon he promised with an oath, to give her whatever she would ask of him.

<sup>39</sup> Notwithstanding His wisdom and miracles, they would not believe in Him, because they considered Him as low-born.

<sup>40</sup> Family. This was a proverbial expression.

<sup>1</sup> A ruler of a fourth part of the country. The term, however, was applied without strict regard to territorial division. Antipas was the surname of this prince, to whom Galilee and Perea were subject. He was son of Herod the Great, and brother of Archelaus.

<sup>2</sup> Officers, attendants.

<sup>3</sup> This was Herod's conjecture, the natural effect of a troubled conscience.

<sup>4</sup> His high opinion of John, coupled with a sense of his own injustice to him, led him to suspect that God had raised him again to life.

<sup>5</sup> Miracles were conceived to emanate from supernatural agents.

<sup>6</sup> Daughter of Aristobulus, whom Herod the Great, his father, put to death.

<sup>7</sup> Herod Antipas had the wife of his brother Herod Philip, who was still alive. She prevailed on him to cast into prison the Baptist, who openly reproached them with their wicked life.

<sup>8</sup> Herod feared a sedition, in case he put John to death, which he thought of doing, more through the influence of Herodias, than from personal inclination; for he himself entertained a great reverence for the Baptist.

<sup>9</sup> By Philip.

<sup>a</sup> P. "they were offended in Him."

<sup>a</sup> Mark 6:14; Luke 9:7.

<sup>b</sup> P. "mighty works do show themselves forth in Him." Rhem. "virtues work in Him." *Supra* 13:54.

<sup>c</sup> Mark 6:17; Luke 3:19.

<sup>d</sup> G. P. + "Philip." V. D. Ct. St. Aug. critics vary.

<sup>e</sup> *Infra* 21:28.

8. But she, being first instructed<sup>10</sup> by her mother, said: Give me here in a dish the head of John the Baptist.

9. And the king was sorry: yet on account of his oath,<sup>11</sup> and of those who sat with him at table,<sup>12</sup> he commanded it to be given.

10. And he sent, and beheaded John in the prison.

11. And his head was brought in a dish: and it was given to the damsel, and she brought it to her mother.<sup>13</sup>

12. And his disciples came and took the body, and hurried it, and went and told JESUS.

13. When JESUS heard it,<sup>14</sup> He withdrew from thence in a boat, to a desert place apart,<sup>15</sup> and the crowds having heard of it, followed Him on foot out of the cities.<sup>16</sup>

14. And as He<sup>s</sup> came forth, He saw a great crowd, and had compassion on them, and healed their sick.

15. And when it was evening,<sup>17</sup> His disciples came to Him, saying: This is a desert place, and the hour is now past:<sup>18</sup> send away the crowds, that they may go into the towns, and buy themselves victuals.

16. But JESUS said to them: They have no need to go: give ye them to eat.

17. They answered<sup>b</sup> Him: We have here but five loaves and two fishes.<sup>i</sup>

18. And He said to them: Bring them hither to Me.

19. And when He had commanded the crowds to recline upon the grass,<sup>\*</sup> He took the five loaves and the two fishes, and looking up to heaven, He blessed, and brake, and gave the loaves to His disciples, and the disciples<sup>19</sup> to the crowds.

20. And they did all eat, and were filled: and they took up of the fragments that remained twelve baskets full.

21. And the number of those who did eat was five thousand men, besides women and children.

22. And forthwith<sup>1</sup> JESUS constrained the<sup>m</sup> disciples<sup>20</sup> to enter into

<sup>10</sup> She went out from the banquet room, to consult her mother, and speedily returned.

<sup>11</sup> It is an axiom, that an oath is not a bond of iniquity. It is criminal to execute an unlawful promise, since God does not sanction the commission of crime.

<sup>12</sup> Human respect influenced the weak prince.

<sup>13</sup> St. Ambrose has eloquently portrayed the horrors of this scene. *De Virg.* l. 3.

<sup>14</sup> When Jesus heard of the remarks of Herod. The death of John had previously occurred.

<sup>15</sup> Near Bethsaida, in Upper Galilee. Christ wished to give us the example of prudence in shunning danger.

<sup>16</sup> They went around by land.

<sup>17</sup> In the decline of the day.

<sup>18</sup> The day is far advanced.

<sup>19</sup> St. Jerome observes: "the crowds receive the food from the Lord through the apostles."

<sup>20</sup> The apostles.

<sup>f</sup> Mark 6: 43; Luke 9: 10; John 6: 3.

<sup>s</sup> G. P. + "Jesus." V. B. D. versions, critics.

<sup>b</sup> G. P. "say to."

<sup>i</sup> John 6: 9.

<sup>\*</sup> G. P. + "and." V. 10 MÆS. versions.

<sup>1</sup> Mark 6: 46.

<sup>m</sup> G. P. + "His." V. C. D. L. S. V. versions, critics.

the boat, and go before Him over the water, while He dismissed the crowds.

23. And when He had dismissed the crowds, He went up by Himself into a mountain<sup>a</sup> to pray:<sup>21</sup> and when it was evening,<sup>22</sup> He was there alone.

24. But the boat, in the midst of the sea, was tossed with the waves: for the wind was contrary.

25. And in the fourth watch of the night,<sup>23</sup> He came to them, walking upon the sea.

26. And when they<sup>c</sup> saw Him walking upon the sea, they were troubled, saying: It is an apparition:<sup>24</sup> and they cried out for fear.

27. And immediately Jesus spake to them, saying: Take courage: it is I; fear not.

28. And Peter answered<sup>d</sup> and said: Lord, if it be Thou, bid me come to Thee upon the water.<sup>25</sup>

29. And He said: Come. And Peter going down out of the boat, walked upon the water, to come to Jesus.

30. But when he saw the wind boisterous, he was afraid:<sup>26</sup> and as he began to sink, he cried out, saying: Lord, save me.<sup>27</sup>

31. And immediately Jesus stretched forth His hand, and took hold of him, and said to him: O thou of little faith,<sup>28</sup> why didst thou doubt?

32. And when they were come up into the boat, the wind ceased.

33. And they who were in the boat came, and worshipped Him, saying: Truly Thou art the Son of God.<sup>29</sup>

34. And when they had crossed over, they came into the country of Genesareth.<sup>30</sup>

35. And when the men of that place had knowledge of Him,<sup>31</sup> they sent into all that country, and brought to Him all who were diseased.

<sup>21</sup> He needed not prayer; but for our example and benefit, as man He prayed to His Father. By praying alone, He instructs us how much solitude contributes to prayer.

<sup>22</sup> After sunset.

<sup>23</sup> The night was divided by the Romans into four parts, called watches. The fourth watch was near the dawn of day. The Jews in later times adopted that division, although originally they had but three watches.

<sup>24</sup> The sight of a man walking on the waters filled them with terror. They could not believe that it was really Christ.

<sup>25</sup> Peter, being naturally ardent, asked this miraculous evidence of the reality of our Lord's presence. "At all times," says St. Jerome, "Peter displays most ardent faith."

<sup>26</sup> Hesitation and doubt came on him as he saw and felt the raging storm, and in punishment he was suffered to sink, until supported by our Lord.

<sup>27</sup> Peter still retained faith and confidence in Christ.

<sup>28</sup> Christ reproaches him with the imperfection of his faith.

<sup>29</sup> The boatmen, as well as the apostles, acknowledged the Divine power of Christ, which had been so wonderfully manifested. St. Jerome observes: "The sailors acknowledge Him to be truly the Son of God on witnessing one miracle, the calming of the tempest: yet Arius proclaims Him to be a mere creature."

<sup>30</sup> It is called Genesareth by St. Mark. It is thought to be the same as Cinsareth, or Tiberias, at the south point of the lake, on its western bank.

<sup>31</sup> His miraculous power.

36. And these besought Him that they might touch but the fringe of His garment: and as many as touched it were healed.<sup>32</sup>

## CHAPTER XV.

CHRIST REPROVES THE TRADITIONS OF THE SCRIBES AND PHARISEES. HE CURES THE DAUGHTER OF THE WOMAN OF CANAAN, AND FEEDS FOUR THOUSAND WITH SEVEN LOAVES.

1. THEN scribes and Pharisees<sup>a</sup> from Jerusalem<sup>1</sup> approached Him,<sup>b</sup> saying:

2. Why do Thy disciples transgress<sup>c</sup> the tradition<sup>2</sup> of the ancients? For they wash not their hands when they eat bread.<sup>3</sup>

3. But He answered and said to them: Why do ye also transgress the commandment of God<sup>d</sup> on account of your tradition? For God said:\*

4. Honor father and mother: And: He who curseth father or mother,<sup>e</sup> let him die the death.<sup>f</sup>

5. But ye say: Whoever shall say to father or mother: The gift, whatever proceedeth from me, shall profit thee:<sup>g</sup>

6. And<sup>h</sup> shall not honor<sup>6</sup> his father, or his mother: and ye have made void the commandment of God on account of your tradition.

7. Hypocrites, well did Isaiah prophesy<sup>h</sup> of you,<sup>7</sup> saying:

8. This people<sup>i</sup> honoreth Me with the lips: but their heart is far from Me.<sup>8</sup>

<sup>32</sup> Christ was pleased to grant their cure in consequence of this act, which implied faith in His power, and deep reverence for His person.

<sup>1</sup> They were from Jerusalem; but they do not appear to have come thence expressly to propose this question to our Lord. It was not, at all events, a public embassy.

<sup>2</sup> The ordinance or usage handed down by the ancients, that is, by men of authority in former times.

<sup>3</sup> Before meals it was usual to wash the hands. This practice was deemed by the Pharisees of strict obligation.

<sup>4</sup> G. regards all kinds of evil speech, any gross insult.

<sup>5</sup> St. Chrysostom explains this obscure phrase in this way: "If any parent said to his son: Give me this sheep which you have, or this calf, or any such thing, they replied: 'What you wish me to give you is a gift already offered to God, which you cannot have.'" St. Jerome: "You compel," he says, "children to say to their parents: 'whatever gift I intended to make to God, I am spending in maintaining thee: and it is profitable to thee, father or mother;' that they, fearing to take what they see is devoted to God, may rather live in poverty, than partake of things consecrated."

<sup>6</sup> You teach him not to honor them. You excuse his language, which is derogatory to their honor.

<sup>7</sup> Isaiah spoke of those of his own time: but his words were applicable to those who lived when our Lord was on earth, the Holy Spirit having directed his pen to this effect.

<sup>8</sup> Their affections were estranged from God.

<sup>a</sup> Mark 7: 1.

<sup>c</sup> Mark 7: 5.

<sup>g</sup> G. P. "commanded." V. B. C. various, critics.

<sup>h</sup> B. C. D.—G. P. V. By dropping "and," it reads smoothly.

<sup>i</sup> G. P. + "draweth nigh unto me with their mouth." V. B. D. L. versions, fathers, critics.

<sup>b</sup> G. P. + "Jesus."

<sup>d</sup> Exod. 20: 12; Deut. 5: 16; Eph. 6: 2.

<sup>e</sup> Exod. 21: 17; Lev. 20: 9; Prov. 20: 20.

<sup>h</sup> Isai. 29: 3; Mark 7: 6.

9. And in vain do they worship Me, teaching<sup>\*</sup> commandments of men.<sup>9</sup>

10. And He called together the crowd<sup>1</sup> to Him, and said to them: Hear and understand.

11. Not that which goeth into the mouth defileth the man:<sup>10</sup> but what cometh out of the mouth, this defileth the man.

12. Then came His disciples, and said to Him: Dost Thou know that the Pharisees, when they heard this saying, were scandalized?<sup>11</sup>

13. But He answered and said: Every plant which My Heavenly Father hath not planted,<sup>12</sup> shall be rooted up.<sup>12</sup>

14. Let them alone:<sup>13</sup> they are blind, and<sup>a</sup> leaders of the blind: and if the blind lead the blind,<sup>14</sup> both fall into the pit.<sup>o</sup>

15. And Peter answered and said to Him: Explain to<sup>p</sup> us this parable.<sup>15</sup>

16. But He<sup>q</sup> said: Are ye also yet without understanding?

17. Do ye not understand, that whatever entereth into the mouth, goeth into the stomach, and is cast into the sink?

18. But the things which proceed out of the mouth, come forth from the heart, and these defile the man.

19. For from the heart come forth evil thoughts,<sup>16</sup> murders, adulteries, fornications, thefts, false testimonies, blasphemies.

20. These are the things which defile the man: but to eat with unwashed hands doth not defile the man.

21. And JESUS went forth from thence, and retired towards<sup>17</sup> the parts of Tyre and Sidon.<sup>r</sup>

<sup>\*</sup> Vain observances, such as those which the Pharisees insisted on as obligatory, namely, the washing of hands before meals.

<sup>9</sup> Food, whether soiled by unclean hands, or otherwise, cannot defile the soul. Yet excess of meat or drink produces moral defilement, by the transgression of the natural law, which enjoins moderation. So the soul is defiled by violating any just prohibition emanating from a competent authority.

<sup>10</sup> They were shocked at the apparent latitude of the principle, which seemed to set at nought the distinction of meals prescribed in the law.

<sup>11</sup> Every false principle, however cherished, must be unsparingly eradicated.

<sup>12</sup> Be not anxious about their unjust scandal. The truth must be proclaimed, in order to undeceive those whom they mislead.

<sup>13</sup> This proverb serves to show the danger to which the Pharisees exposed their followers.

<sup>14</sup> Enigmatic saying.

<sup>15</sup> Evil machinations are manifested in expressions, and are therefore said to issue from the mouth. Other crimes in like manner are ascribed to it, because it is instrumental in all. St. Jerome denies that the demon can directly influence our minds, and fill it with evil thoughts, although he may foment and increase them. Our own corrupt heart is the primary source of them.

<sup>16</sup> He does not appear to have entered into the land of the Gentiles: although He approached the borderland.

<sup>k</sup> G. P. "teaching for doctrines the commandments of man." It means simply: "teaching the commandments of men." The noun and verb express the same idea.

<sup>1</sup> G. P. singular.

= John 15: 2.

<sup>a</sup> G. P. "They be blind leaders of the blind." MSS.—"and."

<sup>o</sup> Luke 8: 39.

p Mark 8: 17.

<sup>q</sup> G. P. + "Jesus." V. B. D. Z. versions, critics.

r Mark 7: 24.

22. And behold a woman of Canaan, who came out of those borders, cried out, saying to Him: Have mercy on me, O Lord, Son of David:<sup>18</sup> my daughter is grievously troubled with a devil.

23. But He answered her not a word.<sup>19</sup> And His disciples came, and besought Him, saying: Send her away,<sup>20</sup> for she crieth after us.

24. And He answered and said: I am not sent but to the lost sheep<sup>a</sup> of the house of Israel.<sup>21</sup>

25. But she came, and worshipped Him, saying: Lord, help me.

26. And He answered and said: It is not good to take the bread of the children, and cast it to the dogs.<sup>22</sup>

27. But she said: Yea, Lord: for the dogs also eat of the crumbs which fall from the table of their masters.

28. Then JESUS answered and said to her: O woman, great is thy faith: be it done to thee as thou wilt. And her daughter was cured from that hour.

29. And when JESUS had passed away from thence, He came nigh to the sea of Galilee, and going up into the mountain, He sat there.

30. And great crowds came to Him, having with them dumb, blind, lame, maimed, and many others: and they laid them<sup>23</sup> down at His<sup>a</sup> feet, and He healed them:<sup>a</sup>

31. So that the crowds marvelled, seeing the dumb speak,<sup>a</sup> the lame walk, the blind see; and they glorified the God of Israel.<sup>24</sup>

32. And JESUS called together His disciples,<sup>a</sup> and said: I have compassion on the crowd, because they continue with Me now three days,<sup>25</sup> and have nothing to eat: and I will not send them away fasting, lest they faint in the way.

33. And the<sup>a</sup> disciples say to Him: Whence then should we have so many loaves in the desert, as to satisfy so great a crowd?<sup>26</sup>

34. And JESUS saith to them: How many loaves have ye? And they said: Seven, and a few little fishes.

<sup>18</sup> The expectation of the Messiah, which the Jews cherished, could not be unknown to the Gentiles on their borders. The fame of Jesus had likewise spread, and this woman conceived faith in Him.

<sup>19</sup> This apparent insensibility to the petition of the poor woman was designed to show forth her lively faith and deep humility.

<sup>20</sup> By granting her prayer.

<sup>21</sup> Christ came for the salvation of all mankind, but His immediate mission was to the Jews.

<sup>22</sup> This proverb was employed by our Lord not to insult the petitioner, but to vindicate the Divine economy, and excite humble feelings. It may have indirectly conveyed a censure on the boastful spirit of the Jews, who claimed to be the children of God, and viewed the Gentiles contemptuously as dogs.

<sup>23</sup> This indicates the haste and eagerness with which they proceeded.

<sup>24</sup> The multitude did not understand that Jesus performed these miracles by His own power: the mystery of His divinity had not been revealed to them.

<sup>25</sup> Their supply of provisions had been exhausted by this time.

<sup>26</sup> The disciples do not look for a miraculous multiplication of bread, such as they had already witnessed.

<sup>a</sup> *Supra* 10: 6; John 10: 3.

<sup>a</sup> Isaiah 35: 5.

<sup>a</sup> Mark 8: 1.

<sup>a</sup> G. P. + "Jesus." V. R. D. L. versions, critics.

<sup>a</sup> G. P. + "the maimed to be whole." V. MS. Aug.

<sup>a</sup> G. P. "His."

35. And He commanded the crowds to be seated upon the ground.

36. And He took the seven loaves and the fishes, and gave thanks, and brake *them*, and gave to His disciples, and the disciples [gave] to the crowds.

37. And they did all eat, and were filled. And they took up of the broken meat which remained, seven baskets<sup>27</sup> full.

38. And they who did eat were four thousand men, besides children and women.

39. And He dismissed the crowds, and went up into a boat, and came into the borders of Magadan.<sup>7</sup>

## CHAPTER XVI.

CHRIST REFUSES TO SHOW A SIGN FROM HEAVEN. PETER'S CONFESSION IS REWARDED: HE IS AFTERWARDS REDUCED FOR OPPOSING THE PASSION OF CHRIST. ALL THE FOLLOWERS OF CHRIST MUST PRACTISE SELF-DENIAL.

1. AND the Pharisees and Sadducees<sup>1</sup> came, and tempting,<sup>2</sup> asked Him to show them a sign from heaven.<sup>3</sup>

2. But He answered and said to them:<sup>4</sup> When it is evening, ye say: It will be fair weather, for the sky is red.

3. And in the morning: To-day there will be a storm, for the sky is red and lowering.<sup>5</sup> Ye know, then, how to discern the appearance of the sky: and can ye not know<sup>6</sup> the signs of the times?<sup>4</sup>

4. A wicked and adulterous generation seeketh for a sign, and a sign shall not be given it but the sign of Jonas the prophet.<sup>6</sup> And He left them, and went away.

5. And when His disciples came over,<sup>7</sup> they forgot to take bread.

6. And He said to them: Take heed and beware<sup>8</sup> of the leaven of the Pharisees and Sadducees.

<sup>1</sup> These appear to have been hand-baskets of smaller capacity than those used on occasion of the former multiplication.

<sup>2</sup> Two opposite sects combine against the Divine Teacher. Those of the neighborhood came to Him.

<sup>3</sup> Putting His power to the test.

<sup>4</sup> They had before made the same demand: they wanted fire to be called down from heaven, or some extraordinary phenomenon in the atmosphere to be exhibited to their view.

<sup>5</sup> From their skill in anticipating good or bad weather, according to the appearance of the atmosphere, our Lord takes occasion to reproach them with their inattention to the evidences of His divine mission.

<sup>6</sup> The repetition is a Hebraism, which adds to the force of the caution.

<sup>7</sup> G. P. Magdala. V. D. Sax. Jerome, Augustine.

<sup>8</sup> Mark 8: 41.

<sup>9</sup> Luke 12: 54.

<sup>c</sup> G. P. + "O ye hypocrites." V. C. D. L. Syr. Arm. Eth. Sax. St. Chrysostom.

<sup>d</sup> G. P. — V. G. M. Syr. It.

<sup>e</sup> *Supra* 12: 39; Jonas 2: 7.

<sup>f</sup> G. P. "to the other side."

7. But they thought within themselves,<sup>e</sup> saying: Because we have brought no bread.<sup>f</sup>

8. And JESUS knowing it, said:<sup>h</sup> Why do ye think within yourselves, O ye of little faith, that it is because ye have no bread?

9. Do ye not yet understand nor remember the five loaves among five thousand men, and how many baskets ye took up?<sup>i</sup>

10. Nor the seven loaves among four thousand men, and how many hand-baskets<sup>k</sup> ye took up?

11. Why do ye not understand that it was not of bread I said to you?<sup>l</sup> Beware of the leaven of the Pharisees and Sadducees?

12. Then they understood that He said not that they should beware of the leaven of bread, but of the doctrine of the Pharisees and Sadducees.<sup>m</sup>

13. And JESUS came<sup>n</sup> into the district of Cesarea Philippi:<sup>o</sup> and asked His disciples, saying: Who do men say<sup>p</sup> that<sup>q</sup> the Son of man is?

14. And they said: Some John the Baptist; and others Elias; and others Jeremiah;<sup>r</sup> or one of the prophets.<sup>s</sup>

15. JESUS saith to them: But who say ye that I am?<sup>t</sup>

16. Simon Peter answered and said: Thou art the Christ<sup>u</sup> the Son of the living God.<sup>v</sup>

17. And JESUS answered and said to him: Blessed art thou,<sup>w</sup> Simon Bar-Jona:<sup>x</sup> because flesh<sup>y</sup> and blood<sup>z</sup> hath not revealed it to thee, but My Father, who is in heaven.<sup>aa</sup>

<sup>e</sup> They supposed that the warning was to prevent their purchasing the bread from either class.

<sup>f</sup> The miracles which they had seen should have convinced them that our Lord had no need to take any precaution to insure a supply.

<sup>g</sup> Their teaching is compared to leaven, because it is calculated to affect their hearers, as leaven affects meal, in its conversion to bread, giving it life, consistency, and flavor.

<sup>h</sup> It was the northern extremity of Palestine, towards the sources of the Jordan. It was called "of Philip," from the tetrarch of this name, who embellished it, and dedicated it to Cesar Augustus. In the time of St. Jerome it was called Paneas.

<sup>i</sup> This question does not suppose that our Redeemer was unacquainted with the opinions entertained of Him. It was directed to elicit the statement of them.

<sup>j</sup> The uncertainty of human views about Divine things is admirably set forth in this variety of opinions.

<sup>k</sup> Christ does not ask the opinion of the apostles, but their positive declaration.

<sup>l</sup> Peter answers without hesitation. He does not merely acknowledge Jesus to be the Messiah: he does not designate Him the son of David, as He was usually called: he does not style Him a son of God: but he emphatically declares Him to be the Son of the living God. Those who fancy that Peter had no sublimer idea of Christ than that He was the Messiah and chosen ambassador of God, do not take into account the Divine revelation by which he was enlightened.

<sup>m</sup> Happy, favored, privileged.

<sup>n</sup> Jona was his father's name. It signifies dove.

<sup>o</sup> Flesh and blood are taken in Scripture for the natural or carnal man.

<sup>p</sup> The declaration of Simon was not the expression of his conjecture, or the dictation of another mortal; it was inspired by God, and grounded on Divine revelation.

s P. "reasoned among themselves."

i *Supra* 14: 17; John 6: 9.

m G. P. "that I, the son of man, am?" V. B. versions. St. Jerome.

n Mark 8: 28; Luke 9: 19.

h G. P. "unto them." V. — 5 MSS. versions, critics.

k *Supra* 15: 34.

l Mark 8: 27.

o John 6: 70.

p John 1: 13; Gal. 1: 16.



18. And I say<sup>a</sup> to thee,<sup>18</sup> that thou art Peter,<sup>19</sup> and on this rock<sup>20</sup> I will build My Church,<sup>21</sup> and the gates of hell<sup>22</sup> shall not prevail against it.<sup>23</sup>

19. And I will give to thee<sup>c</sup> the keys of the kingdom of heaven:<sup>24</sup> and whatever thou shalt bind on earth, shall be bound also in heaven; and whatever thou shalt loose upon earth, shall be loosed<sup>25</sup> also in heaven.<sup>26</sup>

20. Then He charged His disciples, that they should tell no one that He was JESUS the Christ.

21. From that time<sup>26</sup> Jesus began to show to His disciples, that He must go to Jerusalem, and suffer many things from the ancients,<sup>27</sup> and scribes, and chief priests,<sup>28</sup> and be put to death, and the third day rise again.

22. And Peter taking Him aside, began to rebuke Him,<sup>28</sup> saying: Lord, be it far from Thee: this shall never befall Thee.

<sup>18</sup> This prefatory phrase gives much force to what follows. "Not in vain speech, followed by no effect, do I say to thee, for what I say I effect at the same time." St. Jerome.

<sup>19</sup> Πέτρος is a Greek word, which signifies a rock. Christ foretold to Simon, when he first saw Him, that he should be called ΚΕΦΑΛΑ (ΚΕΦ), to which this name corresponds, and He gave him the appellation on this occasion.

<sup>20</sup> The relative pronoun determines the rock to be that which had been just mentioned. There is a difference of gender in the Greek, which is easily accounted for by the necessity of designating a man by a noun with a masculine termination, as the Greeks always do, unless where contempt is signified, whilst the feminine noun more precisely expresses the rock. In the language used by our Savior there is no such difference. The meaning plainly is: thou art a rock, and on this rock I will build My Church. In the Persian version, as rendered by Walton, it is: "Thou art the rock (i. e. stone) of My religion, and the foundation of My Church shall be built upon thee." There is, as Bloomfield remarks, a *paronomasia*. In English, the "allusion to the name, though specially intended by our Lord," as Campbell avows, "is totally lost."

<sup>21</sup> The force of the figure is: I will make thee the foundation-stone of My Church. In a far higher sense Christ is the foundation-stone and rock of the Church; but Peter is made like to Him in name and office. "He gave to Simon, who believed in the rock Christ, the name of Peter. According to the metaphor of the rock, it is justly said to him: I will build My Church on thee." St. Jerome. In order to secure the strength of the building, Christ, as a wise architect, makes Peter a rock, imparting to him something of His own firmness.

<sup>22</sup> The term *Ἄδης* means in general the region of the departed. Gates properly denote protection and defence, but suggested to the Hebrews the idea of power, since public assemblies were chiefly held at the gates of cities, which were even used to denote large empires. The Fathers generally understood by this metaphor the powers of darkness, the enemies of Christ and of His Church. Casaubon and Michaelis assent to this interpretation.

<sup>23</sup> The Church is not secured from assault, but her safety and permanence are divinely guaranteed.

<sup>24</sup> "The key," says Bloomfield, "was a badge of high office and distinction in the regal governments of antiquity." The high priesthood of Eliakim was designated by laying the key of the house of David on his shoulder. The Church is often styled the kingdom of heaven. Its care and government are promised to Peter. His power is directed to prepare souls for entrance into the heavenly kingdom. "To a mortal man," says St. Chrysostom, "He gave power over all things in heaven, giving him the keys."

<sup>25</sup> To bind and to loose implies all acts of authority already designated by the metaphor of the keys, which were employed in unbinding the bars and locks, by which gates and doors were fastened by means of ropes.

<sup>26</sup> Having received the homage of Peter's faith, Christ began to prepare the minds of His apostles for the sufferings which He was to undergo. The belief of His divinity presented an almost insuperable obstacle to the reception of this humiliating view.

<sup>27</sup> Members of the Sanhedrim.

<sup>28</sup> Affectionately to remonstrate. The strength of the remonstrance is expressed by chiding. "We have repeatedly observed that Peter had the greatest and most ardent love for our Lord and Savior. He began to chide Him with the affection of one who loved Him." St. Jerome.

23. And He turned and said to Peter:<sup>a</sup> Get behind Me, Satan,<sup>29</sup> thou art a scandal to Me: because thou savorest not the things of God, but the things of men.<sup>30</sup>

24. Then JESUS said to His disciples: If any one will come<sup>v</sup> after Me,<sup>31</sup> let him deny himself,<sup>32</sup> and take up his cross,<sup>33</sup> and follow Me.<sup>34</sup>

25. For whoever will save his life, shall lose it: and whoever will lose his life for My sake, shall find it.<sup>w</sup>

26. For what doth it profit a man, if he gain the whole world, and suffer the loss<sup>35</sup> of his own soul?<sup>36</sup> Or what exchange shall a man give for his soul?

27. For the Son of man shall come in the glory of His Father with His angels: and then will He render to every man according to his works.<sup>x</sup>

28. Truly I say to you,<sup>y</sup> there are some of those standing here,<sup>z</sup> who shall not taste of death<sup>aa</sup> till they see the Son of man coming in His kingdom.<sup>37</sup>

## CHAPTER XVII.

THE TRANSFIGURATION OF CHRIST. HE CURES THE LUNATIC CHILD, FORETELLS HIS PASSION, AND PAYS THE DOUBLE DRACHM.

1. AND after six days<sup>a</sup> JESUS taketh with Him Peter, and James, and John his brother,<sup>1</sup> and bringeth them up on a high mountain apart.<sup>2</sup>

<sup>a</sup> St. Jerome remarks: "Satan is interpreted adversary, or opponent. Because (He says) thou speakest in opposition to My will, thou shouldst be styled adversary. 'Get after Me,' that is, follow My guidance. The intelligent reader may inquire, how after such an eulogy, he should now hear: 'Get after Me, Satan, thou art a scandal to Me;' or what is the cause of so sudden a change, that he should be called Satan, after such rewards had been granted to his faith. If the inquirer will reflect, he will perceive that the blessing, beatitude, and power, and the building of the Church on him, were promised for a future time, but not then granted. 'I will build,' He says, 'My Church on thee, and the gates of hell shall not prevail against it: and I will give to thee the keys of the kingdom of heaven:' all in the future tense. Had He given them at once, Peter never would have fallen into the error of a perverse confession." Bloomfield remarks that the term Satan "frequently signifies (as in Sam. 10: 23) an evil counsellor, and so perhaps it may here: q. d. Under the appearance of attachment, thou givest Me the worst counsel."

<sup>1</sup> Peter viewed according to human feelings, the sufferings of which Christ spoke. He was an occasion of pain to our Lord, because he opposed the execution of the Divine command.

<sup>2</sup> Become My disciple. Our Lord took occasion from Peter's opposition to explain the conditions on which men may be His followers.

<sup>a</sup> Christ intimates to His disciples, that they must be prepared for extreme humiliation and suffering, and cheerfully embrace it.

<sup>30</sup> Forfeit. The term is used for punishment by fining.

<sup>31</sup> The greatest temporal advantages can avail nothing, if the soul be lost.

<sup>32</sup> The destruction of Jerusalem was spoken of by our Lord as His coming, since His divinity was manifested in the punishment of the faithless city.

<sup>z</sup> These were the favorite disciples of our Lord. They were made witnesses of His glorious manifestation, to prepare them for witnessing His agony in the garden.

<sup>aa</sup> It is thought to be Tabor, which is not far from Caesarea Philippi.

<sup>v</sup> Mark 8: 33.

<sup>w</sup> Supra 10: 38; Luke 9: 23; 14: 27.

<sup>x</sup> Luke 17: 33; John 12: 25.

<sup>y</sup> Acts 17: 31; Rom. 2: 6.

<sup>z</sup> Mark 8: 33; Luke 9: 27.

<sup>aa</sup> G. P. "there be some standing here." V. B. L. D. L. S. critics.

<sup>37</sup> Hebraism for "die."

<sup>a</sup> Mark 9: 1; Luke 9: 28.

2. And was transfigured<sup>3</sup> before them. And His face shone as the sun: and His garments became white as snow.<sup>b</sup>

3. And behold there appeared to them Moses and Elias<sup>c</sup> talking with Him.

4. And Peter answered and said to JESUS: Lord, it is good for us to be here: if Thou wilt, let us make here three tents,<sup>d</sup> one for Thee, and one for Moses, and one for Elias.<sup>e</sup>

5. And while he was yet speaking, behold a bright cloud overshadowed them. And lo! a voice from the cloud,<sup>f</sup> saying: This is My beloved Son,<sup>g</sup> in<sup>h</sup> whom I am well pleased: hear ye Him.

6. And when the disciples heard it, they fell on their face, and were very much afraid.<sup>i</sup>

7. And JESUS came and touched them, and said [to them]: Arise, and fear not.

8. And when they lifted up their eyes they saw no one, but JESUS alone.

9. And as they came down from the mountain, JESUS charged them, saying: Tell the vision<sup>j</sup> to no man, till the Son of man be risen from the dead.<sup>10</sup>

10. And the<sup>k</sup> disciples asked Him, saying: Why then do the scribes say,<sup>l</sup> that Elias must first come?<sup>11</sup>

11. But He<sup>m</sup> answered and said to them: Elias indeed is to come,<sup>n</sup> and restore all things.<sup>12</sup>

12. But I say to you that Elias is already come,<sup>13</sup> and they knew

<sup>3</sup> His form and appearance were changed.

<sup>4</sup> Moses and Elias were doubtless distinguished by characteristic traits, which enabled the apostles to recognise them. The law and prophets, in their persons, bore testimony to Christ.

<sup>5</sup> Booths or sheds composed of branches of trees.

<sup>6</sup> Peter did not think of providing for himself or his fellow-apostles. He was transported out of himself, and did not advert to the meaning of his suggestion.

<sup>7</sup> The testimony of the Eternal Father was added to those of Moses and Elias. He recognized Christ for His beloved Son, the object of His complacency and delight; and gave an unqualified sanction to His teaching.

<sup>8</sup> Amazement, joy, and awe succeeded one another in the minds of the apostles. The thunder, which probably followed the voice from the cloud, may have increased their terror. They lay prostrate on the ground.

<sup>9</sup> What they had seen.

<sup>10</sup> The reason of this reserve seems to be lest the premature announcement of so extraordinary an event might be received with incredulity, and lest the report of His glorious appearance should leave men unprepared for the scandal of the cross. St. Jerome.

<sup>11</sup> This opinion, which was generally entertained, arose from the prophecy of Malachi.

<sup>12</sup> Effect a general reformation of manners.

<sup>13</sup> John the Baptist, animated with the same spirit of zeal as Elias. Luke 1:17. St. Chrysostom observes: "When He says that Elias will come and will restore all things, He speaks of Elias himself, and of the future conversion of the Jews: but when He says, that he has already come, He calls John Elias on account of the resemblance of His ministry."

<sup>b</sup> G. P. "as the light." V. D. Eth. Sax. critics.

<sup>c</sup> With.

<sup>d</sup> Mal. 4: 5; Eccl. 48: 10.

<sup>e</sup> G. P. "first." V. — B. D. versions, critics.

<sup>f</sup> Supra 3: 17; 2 Pet. 1: 17.

<sup>g</sup> G. P. "Hia." V. — L. Z. Memph. critics.

<sup>h</sup> O. P. "Jesus." V. B. D. K. Z. Memph.

<sup>i</sup> G. "cometh." P. V. "shall come."

him not; but did to him whatever they would.\* So also the Son of man will suffer from them.

13. Then the disciples understood that He spake to them of John the Baptist.

14. And when He was come<sup>1</sup> to the crowd, a man came to Him, and falling down on his knees before Him, said: Lord, have pity on my son, for he is lunatic,<sup>14</sup> and suffereth much: for he falleth often into the fire, and often into the water.

15. And I brought him to Thy disciples, and they could not cure him.

16. Then JESUS answered and said: O unbelieving and perverse generation, how long shall I be with you? how long shall I suffer you?<sup>15</sup> Bring him hither to Me.

17. And JESUS rebuked him, and the devil went out<sup>16</sup> from him,<sup>16</sup> and the child was cured from that hour.

18. Then came the disciples to JESUS apart, and said: Why could not we cast him out?

19. JESUS said to them: Because of your unbelief.<sup>17</sup> For truly I say to you, if ye have faith<sup>18</sup> as a grain of mustard seed,<sup>18</sup> ye shall say to this mountain: Remove hence to yonder place; and it shall remove;<sup>19</sup> and nothing shall be impossible to you.

20. But this kind is not cast out except by prayer and fasting.<sup>20</sup>

21. And while they abode in Galilee, JESUS said to them: The Son of man will be delivered up into the hands of men:<sup>21</sup>

22. And they will kill Him, and the third day He will rise again. And they were troubled exceedingly.

23. And when they were come to Capharnaum, they who received the half shekel<sup>p</sup> came to Peter, and said to him: Doth not your Master pay the half shekel?<sup>22</sup>

<sup>14</sup> He was epileptic, but his affliction was thought to arise from lunar influence. From the sequel it appears that he was possessed by a demon.

<sup>15</sup> These reproaches seem directed to the Jews generally, who seeing that the apostles could not cure the afflicted boy, doubted whether Christ Himself could cure him.

<sup>16</sup> The reality of the possession is here declared.

<sup>17</sup> Imperfect faith.

<sup>18</sup> A proverbial expression for a small degree.

<sup>19</sup> This also is a proverbial form of speech. It implies that lively faith may obtain extraordinary favors from God.

<sup>20</sup> Faith must be accompanied with special efforts and acts of self-denial, in order to obtain great favors.

<sup>21</sup> "He always tempers glorious events with sad predictions, lest the apostles should be overwhelmed when these are fulfilled." St. Jerome.

<sup>22</sup> This was the amount of a capitation tax imposed by Moses, by order of the Lord, and subsequently employed for the expenses of the temple. St. Jerome understood the text of the tribute paid to Cesar.

<sup>k</sup> *Supra* 14: 10.

<sup>1</sup> G. P. "they were come." V. D. Syr. Mark 9: 18; Luke 9: 3.

<sup>m</sup> G. P. "rebuked the devil, and he departed out of him." V. B. critics.

<sup>n</sup> Luke 17: 6.

<sup>o</sup> *Infra* 20: 18; Mark 9: 30; Luke 9: 44.

<sup>p</sup> Exod. 30: 13.

24. He saith: Yes. And when he was come into the house, JESUS spake first, saying: What is thine opinion, Simon? Of whom do the kings of the earth receive tribute, or custom? of their own children, or of strangers?<sup>23</sup>

25. And he<sup>1</sup> said: Of strangers. JESUS said to him: Then the children are free.

26. But that we may not scandalize them,<sup>24</sup> go to the sea, and cast in a hook: and take the fish which shall first come up: and when thou hast opened its mouth, thou wilt find a shekel: take that, and give it to them,<sup>25</sup> for Me and thee.<sup>26</sup>

## CHAPTER XVIII.

CHRIST TEACHES HUMILITY. SCANDAL IS TO BE SHUNNED. THERE IS JOY IN HEAVEN ON THE CONVERSION OF A SINNER. THE OBSTINATE OFFENDER IS TO BE DENOUNCED TO THE CHURCH.

1. AT that hour<sup>a</sup> the disciples came to JESUS, saying: Who<sup>b</sup> is the greatest<sup>1</sup> in the kingdom of heaven?<sup>2</sup>

2. And JESUS called to Him a little child, and set him in the midst of them.

3. And said: Truly, I say to you, unless ye be converted, and become as little children,<sup>3</sup> ye shall not enter into the kingdom of heaven.

4. Whoever, therefore, shall humble himself as this little child, the same is greatest in the kingdom of heaven.

<sup>23</sup> As earthly kings do not exact tribute of their own sons, so neither should the Son of God be called on to pay tribute to His Father.

<sup>24</sup> That we may not give them an occasion of censure.

<sup>25</sup> The knowledge and power of Christ are wonderfully exhibited in these instructions. The miraculous fact corresponded with His word.

<sup>26</sup> Great was the honor bestowed on Peter, for whom his Divine Master paid tribute in conjunction with Himself. "Since you have beheld with astonishment this exercise of the power of Christ, consider also the faith of the disciple, who obeyed in a matter so extraordinary; for it was entirely beyond the order of nature, and altogether stupendous. Therefore to reward his faith, Christ joined him with Himself in paying the tribute." St. Chrysostom.

<sup>1</sup> This question was preceded by a discussion among themselves, to which the mark of regard recently bestowed on Peter, for whom our Lord paid the tax in conjunction with Himself, seems to have given rise. "They did not venture to ask Him openly: Why hast Thou preferred Peter to us?" St. Chrysostom. "Because they had seen the same tribute paid for the Lord and for Peter, from the equality of the price they judged that Peter was preferred to all the apostles." St. Jerome. From St. Mark and St. Luke it appears that our Lord questioned them as to the subject of the conversation, and that they remained silent, being ashamed of their vain and ambitious thoughts. St. Matthew need not be understood of a question put by the disciples without invitation.

<sup>2</sup> In the kingdom of the Messiah, or in heaven.

<sup>3</sup> By docility and innocence.

<sup>a</sup> G. P. "Peter." V. B. D. critics.

<sup>b</sup> Mark 9: 33; Luke 9: 46. O. "on that day." P. "at the same time."

<sup>1</sup> G. V. "putas." It is an expletive.

5. And he who shall receive one such little child in My name, receiveth Me.<sup>4</sup>

6. But he who shall scandalize<sup>5</sup> one of these little ones that believe in Me,<sup>6</sup> it were better for him that a mill-stone were hung about his neck, and he were plunged into the depth of the sea.<sup>7</sup>

7. Woe to the world because of scandals.<sup>7</sup> For it must needs be that scandals come,<sup>8</sup> but, nevertheless, woe to that man by whom the scandal cometh.

8. And if thy hand or thy foot scandalize thee,<sup>9</sup> cut it<sup>10</sup> off, and cast it from thee. It is better for thee to go into life maimed or lame,<sup>11</sup> than having two hands, or two feet, to be cast into everlasting fire.

9. And if thine eye scandalize thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, than having two eyes to be cast into hell fire.

10. See that ye despise not one of these little ones: for I say to you that their angels in heaven<sup>11</sup> always behold<sup>12</sup> the face of My Father who is in heaven.

11. For the Son of man is come to save that which was lost.<sup>12</sup>

12. What think ye? If a man hath a hundred sheep, and one of them is gone astray, doth he not leave the ninety-nine on the mountains,<sup>1</sup> and go to seek that which is gone astray?

13. And if it so be that he find it, truly I say to you, he rejoiceth more for that, than for the ninety-nine which went not astray.

14. So it is not the will of your Father, who is in heaven, that one of these little ones should perish.<sup>13</sup>

15. But if thy brother<sup>14</sup> shall sin against thee,<sup>15</sup> go and reprove him

<sup>4</sup> Charity is strongly recommended by this assurance.

<sup>5</sup> Adult believers are as children in Christ. The poor and lowly are especially so called. "We understand by scandal the giving occasion to the ruin of any one by our words or actions." St. Jerome in a. 15 Matt.

<sup>6</sup> Syrians and Egyptians used to sink criminals in the sea.

<sup>7</sup> Crimes, public disorders, or private excesses involving the ruin of others.

<sup>8</sup> Considering human frailty, such evils must be expected. "Every one through his own fault becomes an occasion of scandal." St. Jerome.

<sup>9</sup> Our Lord repeated His maxims on several occasions.

<sup>10</sup> "He does not speak of limbs. God forbid! He speaks of friends and relations, who may be to us as the limbs of our body." St. Chrysostom.

<sup>11</sup> The faithful are intrusted to the charge of angels, who "are sent to minister for them who shall receive the inheritance of salvation." "Great is the dignity of souls, since each one from her creation has an angel deputed for her guardianship." St. Jerome. Whilst exercising their charge, they continue to enjoy the Divine presence. They are conscious of the wrongs done to those over whom they watch.

<sup>12</sup> The sheep which was lost.

<sup>13</sup> As God rejoices at the conversion of the sinner, so is He grieved, humanly speaking, at the ruin of a child, or a believer.

<sup>14</sup> Thy fellow disciple.

<sup>c</sup> Mark 9 : 41; Luke 17 : 2.

<sup>d</sup> Supra 5 : 20; Mark 9 : 42.

<sup>e</sup> G. P. "then." V. G. D. L. versions, critics.

<sup>f</sup> G. P. "halt or maimed." V. "debilem vel claudum."

<sup>g</sup> Ps. 33 : 8; Heb. 1 : 14.

<sup>h</sup> Luke 19 : 10.

<sup>i</sup> P. "and goeth into the mountains." V. B. D. L. versions, critics.

<sup>k</sup> Lev. 19 : 17; Eccl. 10 : 13; Luke 17 : 3; James 5 : 19.

between thee and him alone.<sup>15</sup> If he hear thee, thou hast gained thy brother.

16. But if he will not hear thee, take with thee one or two more, that in the mouth<sup>1</sup> of two or three witnesses every word may be established.<sup>16</sup>

17. And if he will not hear them, tell the church:<sup>17</sup> and if he will not hear the church, let him be to thee as the heathen<sup>18</sup> and the publican.<sup>18</sup>

18. Truly I say to you, whatever ye shall bind on earth, shall be bound also in heaven; and whatever ye shall loose on earth,<sup>19</sup> shall be loosed also in heaven.<sup>19</sup>

19. Again I say to you, that if two of you shall agree on earth concerning anything whatever that they shall ask,<sup>20</sup> it shall be done for them by My Father, who is in heaven.

20. For where two or three are gathered together in my name,<sup>21</sup> there am I in the midst of them.<sup>21</sup>

21. Then Peter came to Him, and said: Lord, how often shall my brother sin against me, and I forgive him?<sup>22</sup> till seven times?

22. JESUS saith to him: I say not to thee, till seven times, but till seventy times seven.<sup>23</sup>

23. Therefore is the kingdom of heaven likened to a king, who wished to settle accounts with his servants.<sup>24</sup>

24. And when he had begun to take the account, one was brought to him who owed him ten thousand talents.<sup>25</sup>

25. And as he had not wherewith to pay, his lord commanded that

<sup>15</sup> Correction should be private in regard to personal offences of a private character. Public crimes, or such secret crimes as may speedily spread, require public and prompt denunciation.

<sup>16</sup> They may be mediators, as well as witnesses.

<sup>17</sup> "That is, to the prelates." St. Chrysostom. The following verse confirms this interpretation. The Church is represented by her presiding officer. "The Church is in the Bishop." St. Cyprian, Ep. 66.

<sup>18</sup> One altogether estranged from religious communion.

<sup>19</sup> The sentence of the prelates of the Church is ratified in heaven. "He gives power to the apostles, that those who are condemned by their judgment may know that the sentence of man is confirmed by the Divine sentence, and that whatever is bound on earth is bound also in heaven." St. Jerome.

<sup>20</sup> The object of their petition must be conformable to the Divine will.

<sup>21</sup> Lawfully and orderly, with the sanction of His authority.

<sup>22</sup> To hear their prayers, and direct their counsels. This assurance, however, does not secure so small a number of persons from error.

<sup>23</sup> This is put for an indefinite number. There is no limit to the duty of forgiveness: but the injured person is not obliged to forego his just claims, or to give marks of friendship, when they are likely to encourage delinquency.

<sup>24</sup> The term signifies slaves. Persons high in office were sometimes bondmen of their sovereign, as is still the case in Russia.

<sup>25</sup> This debt was immense. "It is remarkable, that it is the very sum which Haman undertook to pay to his sovereign, the king of Persia, in lieu of the tribute of the Jews." Lingard. "A governor of a province, or collector of revenue, who for several years neglected to give an account of his administration, might have been indebted to his sovereign to such an amount. A silver talent is estimated at about fifteen hundred dollars."

<sup>1</sup> By testimony. Deut. 19: 15; John 8: 17; 2 Cor. 13: 1; Heb. 10: 28.

<sup>16</sup> 1 Cor. 6: 11; 2 Thess. 3: 14.

<sup>18</sup> John 20: 23.

<sup>19</sup> *Supra* 9: 10.

<sup>21</sup> Luke 17: 4.

he should be sold,<sup>26</sup> and his wife and children, and all that he had,<sup>q</sup> and that payment should be made.

26. But that servant, falling down, besought<sup>r</sup> him, saying: Have patience with me, and I will pay thee all.

27. And the lord of that servant being moved with pity, let him go, and forgave him the debt.

28. But when that servant was gone out,<sup>27</sup> he found one of his fellow-servants who owed him a hundred shillings:<sup>28</sup> and he laid hold of him, and seized him by the throat,<sup>29</sup> saying: Pay<sup>s</sup> what thou owest.

29. And his fellow-servant falling down,<sup>t</sup> besought him, saying: Have patience with me, and I will pay thee all.

30. And he would not: but went and cast him into prison, till he should pay the debt.

31. Now when his fellow-servants saw what had happened, they were very much grieved, and came and told their lord all that had happened.

32. Then his lord called him, and said to him: Thou wicked servant, I forgave thee all the debt, because thou besoughtest me:

33. Shouldst not thou then have had compassion also on thy fellow-servant, even as I had compassion on thee?

34. And his lord being angry, delivered him to the torturers<sup>30</sup> until he paid all the debt.<sup>u</sup>

35. So also will My Heavenly Father do to you, if ye do not forgive from your hearts every one his brother.<sup>v</sup>

## CHAPTER XIX.

CHRIST DECLARES MARRIAGE TO BE INDISSOLUBLE: HE RECOMMENDS CELIBACY, SHOWS THE DANGER OF RICHES, AND PROMISES GREAT REWARDS TO THOSE THAT LEAVE ALL TO FOLLOW HIM.

1. AND it came to pass that when JESUS had ended these words, He departed from Galilee, and came into the territory of Judea, beyond the Jordan.

<sup>26</sup> The debtor and his family, as well as his property, by the Mosala law, were liable to be sold to satisfy the claims of creditors. This servitude was, however, limited to six years.

<sup>27</sup> But a short time had elapsed since he obtained the release from debt, which aggravates his cruelty.

<sup>28</sup> The *denarius* was a Roman coin then current in Judea. Its value was nearly a shilling of our money. A penny does not represent it.

<sup>29</sup> This violence is an aggravating circumstance.

<sup>30</sup> Jailers were so called. They occasionally applied the torture to criminals.

<sup>q</sup> 4 Kings 4: 1; Amos 8: 6.

<sup>r</sup> G. P. "worshipped." V. "orabat." It may have been originally: "adorabat:" or προσκυνοῦσι may have been put for λατρεύουσι, as in v. 23, 39.

<sup>s</sup> G. P. + "me." V. A. B. versions, critics.

<sup>t</sup> G. P. + "at his feet." V. B. C. D. L. versions.

<sup>u</sup> G. P. + "unto him." V. B. D. versions, critics. <sup>v</sup> O. P. + "their trespasses." V. B. D. L. versions, critics.



2. And great crowds followed Him, and He healed them there.

3. And Pharisees came to Him, tempting Him, and saying: "Is it lawful for a man to put away his wife for every cause?"

4. And He answered and said to them: Have ye not read that He who made man from the beginning, made them male and female,<sup>a</sup> and said:<sup>b</sup>

5. For this cause shall a man leave father and mother, and shall cleave to his wife, and the two shall be<sup>c</sup> one flesh?

6. Therefore now they are not two, but one flesh. What therefore God hath joined together, let not man put asunder.<sup>d</sup>

7. They say to Him: Why then did Moses command to give a bill of divorce, and to put<sup>e</sup> away?

8. He saith to them: Because Moses by reason of the hardness of your heart<sup>f</sup> suffered you to put away your wives: but from the beginning it was not so.<sup>g</sup>

9. And I say to you, that whoever shall put away his wife, except it be for fornication,<sup>h</sup> and shall marry another, committeth adultery: and he who marrieth her that is put away, committeth adultery.<sup>i</sup>

10. His disciples say to Him: If the case of a man with his wife be so, it is not expedient to marry.

11. But He said to them: Not all take<sup>j</sup> this word, but they to whom it is given.<sup>k</sup>

12. For there are eunuchs who are born so from their mother's womb: and there are eunuchs who are made so by men,<sup>l</sup> and there are eunuchs who have made themselves such<sup>m</sup> for the kingdom of heaven.<sup>n</sup> He who can take it, let him take it.<sup>o</sup>

<sup>a</sup> Trying Him: seeking to puzzle Him, and to find a pretext for censure.

<sup>b</sup> For any cause whatever.

<sup>c</sup> The words which follow are recorded in Genesis 2:24, in connection with those of Adam. They may be of Moses.

<sup>d</sup> This solemn prohibition renders the marriage of Christians indissoluble after its consummation.

<sup>e</sup> The obduracy of the Jews gave occasion to the law of divorce, lest they should be tempted to rid themselves by murder, of a hated wife.

<sup>f</sup> Marriage was originally the union of two persons by a perpetual bond.

<sup>g</sup> "Because it might happen that a woman would be accused wrongfully, and that a man would make the charge in order to pass to a second marriage, he is allowed to dismiss his wife on condition that he shall have no other in her lifetime." St. Jerome.

<sup>h</sup> St. Chrysostom remarks: "Christ shows that whoever engages on this career needs great aid from above, which, however, is granted to whoever wills it."

<sup>i</sup> "By referring to these facts, He secretly moves them to choose this manner of life, and insinuates the possibility of this virtue." St. Chrysostom.

<sup>j</sup> By voluntary continence.

<sup>k</sup> The motive of celibacy determines its value.

<sup>l</sup> This is a direct exhortation to embrace holy celibacy, which has filled the cloisters, peopled the deserts, and prepared millions for the society of angels. "The voice of the Lord implies exhortation: he encourages His soldiers to seek the rewards of chastity." St. Jerome.

<sup>m</sup> (i. P. + "unto him." V. B. C. K. L. M. versions, critics.

<sup>n</sup> Gen. 1:27.

<sup>o</sup> Gen. 2:24; 1 Cor. 6:26; Eph. 5:31.

<sup>p</sup> Wedham.

<sup>q</sup> Deut. 24:1. G. P. + "her." V. D. L. Z. versions, critics.

<sup>r</sup> Supra 5:32; Mark 10:11; Luke 16:18; 1 Cor. 7:10.

<sup>s</sup> J. "All men cannot receive this word." This is stronger than the text.

13. Then little children were presented to Him, that He might lay His hands on them and pray.<sup>h</sup> And the disciples rebuked them.<sup>13</sup>

14. But JESUS said [to them]: Suffer the little children, and forbid them not to come to Me: for the kingdom of heaven<sup>i</sup> is for such.<sup>14</sup>

15. And when He had laid His hands<sup>k</sup> on them,<sup>15</sup> He departed thence.

16. And behold a man came, and said to Him: Good Master, what good shall I do that I may have life everlasting?

17. But He said to him: Why dost thou ask<sup>l</sup> Me concerning good?<sup>16</sup> One is good,<sup>m</sup> God.<sup>17</sup> But if thou wilt enter into life, keep the commandments.

18. He said to Him: Which? And JESUS said: Thou shalt not commit murder; thou shalt not commit adultery; thou shalt not steal; thou shalt not bear false testimony.

19. Honor thy father, and thy mother:<sup>n</sup> and, thou shalt love thy neighbor as thyself.<sup>18</sup>

20. The young man saith to Him: All these have I kept from my youth:<sup>19</sup> what is still wanting to me?

21. JESUS saith to him: If thou wilt be perfect,<sup>20</sup> go sell what thou hast, and give to the poor, and thou shalt have a treasure in heaven: and come, follow Me.

22. And when the young man had heard the word, he went away sad: for he had great possessions.

23. Then JESUS said to His disciples: Truly, I say to you, that a rich man shall hardly enter into the kingdom of heaven.

24. And again I say to you: It is easier for a camel to pass through the eye of a needle,<sup>21</sup> than for a rich man<sup>22</sup> to enter into the kingdom of heaven.<sup>o</sup>

<sup>h</sup> Those who brought them.

<sup>i</sup> For persons who in simplicity and innocence, resemble children.

<sup>k</sup> This gesture was used in blessing.

<sup>l</sup> Why question Me about goodness? why style Me good? Our Lord may have used both expressions.

<sup>m</sup> God alone is infinitely good. Our Lord wished to lead the young man to the belief of His divinity.

<sup>n</sup> Because the youth addressed Him," says St. Chrysostom, "as a mere man, a Jewish teacher, He answers him as a man."

<sup>o</sup> The commandments which regard the neighbor, are here recited in an abridged form. Those which regard God are, of course, presupposed.

<sup>p</sup> This young man had passed his youth in innocence. How few can say: "All these have I kept from my youth!"

<sup>q</sup> It is a counsel of perfection, not a law—to give all to the poor, and take Christ for our only treasure. "It is not sufficient for perfection to despise riches, unless we follow the Savior, so as to forsake evil and do good. It is easier to cast away our purse than to resist sensuality." St. Jerome.

<sup>r</sup> This was a proverbial expression for an impossibility.

<sup>s</sup> One who trusts in riches.

<sup>h</sup> Mark 10: 13; Luke 18: 15.

<sup>i</sup> *Supra* 18: 3.

<sup>k</sup> Gen. 48: 14.

<sup>l</sup> Mark 10: 17. G. P. "Why callest thou Me good?" V. B. D. L. versions, critics.

<sup>m</sup> G. P. "There is none good but one, that is God." V. B. D. L. versions.

<sup>n</sup> Exod. 20: 13.

<sup>o</sup> Mark 10: 24.

25. And when they heard this, the<sup>22</sup> disciples wondered very much, and said: Who<sup>23</sup> then can be saved?

26. And JESUS looking,<sup>24</sup> said to them: With men this is impossible: but with God all things are possible.<sup>25</sup>

27. Then Peter answered<sup>26</sup> and said to Him: Behold we have left all things,<sup>27</sup> and followed Thee: what therefore shall we have?

28. And JESUS said to them: Truly I say to you, that ye who have followed Me, in the regeneration,<sup>28</sup> when the Son of man shall sit on the seat of His majesty, ye also shall sit on twelve seats, judging the twelve tribes of Israel.<sup>29</sup>

29. And every one who hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for My name's sake, shall receive a hundred fold,<sup>30</sup> and shall possess life everlasting.

30. And many who are first shall be last,<sup>31</sup> and the last shall be first.<sup>31</sup>

## CHAPTER XX.

THE PARABLE OF THE LABORERS IN THE VINEYARD. THE AMBITION OF THE SONS OF ZEBEDEE. CHRIST GIVES SIGHT TO TWO BLIND MEN.

1. THE kingdom of heaven is like to a householder, who went out early in the morning to hire laborers into his vineyard.

2. And having agreed with the laborers for a shilling<sup>1</sup> a day, he sent them into his vineyard.

3. And going out about the third hour,<sup>2</sup> he saw others standing idle in the market-place.

<sup>22</sup> What rich man.

<sup>23</sup> This look gave peculiar force and tenderness to His words.

<sup>24</sup> By grace the rich can be preserved from excessive attachment to their wealth, and from its abuse.

<sup>25</sup> No question had been put to Peter; but his address to our Lord was a continuation of the conversation.

<sup>26</sup> St. Jerome well observes: "This was great confidence. Peter was a fisherman, without wealth, procuring his subsistence by his industry; and, nevertheless, he speaks boldly: We have left all things." St. Chrysostom apostrophizes him: "What are all these things, O blessed Peter? The line, the net, the boat, the employment."

<sup>27</sup> In the new order of things, at the end of time.

<sup>28</sup> The promise is general, but a condition of faith and devotedness is implied: wherefore Judas is not embraced in the prediction. The apostles partake of the judicial attributes of Christ. The terms are here used to signify glory and honor, as St. Chrysostom teaches.

<sup>29</sup> Even the consolations which are granted in this life far surpass all the sacrifices made for Christ.

<sup>30</sup> This is a proverbial expression, which is illustrated by the parable which follows. This verse would read better at the head of the next chapter.

<sup>31</sup> Some think that the denarius is here used for the ordinary day's hire. *Supra* 18: 20.

<sup>32</sup> The day was divided by the Jews into twelve unequal parts. The middle point of time between sunrise and noon, was called the third hour.

4. And he said to them: Go ye also into my<sup>a</sup> vineyard, and I will give ye what is just.

5. And they went. And again he went out about the sixth and the ninth<sup>b</sup> hour, and did in like manner.

6. But about the eleventh<sup>b</sup> he went out, and found others standing,<sup>c</sup> and saith to them: Why stand ye here all the day idle?

7. They say to him: Because no one hath hired us. He saith to them: Go ye also into my vineyard.<sup>d</sup>

8. And when evening was come, the lord of the vineyard saith to his steward: Call the laborers, and pay them their hire, beginning from the last even to the first.

9. When therefore they who had come about the eleventh hour, came forward, they received each one a shilling.

10. But when the first also came, they thought that they should receive more: and they also received each one a shilling.

11. And when they received it, they murmured against the householder,

12. Saying: These last have worked one hour, and thou hast made them equal to us, who have borne the burden of the day, and the burning heat.<sup>e</sup>

13. But he answered and said to one of them: Friend, I do thee no wrong: didst thou not agree with me for a shilling?

14. Take what is thine and go. It is my will also to give to this last even as to thee.<sup>f</sup>

15. Is it not lawful for me to do what I will?<sup>g</sup> Is thine eye evil,<sup>g</sup> because I am good?

16. So shall the last be first,<sup>h</sup> and the first last:<sup>i</sup> for many are called, but few are chosen.<sup>j</sup>

<sup>a</sup> The middle point of time between noon and sunset.

<sup>b</sup> The intense heat of midday. Luke 12: 56; James 1: 11.

<sup>c</sup> The drift of the parable is to show that the Gentiles, by the free call of God, will enjoy equal privileges with the Jews, without injustice, or undue partiality, through Divine mercy and goodness. The various stages through which mankind had passed since the creation, may be considered as the different hours at which men were sent into the vineyard: the Gentiles are called at the eleventh hour. The parable is applied by St. Chrysostom to the different periods of life at which men are effectually called to the Divine service.

<sup>d</sup> Jealous, envious. The eye which observes is taken for the passion, to which it gives expression. The gifts of God are wholly unmerited.

<sup>e</sup> "He appears," says St. Chrysostom, "to point to Jews, and also to believers, who had been fervent, and afterwards became tepid and fell away, whilst others, abandoning vice, went forward in the path of perfection."

<sup>f</sup> The call of God is general. He gives to all graces at least remotely sufficient for their salvation, but comparatively few correspond with grace and obtain glory.

<sup>g</sup> The article has the force of a possessive pronoun: v. 7.

<sup>h</sup> G. P. + "hour." V. B. D. L. versions, critics. <sup>i</sup> G. P. + "idle." V. B. C. D. L. versions, critics.

<sup>j</sup> G. P. + "and whatsoever is right, that shall ye receive." V. B. D. L. Z. versions.

<sup>k</sup> G. P. + "with mine own." MSS. V. Sax. Arm. <sup>l</sup> *Supra* 19: 30; Mark 10: 31; Luke 13: 30.

17. And JESUS, as He was going up to Jerusalem, took the twelve disciples apart, and said to them :

18. Behold we go up to Jerusalem, and the Son of man will be delivered to the chief priests and the scribes, and they will condemn Him to death ;

19. And will deliver Him to the Gentiles to be mocked, and scourged, and crucified, and the third day He will rise again.<sup>9</sup>

20. Then came to Him the mother of the sons of Zebedee with her sons,<sup>8</sup> worshipping Him, and asking something of Him.<sup>10</sup>

21. And He said to her : What wilt thou ? She saith to Him : Say that these my two sons may sit, the one on Thy right hand, and the other on the left, in Thy kingdom.<sup>11</sup>

22. And JESUS answered and said : Ye know not what ye ask.<sup>12</sup> Can ye drink of the cup<sup>13</sup> of which I shall drink ? They say to Him : We can.<sup>14h</sup>

23. He saith to them : Of My cup indeed ye shall drink :<sup>1</sup> but to sit on My right hand or<sup>k</sup> on My left, is not Mine to give [to you], but<sup>l</sup> to those for whom it is prepared<sup>15</sup> by My Father.<sup>m</sup>

24. And the ten hearing it were moved with indignation against the two brothers.

25. But JESUS called them to Him,<sup>n</sup> and said : Ye know that the princes of the Gentiles lord it over them, and they who are great<sup>16</sup> exercise authority<sup>17</sup> on them.

26. °It shall not be so among you : but whoever will be the greatest among you, let him be your waiter.<sup>18</sup>

27. And whoever would be first among you, shall<sup>p</sup> be your servant.<sup>19</sup>

<sup>9</sup> The minuteness of this prediction shows a full knowledge of all that was to happen.

<sup>10</sup> Prostrating herself in the attitude of a suppliant.

<sup>11</sup> She entertained the general opinion, that the Messiah would establish an earthly kingdom, and appear in the splendor of royalty. St. Jerome thinks, that what our Lord had said of rising again had led her to believe that He would then reign on earth.

<sup>12</sup> Christ ascribes to the sons the petition made in their behalf by their mother. When they sought places of honor, they knew not the nature of His kingdom.

<sup>13</sup> A cup with bitter ingredients was the symbol of affliction. Christ asks them whether they can drink the bitter draught which He is to take.

<sup>14</sup> They imagined that they could, not knowing their own weakness.

<sup>15</sup> Christ does not deny that He can give the seats of honor, but says that He must give them to those for whom they are prepared by His Father. "For whom," asks St. Chrysostom, "have they been prepared ? For such as may become conspicuous for good works. Therefore He did not say : To give is not Mine, but My Father's, lest any one should suppose Him to be powerless and unable to bestow the reward."

<sup>16</sup> Men in authority.

<sup>17</sup> It denotes abuse of power.

<sup>18</sup> Lit. "deacon."

<sup>19</sup> Slave.

<sup>†</sup> Mark 10 : 35.

<sup>h</sup> (G. P. + "and to be baptized with the baptism that I am baptized with." V. B. C. L. Z. versions, critics.

<sup>i</sup> (G. P. the same. V. — B. C. L. Z. versions, critics.

<sup>k</sup> G. P. "and."

<sup>l</sup> P. "it shall be given." The insertion of these words here, and in Mark 19 : 41, is calculated to mislead.

<sup>m</sup> Mark 10 : 41.

<sup>n</sup> Luke 20 : 25.

<sup>o</sup> (G. P. + "But." V. 9 MSS. versions.

<sup>p</sup> G. P. "let him be." V. B. C. D. K. L. V. versions.

28. Even as the Son of man is come not to be served,<sup>a</sup> but to serve, and to give His life a ransom<sup>20</sup> for<sup>21</sup> many.<sup>22</sup>

29. And as they went out from Jericho,<sup>r</sup> a great crowd followed Him.

30. And behold two<sup>23</sup> blind men, sitting by the wayside, when they heard that JESUS was passing by, cried out, saying: Have mercy on us, O Lord, Son of David.

31. And the crowd rebuked them, that<sup>s</sup> they should hold their peace. But they cried out the more, saying: Have mercy on us, O Lord, Son of David.

32. And JESUS stood and called them, and said: What will ye that I do to you?

33. They say to Him: Lord, that our eyes may be opened.

34. And JESUS having compassion on them, touched their eyes. And immediately they received sight,<sup>t</sup> and followed Him.

## CHAPTER XXI.

CHRIST RIDES INTO JERUSALEM UPON AN ASS: HE CASTS THE BUYERS AND SELLERS OUT OF THE TEMPLE: CURSES THE FIG-TREE: AND PUTS TO SILENCE THE PRIESTS AND SCRIBES.

1. AND when they drew nigh to Jerusalem,<sup>a</sup> and were come to Bethphage, to Mount Olivet,<sup>1</sup> then JESUS sent two disciples,

2. Saying to them: Go ye into the village over against you, and immediately ye will find an ass tied, and a colt with her: loose them and bring them to Me.<sup>2</sup>

3. And if any one say anything to you, say, The Lord hath need of them:<sup>3</sup> and forthwith he will let them go.

4. Now all this was done that what was spoken by the prophet might be fulfilled, who saith:

5. Tell ye the daughter of Sion: Behold, thy King cometh<sup>b</sup> to thee,<sup>4</sup>

<sup>a</sup> G. P.

<sup>21</sup> In place of.

<sup>22</sup> "Many" does not necessarily imply a limited number, yet the ransom is not effectual for all.

<sup>23</sup> Mark and Luke make mention of one only. Mark states that the miracle was performed before entering the city. Luke says that it was as He went out. Matthew combines both facts.

<sup>1</sup> Within about six furlongs from Jerusalem.

<sup>2</sup> Our Lord in giving this order showed His knowledge of all things, as well as His authority.

<sup>3</sup> The owner may have been acquainted with Christ.

<sup>4</sup> We read in Isaiah: "Behold the Lord hath made it to be heard in the ends of the earth, tell ye the daughter of Sion: Behold, thy Savior cometh." Zachariah says: "Rejoice greatly, O daughter of Sion,

<sup>a</sup> Phil. 2: 7.

<sup>r</sup> Mark 10: 46; Luke 18: 35.

<sup>s</sup> G. P. "because." Campbell shows it to be incorrect.

<sup>t</sup> G. P. "their eyes received sight." V. B. D. L. Z. versions, critics.

<sup>1</sup> Mark 11: 1; Luke 19: 29.

<sup>b</sup> John 12: 15; Isaiah 62: 11; Zach. 9: 9.

meek and sitting upon an ass, and a colt the foal of her that is used to the yoke.<sup>5</sup>

6. And the disciples went and did as JESUS commanded them.

7. And they brought the ass and the colt: and laid their garments upon them, and made Him sit thereon.

8. And a very great crowd spread their garments in the way:<sup>6</sup> and others cut boughs from the trees, and strewed them in the way.<sup>6</sup>

9. And the crowds that went before and that followed, cried, saying: Hosanna<sup>7</sup> to the Son of David:<sup>4</sup> Blessed is He who cometh<sup>8</sup> in the name of the Lord:<sup>8</sup> Hosanna in the highest.<sup>9</sup>

10. And when He was come into Jerusalem, the whole city was moved, saying: Who is this?

11. And the people said: This is JESUS the prophet,<sup>10</sup> from Nazareth of Galilee.

12. And JESUS went into the temple<sup>1</sup> of God,<sup>11</sup> and cast out all those who sold and bought in the temple,<sup>12</sup> and overthrew the tables of the money-changers, and the stalls<sup>13</sup> of those who sold doves:

13. And He saith to them: It is written: My house shall be called<sup>14</sup> the house of prayer:<sup>15</sup> but ye have made it a den of robbers.<sup>15</sup>

about for joy, O daughter of Jerusalem; Behold, thy King will come to thee, the just and Savior: He is poor, and riding upon an ass, and upon a colt the foal of an ass." The substance of these two predictions is presented by Matthew in a combined form, and according to Sept. Jerusalem is called daughter of Sion, by a figure familiar with Jewish writers, because Mount Sion, on which the temple was built, was within its precincts.

<sup>5</sup> The garments may have been placed on both animals to add to the display.

<sup>6</sup> This was a usual mode of signifying extraordinary respect. When Jehu was anointed king, they put their garments under him.

<sup>7</sup> "Save, we beseech Thee," or God save. The salutation and prayer are found in Psalms. "O Lord save me: O Lord give good success. Blessed be He who cometh in the name of the Lord." H. bears a still closer resemblance to the cries of the people. Our Lord Himself quotes other passages which immediately precede.

<sup>8</sup> The ambassador of God. His Divine character was not at once proclaimed, or suspected by the common people.

<sup>9</sup> Thou who reignest on high, save Him.

<sup>10</sup> The article is emphatic, as St. Jerome observes.

<sup>11</sup> This happened on the following day, as appears from Mark. St. Chrysostom observes that a similar fact occurred in the early part of the public ministry of our Lord.

<sup>12</sup> St. Jerome remarks: "Among all the miracles which Christ performed, this seems to me the most wonderful, that one man, who at that time was an object of contempt, and so subject that He was afterwards crucified, whilst the scribes and Pharisees raged against Him, seeing that He ruined their interests, armed with a whip should cast forth such a crowd, and upset the tables, and break the chairs in pieces, and do other acts which a numerous army would not have attempted. Something of a heavenly radiance must have beamed from His eyes, and the majesty of the Godhead must have shone forth from His countenance." This visit was on the day after His arrival at Jerusalem. Mark 11: 12. His visit on His first arrival was short. Verse 11.

<sup>13</sup> The court-yards connected with the sacred edifice were included under the term "temple." In these it was customary to sell the animals offered in sacrifice, and the doves which were presented as offerings; as also to exchange Hebrew for Roman money.

<sup>14</sup> Shall be.

<sup>15</sup> By frauds in dealing.

c 4 Kings 9: 3.

c *Supra* 11: 8; *infra* v. 42.

s Isaiah 56: 7; Jer. 7: 11; Luke 19: 46.

d Mark 11: 10; Luke 19: 38; Ps. 117: 25.

f Luke 19: 45; Mark 11: 12, 15; John 2: 14.

14. And the blind and the lame came to Him in the temple; and He healed them.

15. And when the chief priests and scribes saw the wonders which He did, and the children crying in the temple, and saying: Hosanna to the Son of David; they were moved with indignation,

16. And said to Him: Hearest Thou what these say? And JESUS said to them: Yea; have ye never read: Out of the mouth of infants and of sucklings Thou hast perfected praise?<sup>b</sup>

17. And He left them, and went out of the city into Bethany, and remained there.

18. And in the morning, as He was returning into the city, He hungered.<sup>i</sup>

19. And seeing a fig-tree by the wayside, He came to it, and found nothing on it<sup>k</sup> but leaves only,<sup>l</sup> and He saith to it: Let no fruit grow<sup>m</sup> on thee henceforward ever. And immediately the fig-tree withered away.

20. And the disciples seeing it, wondered,<sup>1</sup> saying: How immediately is it<sup>m</sup> withered away!<sup>18</sup>

21. And JESUS answered and said to them: Truly I say to you, if ye have faith, and waver not,<sup>19</sup> not only shall ye do this of the fig-tree;<sup>20</sup> but even if ye say to this mountain: Be thou taken up, and cast into the sea,<sup>21</sup> it shall be done.

22. And all things whatever ye shall ask<sup>n</sup> in prayer with faith,<sup>22</sup> ye shall receive.

23. And when He was come into the temple, as He was teaching, the

<sup>a</sup> This was not surprising, since it was not the season for figs. The examination of the fig-tree, as if in quest of figs, was a significant action. The fig-tree was the figure of the Jewish nation, which was void of fruit when Christ came to visit it, and drew on itself a curse. Man cannot plead any excuse, if he bear not fruits of grace at all times. "Why was the fig-tree cursed?" asks St. Chrysostom: "For the sake of the disciples, that they might entertain confidence. Since He everywhere bestowed favors and punished no one; and yet it was proper to give an example of His avenging power, that both the disciples and Jews might learn, that He having it in His power to destroy His crucifiers, yielded Himself up to them."

<sup>b</sup> This curse was to fall on the nation, which brought not forth fruits of virtue.

<sup>c</sup> This took place on the following morning, when Peter, passing by, perceived that it had withered. By this our Lord would show that His judgments are prompt and terrific. He waits with patience for the fruits which man should bring forth: but at length He punishes with dreadful severity. How quickly the Jewish nation withered beneath His curse! Their temple was destroyed, their land was made desolate.

<sup>d</sup> All true faith excludes doubt: but there is an extraordinary degree of faith, accompanied with great confidence in God, and miraculous gifts.

<sup>e</sup> That is, a miracle like that done to the fig-tree.

<sup>f</sup> This proverbial expression is not to be pressed literally. It signifies that great miracles can be performed through a lively faith: but this is not to be displayed in works of no utility, the performance of which would partake of idle ostentation. Our Lord Himself never worked miracles for display, but to relieve suffering, or want.

<sup>g</sup> This promise is absolute in regard to all things appertaining to salvation. Other matters we must ask with submission to the order of Divine Providence. Wherever God inspires lively faith, He crowns with success the prayer which proceeds from it.

<sup>h</sup> Ps. 8: 3.

<sup>i</sup> O. P. "the fig-tree."

<sup>j</sup> *Supra* 4: 2.

<sup>k</sup> *Supra* 7: 7; Mark 11: 24; 1 John 3: 22.

<sup>l</sup> Mark 11: 13.

<sup>m</sup> Ib. 20.



chief priests and the ancients<sup>23</sup> of the people came to Him, saying: By what authority doest Thou these things? and who hath given Thee this authority?<sup>24</sup>

24. JESUS answered and said to them: I also will ask you one thing,<sup>24</sup> which if ye tell Me, I also will tell you by what authority I do these things.<sup>25</sup>

25. Whence was the baptism of John?<sup>26</sup> From heaven, or of men? But they thought within themselves<sup>27</sup> saying:

26. If we say, from heaven; He will say to us: Why then did ye not believe him? But if we say, of men, we are afraid of the crowd; for all hold<sup>28</sup> John as a prophet.

27. And they answered JESUS and said: We know not.<sup>29</sup> He also said to them: Neither do I tell you by what authority I do these things.

28. But what think ye? A man had two sons; and he came to the first, and said: Son, go work to-day in my vineyard.

29. And he answered and said: I will not. But afterwards, he repented,<sup>30</sup> and went.

30. And he came to the other,<sup>31</sup> and said in like manner. And he answered and said: I will,<sup>32</sup> sir; and he did not go.

31. Which of the two did the father's will? They say to Him: The first. JESUS saith to them: Truly I say to you, that the publicans and the harlots go into the kingdom of God before you.

32. For John came to you in the way of justice,<sup>33</sup> and ye did not believe him: but the publicans and the harlots believed him:<sup>34</sup> and ye, when ye had seen it, did not even afterwards repent,<sup>35</sup> that ye might believe him.<sup>36</sup>

33. Hear another parable: There was a<sup>37</sup> householder who planted a

<sup>23</sup> *ἑταῖροι*, members of the public council.

<sup>24</sup> Question.

<sup>25</sup> It was just to ask a question, on the answer to which depended the solution of the question proposed by them.

<sup>26</sup> Whence did John derive the rite of baptism? Who sent and moved him to baptize?

<sup>27</sup> Or reasoned among themselves.

<sup>28</sup> This was equivalent to a refusal to declare their sentiment.

<sup>29</sup> Changed his mind for the better.

<sup>30</sup> Practising great austerity, and preaching penance.

<sup>31</sup> These are represented by the son who refused to obey, and afterwards complied with his father's will.

<sup>32</sup> They did not become sensible of their fault in rejecting his preaching.

<sup>33</sup> The son who promised obedience, but neglected to comply with the orders of his father, represents the Scribes and Pharisees, who made profession of piety, but failed in its practice. They did not yield to the exhortations of the Baptist. "The two sons," says St. Chrysostom, "represent what took place among Gentiles and Jews. The Gentiles, who had not promised obedience, nor heard the law, practised obedience. The Jews, on the contrary, after they had said: 'We will do and hearken to all things whatever the Lord shall say,' did not produce corresponding works."

<sup>34</sup> Mark 4: 28; Luke 20: 2.

<sup>35</sup> *Supra* 14: 5; V. "habebant."

<sup>36</sup> G. P. "the second." V. 5 MSS. versions, critics.

<sup>37</sup> Lit. "I." No verb is in MSS. Origen, St. Chrysostom. "I go away."

<sup>38</sup> Isai. 5: 1; Jer. 2: 21; Mark 12: 1; Luke 20: 9. G. P. "a certain." V. MSS. versions, critics.

vineyard, and made a hedge around it, and dug in it a wine-press,<sup>34</sup> and built a tower,<sup>35</sup> and let it out to husbandmen: and went abroad.<sup>36</sup>

34. And when the time of the fruits<sup>37</sup> drew nigh, he sent his servants to the husbandmen, that they might receive the fruits of it.

35. And the husbandmen laying hands on his servants, beat one, and killed another, and stoned<sup>38</sup> another.

36. Again he sent other servants more<sup>39</sup> than the former: and they did to them in like manner.

37. And last of all he sent to them his son, saying: They will reverence my son.

38. But the husbandmen, when they saw the son, said among themselves: 'This is the heir, come, let us kill him, and we shall have' his inheritance.

39. And taking him, they cast him out of the vineyard, and killed him.

40. When therefore the lord of the vineyard cometh, what will he do to those husbandmen?

41. They say to him:<sup>40</sup> He will bring those evil men to an evil end: and will let out his vineyard to other husbandmen, who will render him the fruits 'in their seasons.

42. JESUS saith to them: Have ye never read in the Scriptures: 'The stone which the builders rejected, the same is become the head of the corner: this hath been done by the Lord, and it is wonderful in our eyes?'<sup>41</sup>

43. Therefore I say to you, that the kingdom of God shall be taken from you, and shall be given to a nation yielding the fruits thereof.<sup>42</sup>

44. And whoever shall fall on this stone will be broken: but on whomsoever it shall fall, it will grind him to powder.<sup>43</sup>

<sup>34</sup> The grapes were gathered, and trampled under foot, as is still done in Italy; the juice was received in a large vat or cistern, contiguous to the press.

<sup>35</sup> This was for the accommodation of the vine-dressers.

<sup>36</sup> Went away, to his own dwelling.

<sup>37</sup> The vintage.

<sup>38</sup> Drove off with stones. <sup>39</sup> In number.

<sup>40</sup> This was said by some one from among the crowd, in reply to the question put by Christ. Afterwards perceiving that the parable was directed against themselves, they exclaimed: God forbid!

<sup>41</sup> Our Lord presents a prophetic image of His rejection by the chiefs of the people.

<sup>42</sup> In the parable the dealings of God with the Israelites are exhibited. Israel was His chosen vineyard. His prophets came at various times to demand, in His name, the fruits of virtue; several were rejected, persecuted, and put to death. The Baptist also appeared, and last of all the Son, Christ Himself, who was delivered over to an ignominious death. In punishment of their crimes, and of the abuse of grace, the Jews lost their peculiar privileges.

<sup>43</sup> One who falls on a stone may be considerably hurt: but the injury done to him on whom a heavy stone falls, is much greater. The stone which, in Egyptian buildings, rested on the top of the corner pillar, called *επιστυλιον*, seems to be alluded to; the Hebrews having derived their ideas of architecture originally from the Egyptians, during the bondage. Those who were scandalized at the humble appearance of Christ, were less unhappy than those who, by their violent hostility, drew down Divine vengeance.

<sup>†</sup> *Infra* 26: 3; 27: 1; John 11: 53.

<sup>u</sup> G. P. "let us."

<sup>v</sup> G. P. "fruits."

<sup>w</sup> Ps. 117: 22; Is. 6: 14, 18; Acts 4: 21; Rom. 9: 23; 1 Pet. 2: 7.

45. And when the chief priests and Pharisees had heard His parables, they knew that He spake<sup>\*</sup> of them.

46. And when they sought to lay hands on Him, they feared the crowds, because they looked on Him as a prophet.

## CHAPTER XXII.

THE PARABLE OF THE MARRIAGE FEAST: CHRIST ORDERS THE TAX TO BE PAID TO CESAR. HE CONFUTES THE SADDUCEES: DECLARES WHICH IS THE GREATEST COMMANDMENT; AND CONFOUNDS THE PHARISEES.

1. AND JESUS answered<sup>1</sup> and spake again to them in parables, saying:

2. The kingdom of heaven<sup>\*</sup> is like to a king, who made a marriage feast<sup>2</sup> for his son.

3. And sent his servants to call those who were invited to the wedding:<sup>3</sup> and they would not come.

4. Again, he sent other servants, saying: Tell those who were invited: Behold I have prepared my dinner: my beeves and fatlings are killed, and all things are ready: come ye to the wedding.

5. But they gave no heed, and went away, one to his farm and another to his merchandise:

6. And the rest laid hands on his servants, and treated them shamefully, or slew them.

7. But when the king heard of it, he was angry, and sent forth his armies, and destroyed those murderers, and burnt their city.<sup>4</sup>

8. Then he saith to his servants: The wedding indeed is ready: but they who were invited were not worthy.

9. Go ye therefore into the highways; and as many as ye shall find, call to the marriage.<sup>5</sup>

<sup>1</sup> Continuing his discourse.

<sup>2</sup> This parable exhibits in a striking manner the invitations repeatedly addressed by Almighty God to the Jews, to partake of the blessings of His knowledge and love. The earthly state of the Church is aptly represented by a nuptial banquet. "Why," asks St. Chrysostom, "is it called a wedding! That you may recognize the kind providence of God, His love for us, the splendor of His institutions, wherein nothing is mournful, or gloomy; but all things are bright with spiritual joy."

<sup>3</sup> The Jews were specially called, but worldly interests and pursuits prevented their correspondence.

<sup>4</sup> Their blind frenzy in putting to death the prophets and apostles, nay, Christ Himself, drew on them the severest punishment. The Gentiles, whom they were wont to despise, were introduced in their place. "The facts which occurred under Vespasian and Titus are here foretold. And because they provoked the Father, by not believing Him, He comes down in vengeance on them. Wherefore the destruction did not happen immediately on the death of Christ, but after forty years, to show His long suffering, after they had stoned Stephen, cut off James, and treated the apostles outrageously." St. Chrysostom.

<sup>5</sup> When the Jews rejected the Gospel, the apostles turned to the Gentiles.

10. And his servants went forth into the ways,<sup>b</sup> and gathered together all whom they found, both bad and good; and the wedding was filled with guests.

11. And the king went in to see the guests: and he saw there a man who had not on a wedding garment.<sup>c</sup>

12. And he saith to him: Friend, how camest thou in hither, not having on a wedding garment? But he was silent.

13. Then the king said to the waiters: Bind him hand and foot,<sup>e</sup> and cast him into the outer darkness:<sup>d</sup> there shall be wailing and gnashing of teeth.<sup>f</sup>

14. For many are called,<sup>g</sup> but few chosen.<sup>h</sup>

15. Then the Pharisees went and consulted among themselves how to ensnare<sup>i</sup> Him in speech.

16. And they sent to Him their disciples with the Herodians,<sup>j</sup> saying: Teacher, we know that Thou art true,<sup>k</sup> and teachest the way of God in truth; neither carest Thou for any one: for Thou dost not regard the person of men:<sup>l</sup>

17. Tell us, therefore, what thinkest Thou? is it lawful to pay tribute<sup>m</sup> to Cesar, or not?<sup>n</sup>

18. But JESUS knowing their wickedness, said: Why tempt ye Me, hypocrites?<sup>o</sup>

19. Show Me the tribute money. And they offered Him a coin.<sup>p</sup>

20. And JESUS saith to them: Whose is this image, and the inscription?

21. They say to Him: Cesar's.<sup>q</sup> Then saith He to them: Render

<sup>a</sup> The guests were expected to appear in suitable dress. A robe was provided for each, which he put on before entering the banquet room. This man represents unworthy Christians, who are destitute of Divine grace.

<sup>b</sup> "By a metaphor borrowed from the members of our body, the greatness of the torments is shown." St. Jerome.

<sup>c</sup> This sentence indicates that many are called to the Church who do not obey the call, and that of those who enter the Church, some—nay, many—do not attain to salvation.

<sup>d</sup> These were, probably, a political party, the supporters of Herod Antipas, who maintained that the tax should be paid to the Roman emperor. St. Jerome and St. Chrysostom call them soldiers of Herod. Names with Latin terminations were then customary in Judea, which was subject to the Romans from the time of Pompey.

<sup>e</sup> Sincere, candid.

<sup>f</sup> This was strictly true, but it was said by them in a deceitful spirit. They complimented Him in order to throw Him off His guard. The question which they meant to propose, could not, they imagined, be answered without exciting public indignation, if He favored the payment of tribute, or provoking the jealousy and vengeance of the civil authorities, if He openly opposed it: therefore they encouraged Him to speak without reserve.

<sup>g</sup> *Census* occurs in the text, several Latin terms, especially technical or official, having been introduced by the Romans into the countries dependent on the empire.

<sup>h</sup> The Pharisees were, probably, the most strenuous opposers of the tribute, on the ground of its tendency to sustain idolatrous institutions, or to trammel the people of God.

<sup>i</sup> Deceitful men. Christ showed His knowledge of their perverse intentions.

<sup>j</sup> A *denarius*.

<sup>k</sup> Tiberius Cesar then occupied the imperial throne. The name of Cesar was given to each emperor.

<sup>b</sup> Acts 13: 46.

<sup>c</sup> G. P. + "and take him away." V. B. C. versions, critics.

<sup>d</sup> *Supra* 8: 12; 18: 42; 25: 30.

<sup>e</sup> *Supra* 20: 16.

<sup>f</sup> Mark 12: 13; Luke 20: 20.

therefore to Cesar the things which are Cesar's:<sup>g</sup> and to God the things which are God's.<sup>17</sup>

22. And when they heard this, they wondered, and leaving Him, went away.

23. On the same day came to Him Sadducees,<sup>h</sup> who say that there is no resurrection:<sup>18</sup> and asked Him,

24. Saying: Teacher, Moses said: If a man die, having no child,<sup>i</sup> his brother shall marry his wife, and raise up issue to his brother.<sup>k</sup>

25. Now there were with us seven brothers: and the first married and died; and not having issue, left his wife to his brother.

26. In like manner the second, and the third, and so on to the seventh.

27. And last of all the woman also died.

28. In the resurrection,<sup>19</sup> therefore, of which of the seven shall she be wife, for they all had her?

29. And JESUS answered and said to them: Ye err, not knowing the Scriptures, nor the power of God.<sup>20</sup>

30. For in the resurrection they neither marry, nor are given in marriage, but they are as angels of God in heaven.<sup>21</sup>

31. But concerning the resurrection of the dead, have ye not read that which was spoken by God, saying [to you],<sup>1</sup>

32. I am the God of Abraham, and the God of Isaac, and the God of Jacob?<sup>22</sup> He<sup>m</sup> is not the God of the dead, but of the living.

33. And when the crowds heard this, they were astonished at His doctrine.

34. Now the Pharisees hearing that He had silenced the Sadducees, came together.<sup>23</sup>

35. And one of them, a lawyer, asked [Him] tempting<sup>n</sup> Him:°

36. Teacher, which is the great commandment in the law?

37. JESUS said to him: Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind.<sup>p</sup>

<sup>17</sup> This answer indirectly established the lawfulness of the tribute, but in a way to mitigate the odium of the avowal. The obligation of both civil and religious duties was simply but beautifully declared.

<sup>18</sup> They were materialists, and denied altogether a future life.

<sup>19</sup> In the future life.

<sup>20</sup> The question proceeded on the carnal supposition, that the matrimonial relations would continue in the future state. This might have been the opinion of some of the Pharisees. The Divine power will resuscitate the body in a glorified state, without any of the passions or wants of mortality.

<sup>21</sup> The angels are pure spirits, wholly destitute of bodies. The saints will resemble them in their pure and sublime mode of existence in glorified bodies.

<sup>22</sup> The quotation is from the books of Moses, which the Sadducees specially venerated. The inference drawn from it by our Lord was, that the departed still live: whence the future resurrection of the body was rendered credible.

<sup>23</sup> To Christ.

<sup>g</sup> Rom. 13: 7.

<sup>i</sup> G. P. "children."

<sup>k</sup> Exod. 3: 6.

<sup>1</sup> Mark 12: 28; Luke 10: 25.

<sup>p</sup> Deut. 6: 5.

<sup>h</sup> Acts 23: 6.

<sup>1</sup> Deut. 25: 5; Mark 12: 19; Luke 20: 28.

<sup>m</sup> G. P. "God." V. — A. MSS. various, critics.

<sup>n</sup> G. P. + "and saying." V. A. B. critics differ.

38. This is the greatest and first commandment.<sup>1</sup>

39. And the second is like to it: Thou shalt love thy neighbor as thyself.<sup>2</sup>

40. On these two commandments hangeth the whole law and the prophets.<sup>3</sup>

41. And the Pharisees being gathered together, JESUS asked them,

42. Saying: What think ye concerning the Christ: whose son is He? They say to Him: Of David.

43. He saith to them: How then doth David by the Spirit call Him Lord:<sup>4</sup> saying:

44. The Lord said to my Lord:<sup>5</sup> Sit on My right hand, until I make Thine enemies Thy footstool.<sup>6</sup>

45. If then David calleth Him Lord, how is He his Son?<sup>7</sup>

46. And no man was able to answer Him a word: neither durst any one from that day forth question Him any more.

## CHAPTER XXIII.

CHRIST ADMONISHES THE PEOPLE TO FOLLOW THE GOOD DOCTRINE OF THE SCRIBES AND PHARISEES, NOT THEIR BAD EXAMPLES.

1. THEN JESUS spake to the crowds and to His disciples,

2. Saying: The scribes and the Pharisees sit<sup>1</sup> in the chair of Moses.<sup>2</sup>

3. All things, therefore, whatever they say to you,<sup>3</sup> observe and do:<sup>4</sup> but do not according to their works; for they say, and do not.

4. For they bind heavy and insupportable burdens,<sup>5</sup> and lay them on the shoulders of men: while they will not put forth a finger to move them.<sup>6</sup>

<sup>1</sup> This has reference to the ancient custom of planting the heel on the neck of subjugated enemies.

<sup>2</sup> It was impossible to explain satisfactorily, how so mighty and glorious a king should acknowledge one of his descendants as his Lord. The Divine Nature of Christ can alone account for it; which also shows why He was invited to share with the Father the honors of His throne. "Because He was soon to enter on His passion, He brings forward that prophecy, which openly proclaims Him Lord. Nor did He stop here; but in order to fill them with terror, He added what follows in the psalm: until I make Thine enemies Thy footstool." St. Chrysostom.

<sup>3</sup> They were seated when they taught. Their official instruction is thus expressed.

<sup>4</sup> "All things, He means, which regulate and improve morals, and harmonize with the laws of the new dispensation, not such things as would throw us back under the yoke of the law." St. Chrysostom.

<sup>5</sup> This is a striking image of those who are unsparing in their injunctions whilst they neglect to practise what they enjoin. To put forth a finger is a proverbial phrase, meaning to make the slightest effort.

<sup>6</sup> G. P. "This is the first and great commandment." V. B. D. L. Z. versions, critics. "Great" here is equivalent to "greatest." f Lev. 19: 10; Mark 12: 31.

<sup>1</sup> G. P. "hang the whole law and the prophets." V. B. D. L. Z. versions, fathers, critics.

<sup>2</sup> Luke 20: 21.

<sup>3</sup> Exodus 8: 4.

<sup>4</sup> G. P. "they bid you observe." V. B. D. L. Z. versions, fathers, critics.

<sup>5</sup> Luke 11: 46; Acts 15: 10; Deut. 6: 8; 22: 12.

<sup>6</sup> Psalm 109: 1.

5. And all their works they do to be seen by men. For they make broad<sup>a</sup> their phylacteries,<sup>4</sup> and enlarge their fringes.<sup>5</sup>

6. And they love the first places at feasts, and the first seats in the synagogues.

7. And the salutations in the market-place,<sup>6</sup> and to be called<sup>7</sup> by men, Rabbi.<sup>6f</sup>

8. But be not ye called<sup>8</sup> Rabbi.<sup>7</sup> For one is your teacher,<sup>h</sup> and all ye are brethren.

9. And call none your father on the earth:<sup>8</sup> for one is your Father, who is in heaven.<sup>i</sup>

10. Neither be ye called leaders,<sup>9</sup> for one is your Leader,<sup>10</sup> the Christ:

11. He that is greatest among you shall be your servant.

12. And whoever will exalt himself, shall be humbled; and he that will humble himself, shall be exalted.<sup>k</sup>

13. But woe to you, scribes and Pharisees, hypocrites: because ye shut the kingdom of heaven<sup>11</sup> against men; for ye go not in, and those who are going in ye suffer not to enter.<sup>1</sup>

14. Woe to you, scribes and Pharisees, hypocrites: for ye devour<sup>12</sup> the houses of widows,<sup>m</sup> praying long prayers:<sup>13 n</sup> for this ye shall receive a heavier judgment.<sup>14</sup>

15. Woe to you, scribes and Pharisees, hypocrites: because ye com-

<sup>a</sup> Scrolls of parchment, on which the commandments were written, were worn by those who professed piety, hanging over the forehead between the eyes. St. Chrysostom remarks that in his time many Christian women wore gospels on their neck.

<sup>4</sup> It was the title of doctors of the law.

<sup>5</sup> Do not seek titles; do not desire to be thus addressed. It is not a prohibition to receive the titles of respect and honor which may be due to station, or learning: but to take pride in them. St. Paul styles himself doctor of nations.

<sup>6</sup> Christ does not forbid children to call their father by this affectionate term, since they are commanded to honor their parents. He condemns that extravagant respect for teachers, which led persons blindly to follow their authority. "He does not mean that they should not call him (the parent) so, but he wishes them to know who is strictly to be styled Father." St. Chrysostom. "As there is by nature but one God and one Son, yet others are called sons of God by adoption; so there is one Father and Master, yet others, in a less strict sense, are styled fathers and masters." St. Jerome.

<sup>6f</sup> Guides and instructors.

<sup>7</sup> Christ is our Supreme Guide and Teacher: His authority is respected in those whom He has sent.

<sup>8</sup> The Church, or heaven itself. The scribes and Pharisees opposed the entrance of others into the Church of Christ; and threw obstacles in the way of their salvation, by their calumnies against our Lord.

<sup>9</sup> This expresses their avarice, which taxed heavily the piety of their hosts. They are said to eat them up, on account of their waste and exactions. St. Chrysostom understands it of their gluttony. The substance of widows was wasted in entertaining them.

<sup>12</sup> Prayer and religious exercises, which were protracted to great length, served as a pretext for visiting the houses of widows, who easily shared their wealth with their guests.

<sup>13</sup> Condemnation. The sin of avarice was aggravated by the affectation of piety.

<sup>14</sup> Numb. 15: 38. G. P. "the borders of their garments."

<sup>15</sup> Mark 12: 39; Luke 11: 43; 20: 46.

<sup>16</sup> G. P. + repeats. V. B. L. A. Syr. It. Chrysostom.

<sup>17</sup> G. P. "even Christ." V. — B. D. C. L. versions, critics.

<sup>18</sup> Luke 14: 11; 18: 14.

<sup>19</sup> V. B. L. 14 inversely G. P. MSS. vary. V. 14 — B. D. L. Z. critics.

<sup>20</sup> Mark 12: 40; Luke 20: 47.

<sup>21</sup> G. P. "for a pretence make long prayers."

<sup>22</sup> James 3: 1.

<sup>23</sup> Mal. 1: 6.

pass sea and land<sup>15</sup> to make one proselyte:<sup>16</sup> and when he is made, ye make him a child of hell<sup>17</sup> twofold more than yourselves.

16. Woe to you, blind guides, that say, whoever shall swear by the temple, it is nothing: but he that shall swear by the gold of the temple,<sup>18</sup> is bound.<sup>19</sup>

17. Ye fools and blind: for which is greater, the gold, or the temple that sanctifieth the gold?

18. And whoever shall swear by the altar, it is nothing: but whoever shall swear by the gift that is upon it, is bound.<sup>20</sup>

19. Ye blind:<sup>21</sup> for which is greater, the gift, or the altar that sanctifieth the gift?

20. He therefore who sweareth by the altar, sweareth by it, and by all things that are upon it:

21. And whoever sweareth by the temple,<sup>22</sup> sweareth by it, and by Him who dwelleth in it:

22. And he who sweareth by heaven, sweareth by the throne of God, and by Him who sitteth thereon.

23. Woe to you, scribes and Pharisees, hypocrites: because ye tithe the mint, and the dill,<sup>23</sup> and the cummin,<sup>24</sup> and have omitted the weightier things of the law, judgment, and mercy, and faith: these things ought ye to have done, and not to leave those undone.<sup>25</sup>

24. Blind guides, who strain out the gnat, and swallow the camel.<sup>26</sup>

25. Woe to you, scribes and Pharisees, hypocrites: because ye make clean the outside of the cup and of the platter:<sup>27</sup> but within ye are full<sup>28</sup> of rapine<sup>29</sup> and uncleanness.<sup>30</sup>

<sup>15</sup> An hyperbolic expression, to signify unwearying exertion.

<sup>16</sup> Gentiles were admitted to Jewish privileges on submitting to circumcision, and to the law. They were then styled proselytes of justice. Others were proselytes of domicile, who did not assume the same obligations.

<sup>17</sup> An abandoned sinner. The pride and hypocrisy of the Pharisees were added to the vices to which the heathen had been subject. "He reproaches them," says St. Chrysostom, "with neglecting to preserve the proselyte, and not with more negligence, but perverting him and making him worse by their bad example."

<sup>18</sup> To swear by the gift, called corban, was considered by the Pharisees a great oath: to swear by the temple was a trifle.

<sup>19</sup> He is bound to fulfil his oath.

<sup>20</sup> The like distinction was made, the priest being influenced by avarice, as St. Jerome states.

<sup>21</sup> The sanctuary, the most sacred part of the temple.

<sup>22</sup> These are mere examples of the minuteness with which the Pharisees observed the obligation of paying tithes, since they gave the tenth portion of the most trifling herbs.

<sup>23</sup> Christ urges the necessity of practising virtue, without neglecting minor observances.

<sup>24</sup> This is a proverbial phrase, to signify that they scrupled to do things of no importance, and yet reconciled their consciences to grievous delinquencies. The proverb arose from the custom of straining wine to avoid swallowing gnats, which swarmed in Palestine, especially a species that is bred in wine. A religious feeling may have concurred to cause this straining to be made more carefully.

<sup>25</sup> The Pharisees being wholly intent on preserving appearances, are likened to persons paying great attention to the external cleanliness of the vessels used at their tables, without regarding the contents. "Christ," says St. Chrysostom, "borrowed an example from a matter well known and manifest, the cup and platter."

<sup>26</sup> The cup and dish were full of things unjustly acquired.

<sup>27</sup> G. P. "Ye fools and blind." V. D. L. Z.

<sup>28</sup> G. P. "they are full of extortion and excess."

<sup>29</sup> Luke 11:42.

<sup>30</sup> G. P. "intemperance." MSS. vary.



26. Thou blind Pharisee, first make clean the inside of the cup and of the platter, that the outside<sup>27</sup> may become<sup>28</sup> clean.<sup>29</sup>

27. Woe to you, scribes and Pharisees, hypocrites: because ye are like to whited sepulchres,<sup>30</sup> which outwardly appear to men beautiful, but within are full of dead men's bones, and of all corruption.

28. So ye also outwardly indeed appear to men just; but<sup>31</sup> inwardly ye are full of hypocrisy and iniquity.

29. Woe to you, scribes and Pharisees, hypocrites, who build the tombs of the prophets, and adorn the monuments of the just,<sup>32</sup>

30. And say: If we had been in the days of our fathers, we would not have been partakers with them in<sup>33</sup> the blood of the prophets.

31. Wherefore ye are witnesses, against yourselves, that ye are the sons of those who killed the prophets.<sup>34</sup>

32. Fill ye up then the measure of your fathers.<sup>35</sup>

33. Ye serpents, brood of vipers,<sup>36</sup> how will ye escape the damnation<sup>37</sup> of hell?

34. Therefore<sup>38</sup> behold I send to you prophets, and wise men, and scribes: and some of them ye will put to death and crucify, and some ye will scourge in your synagogues, and persecute from city to city:

35. That on you may come all the just blood that hath been shed upon the earth, from the blood of Abel the just,<sup>39</sup> even unto the blood of Zachariah the son of Barachiah,<sup>40</sup> whom ye slew<sup>41</sup> between the temple and the altar.

<sup>27</sup> St. Chrysostom explains this of the soul and body. We are to attend to the purification of the soul, that our actions may be pleasing to God.

<sup>28</sup> It was customary among the Jews to whitewash the tombs annually.

<sup>29</sup> Woe is not denounced to them for the erection or dedication of the monuments of just men, especially of the prophets, but for the evil dispositions of their hearts, since whilst lamenting the cruelty of their ancestors, they were ready to commit a greater crime, in the death of Christ. St. Chrysostom remarks: "He here condemns the disposition with which they built, for it was not for the honor of those who had been slain, but as it were taking pride in their death, and fearful lest the sepulchres, falling into ruins with the lapse of time, the fame and memory of so much daring should be obliterated, they built the tombs, erecting splendid fabrics as a kind of trophy, and showing that they gloried in their achievements." St. Jerome places the force of the reasoning of our Lord in the proof that, by their own acknowledgment, they were descendants of the murderers of the prophets. "By a most judicious syllogism he shows that they are the sons of murderers."

<sup>30</sup> Shedding.

<sup>31</sup> This acknowledgment would not have been to their prejudice, if they were not likely to imitate and surpass them.

<sup>32</sup> This implies a prediction.

<sup>33</sup> The Divine justice which decrees your condemnation.

<sup>34</sup> This is considered here a mere formula of transition, not implying a reference to what has been said.

<sup>35</sup> This is thought by some to be Zachariah son of Baruch, whose eminent integrity, mock trial, and atrocious murder in the midst of the temple are recorded by Josephus, B. l. i. c. i. Our Lord is supposed to speak prophetically, pointing to him as the last of just men, who should fall before vengeance would overtake the guilty city. Many, however, refer it to a past event.

<sup>36</sup> The evangelist writing, as Hug conjectures, when this murder had recently been perpetrated, refers to it as to a well-known fact, and adapts to it the prediction of our Lord.

<sup>37</sup> G. P. "of them." V. MS. versions. Schott.

<sup>38</sup> *Supra* 3: 7.

<sup>39</sup> G. P. "also."

<sup>40</sup> Gen. 4: 8; Heb. 11: 4; 2 Chron. 24: 22.

<sup>41</sup> G. P. "because."

36. Truly I say to you, all these things shall come upon this generation.<sup>37</sup>

37. Jerusalem, Jerusalem, thou that killest the prophets and stonest those who are sent to thee, how often would I have gathered together thy children, as the hen doth gather her chickens under her wings,<sup>38</sup> and thou wouldst not.<sup>3</sup>

38. Behold, your house<sup>39</sup> shall be left to you desolate.

39. For I say to you, ye shall not see Me henceforth<sup>40</sup> till ye say: Blessed is He who cometh in the name of the Lord.<sup>41</sup>

## CHAPTER XXIV.

CHRIST FORETELLS THE DESTRUCTION OF THE TEMPLE, AND THE LAST JUDGMENT.

1. AND JESUS went out of the temple, and was going away.<sup>\*</sup> And His disciples came forward to show Him the buildings of the temple.<sup>1</sup>

2. And He<sup>b</sup> answered and said to them: Do ye see<sup>c</sup> all these things? Truly I say to you<sup>d</sup> there shall not be left here one stone upon another,<sup>2</sup> that shall not be thrown down.

3. And when He was sitting on Mount Olivet, the disciples came to Him privately, saying: Tell us when will these things be? and what will be the sign of Thy coming?<sup>3</sup> and of the end of the world?<sup>4</sup>

<sup>\*</sup> Nations, as well as individuals, are treated by Almighty God with indulgence, until their crimes provoke a severe display of His justice. The punishments which fall on them seem like the result of iniquities, which have accumulated during ages; but no injustice is done to those who are punished, since their own crimes rigorously deserve this chastisement; or if any be found innocent, the general calamity may become to them an occasion of merit by patience in suffering.

<sup>b</sup> The tender love of Christ is expressed by a familiar and touching similitude. "He weeps over Jerusalem with the affection of a father." St. Jerome.

<sup>c</sup> The temple. They gloried in it as their own.

<sup>d</sup> "He does not mean from that hour, but He includes the whole time up to His crucifixion." St. Chrysostom. Others regard it as an intimation that they should see Him no more in the temple.

<sup>1</sup> The salutation was an acknowledgment of the Messiah. St. Chrysostom observes, that He meant thereby to insinuate His resurrection, after which He would be acknowledged and adored by many.

<sup>2</sup> Christ having foretold that the temple would be left desolate, the disciples took occasion to invite His attention to the various parts of the splendid structure, as if to plead for its preservation.

<sup>3</sup> This is a strong expression to mark the entire destruction of the temple. It was literally fulfilled, which is the more remarkable inasmuch as the stones of the building were cemented with lead, and fastened with strong iron cramps. Josephus testifies that, but for the towers left for the garrisons, one would not have known that the place had been ever inhabited. *De Bellis*, l. 7: 1.

<sup>4</sup> They probably still looked for a glorious manifestation of Christ, as King and Liberator.

<sup>5</sup> Lingard thinks that this has reference to "the expiration of that age." May not the disciples have connected in their minds the establishment of the Messiah's kingdom with the end of the world?

<sup>\*</sup> Luke 18: 34.

<sup>a</sup> Mark 13: 1; Luke 21: 5. O. P. "And Jesus went out and departed from the temple." V. D. L. versions, critics.

<sup>b</sup> O. P. "Jesus said." V. B. D. L. versions, critics.

<sup>c</sup> G. P. "See ye not?" V. D. L. versions, critics.

<sup>d</sup> Luke 19: 44.

4. And JESUS answered and said to them:<sup>a</sup> Take heed that no man deceive you :

5. For many will come in My name, saying : I am the Christ, and will deceive many.

6. And ye will hear of wars and rumors of<sup>b</sup> wars. See that ye be not troubled : for<sup>c</sup> these things must come to pass, but the end<sup>d</sup> is not yet.

7. For nation will rise against nation, and kingdom against kingdom ; and there will be pestilences, and famines,<sup>e</sup> and earthquakes in places :

8. Now all these are the beginning of sorrows.

9. Then will they deliver you up<sup>h</sup> to be afflicted,<sup>g</sup> and will kill you : and ye will be hated by all nations for My name's sake.

10. And then will many be scandalized,<sup>h</sup> and will betray one another, and hate one another.

11. And many false prophets will arise, and deceive many.

12. And because iniquity aboundeth<sup>i</sup> the charity of many will grow cold.

13. But he who shall persevere<sup>j</sup> to the end, the same shall be saved.

14. And this gospel of the kingdom<sup>l</sup> shall be preached in the whole world<sup>u</sup> for a testimony to all nations, and then shall the end<sup>l</sup> come.

15. When therefore ye shall see the abomination of desolation, which was spoken of by Daniel the prophct, standing in the holy place:<sup>l</sup> let him who readeth understand.<sup>l</sup>

16. Then let those who are in Judea flee to the mountains.<sup>l</sup>

<sup>a</sup> St. Chrysostom understands this of the wars of the Romans in Judea : 150,000 Jews, according to Josephus, perished in them.

<sup>b</sup> The end of all things.

<sup>c</sup> Imprisonment, scourging, torture, and every species of infliction, are included.

<sup>d</sup> Led into temptation and induced to apostatize from the faith.

<sup>e</sup> Endure suffering for the just cause.

<sup>f</sup> The good tidings concerning the reign of the Messiah.

<sup>g</sup> The gospel was preached generally throughout the Roman empire and known world, even before the destruction of Jerusalem. The letter of St. Paul to the Colossians, which was written before the Jewish war, testifies to its diffusion.

<sup>h</sup> The accomplishment of the things that regarded Judea—the destruction of Jerusalem : “ After the gospel was preached everywhere throughout the world, Jerusalem was destroyed, that the ungrateful people might have no shadow of excuse ; for, seeing His power everywhere triumphant, and pervading the world, almost instantaneously, what pardon can they expect, while they remain ungrateful ? ” St. Chrysostom.

<sup>i</sup> The zealots, who took possession of the temple, and made it the theatre of strife, and literally a human slaughter-house, did that which was abominable, and the forerunner of desolation. The image of Cesar was also placed there by Pilate, and an equestrian statue of Hadrian was erected on the site.

<sup>j</sup> Hug thinks that the evangelist penned these last chapters when the temple was already in possession of the zealots ; and that he therefore directs attention to the prophecy of our Lord as literally fulfilled under the eyes of his readers.

<sup>k</sup> This counsel is given, according to Hug, by the evangelist ; because the Romans having already occupied Galilee, and being about to advance on Judea, the necessity for flight was manifest, and the opportunity

<sup>l</sup> Eph. 5 : 6 ; Col. 2 : 18.

<sup>m</sup> G. P. Invert. V. L. It.

<sup>n</sup> Dan. 9 : 27 ; Mark 13 : 14 ; Luke 21 : 20. V. “ abundavit.” Ed. 1484 : “ abundabit.” P. Rhem. “ shall abound.”

<sup>o</sup> G. P. + “ all.” V. B. D. L. versions.

<sup>p</sup> Supra 10 : 17 ; Luke 21 : 12 ; John 16 : 20 ; 16 : 2.

17. And let not him who is on the house-top,<sup>16</sup> come down to take anything out of his house.

18. And let not him who is in the field, go back to take his coat.<sup>17</sup>

19. And woe<sup>17</sup> to those who are with child, and to those who give suck in those days.

20. But pray that your flight be not in the winter,<sup>18</sup> or on the sabbath.<sup>19</sup>

21. For there shall be then great tribulation, such as hath not been from the beginning of the world until now, neither shall be.<sup>20</sup>

22. And unless those days had been shortened, no flesh<sup>21</sup> would be saved: but for the sake of the elect those days shall be shortened.

23. Then<sup>22</sup> if any man shall say to you:<sup>1</sup> Lo! here is the Christ; or there: believe it not.

24. For false Christs,<sup>23</sup> and false prophets, will arise, and will show<sup>24</sup> great signs and wonders, so as to deceive (if possible) even the elect.

25. Behold I have told you before.

26. If therefore they shall say to you: Behold, He is in the desert; go ye not out: Behold, in the closets,<sup>25</sup> believe it not.

27. For as the lightning cometh forth from the east, and appeareth even unto the west, so will also the coming of the Son of man be.<sup>26</sup>

still remained. Even after Costius, governor of Syria, had advanced to the walls of Jerusalem, which he could have easily carried by a vigorous assault, he drew off his men suddenly, and contrary to all reason quitted the siege. Joseph. B. l. 2, ch. 24. The Christians fled to Mount Libanus and Pella.

<sup>16</sup> The roofs in Palestine being low and flat, it was no unusual thing for persons to be on them, especially as the climate was mild. To signify the pressing nature of the danger, and the necessity of immediate flight, the person who happens to be on the roof is warned not to enter the house in order to pack up his movables, but to flee without delay. The stairs by which they descended were outside.

<sup>17</sup> Woe is to them on account of their inability to flee, and their exposure to suffering. See Joseph. A. 14: 13, 17.

<sup>18</sup> Least the inclemency of the weather, and the bad state of the roads, increase the difficulties and sufferings.

<sup>19</sup> Religious scruples might prevent flight.

<sup>20</sup> The sufferings of the Jews during the siege of Jerusalem and on the taking of the city, are described by Josephus the Jew, in a manner to show that this prophecy was fulfilled. B. 5: 10. 5.

<sup>21</sup> No man, none of the Jewish people, would have survived, unless God had decreed that a remnant should escape. "They were spared on account of the Christians, His elect." St. Chrysostom. The wicked are sometimes spared on account of a small number of good men.

<sup>22</sup> St. Chrysostom thinks that this is the point of transition from the description of the destruction of Jerusalem to that of the end of time. St. Jerome observes, that whilst the city was besieged by the Romans there were three factions within it, following false pretenders; but he also prefers to explain the text about the end of the world. The connecting particle does not, according to scriptural usage, necessarily determine the subject of this verse to be immediately connected with what precedes.

<sup>23</sup> Josephus mentions Theudas and others who gave themselves out as the Messiah. See. Antig. 20: 6.

<sup>24</sup> They will perform acts apparently miraculous. It may be that God will suffer them to do wonders, by demonic agency; but He will give sufficient manifestations of His power in favor of truth, to prevent the deception of those who seek Him with all their heart.

<sup>25</sup> Places of concealment.

<sup>26</sup> The second coming of Christ will be like the lightning flash. His visitation of the Jews in the destruction of Jerusalem may also be compared to lightning. His wrath came suddenly on them, and whilst His power was felt, His person was invisible.

28. Wherever the carcass is,<sup>m</sup> there will the eagles [also] be gathered together.<sup>27</sup>

29. And immediately after<sup>28</sup> the tribulation of those days<sup>a</sup> the sun will be darkened,<sup>29</sup> and the moon will not give her light,<sup>30</sup> and the stars will fall from heaven;<sup>31</sup> and the powers of heaven<sup>32</sup> will be shaken.<sup>o</sup>

30. And then will appear the sign of the Son of man<sup>33</sup> in heaven: and then will all the tribes of the earth<sup>p</sup> mourn:<sup>34</sup> and they will see the Son of man coming in the clouds of heaven with great power<sup>35</sup> and majesty.<sup>1</sup>

31. And He will send His angels<sup>r</sup> with a trumpet,<sup>36</sup> and a great voice: and they will gather together His elect from the four winds, from the farthest part of the heavens to the utmost bounds of them.

32. Now learn the parable from the fig-tree: when the branch thereof is already become tender, and the leaves come forth,<sup>q</sup> ye know that summer is nigh:

33. So ye also, when ye shall see all these things, know ye that it is nigh, at the doors.<sup>37</sup>

34. Truly I say to you, that this generation shall not pass,<sup>t</sup> till all these things be done.<sup>38</sup>

35. Heaven and earth will pass away, but My words will not pass away.

<sup>m</sup> This is a proverbial expression. The bird meant here is thought to be the *vultur barbatus*, which is like the eagle. According to Calmet, the force of the phrase is, that as birds of this species gather quickly to consume carrion, so the Romans, whose ensign was the eagle, will suddenly come on Jerusalem to destroy it.

<sup>o</sup> The signs in the heavens are considered by many as poetic imagery of great calamities, such as were endured in the destruction of the city, the connection between this verse and the preceding being clearly marked: but the language points so strongly to the end of time, that it seems necessary to admit, that Christ, in describing the approaching ruin, had the last catastrophe in view, and presented its type.

<sup>p</sup> This may be understood of an extraordinary and miraculous eclipse of the sun.

<sup>q</sup> The moon's light being but the reflection of the solar rays, will cease with the light of the sun.

<sup>r</sup> This is understood by some of real stars, but more generally of globules of inflammable matter, which appear to fall in the atmosphere.

<sup>s</sup> The celestial bodies generally.

<sup>t</sup> "That is," says Chrysostom, "the cross brighter than the sun."

<sup>u</sup> Terrified and stricken with remorse, they will weep. Many of the Jews, under the pressure of their calamities, may have repented: all of them must have mourned over their evils. At the end of time the nations of the earth will mourn for the crimes committed against Christ.

<sup>v</sup> The punishment of the perfidious nation was a manifestation of the power and divinity of Christ. He will appear visibly in the heavens with great power and majesty, when He will come to judge the world.

<sup>w</sup> With a loud-sounding trumpet. The Jews were called to their assemblies by the sound of trumpets. The angels gather together the chosen children of God.

<sup>x</sup> A familiar similitude to signify that it is at hand.

<sup>y</sup> What regarded the destruction of Jerusalem was accomplished in about forty years. The other events which are typified by it, are to take place at the end of time. St. Chrysostom observes that these prophecies were not mentioned by St. John, lest he should appear to frame them in accordance with the events which preceded the writing of his gospel: the other evangelists wrote before their accomplishment.

<sup>a</sup> Luke 17: 37.

<sup>b</sup> Compare Isai. 13: 10; 34: 4; Ezek. 32: 7; Joel 2: 10; 3: 15.

<sup>c</sup> Zach. 7: 10.

<sup>d</sup> 1 Cor. 15: 52; 1 Thess. 4: 15.

<sup>e</sup> G. P. "and putteth forth leaves." V. F. G. It. V. Eth. critics.

<sup>f</sup> Mark 13: 24; Luke 21: 25.

<sup>g</sup> Apoc. 1: 7.

<sup>h</sup> Mark 13: 31.

36. But of that day and hour no one knoweth, no, not the angels of heaven, but the<sup>a</sup> Father alone.<sup>39</sup>

37. And as in the days of Noe<sup>r</sup> so also will the coming of the Son of man be.

38. For as in the days before the flood, they were eating and drinking, marrying and giving in marriage, even till that day in which Noe entered into the ark,

39. And they knew not till the flood came, and took them all away, so also will the coming of the Son of man be.

40. Then two shall be in the field: one will be taken,<sup>40</sup> and the other will be left.

41. Two women shall be grinding at the mill:<sup>41</sup> one will be taken, and the other will be left.

42. Watch, therefore, for ye know not at what hour your Lord cometh.

43. But this know ye, that if the master of the house knew at what hour the thief would come,<sup>r</sup> he would certainly watch, and would not suffer his house to be broken through.

44. Therefore be ye also ready, because at what hour ye know not the Son of man will come.

45. Who then is the faithful and wise servant,<sup>42</sup> whom his lord set over his family, to give them food in season?

46. Blessed is that servant,<sup>s</sup> whom his lord, when he cometh, shall find so doing.

47. Truly I say to you, that he will set him over all his goods.<sup>43</sup>

48. But if that wicked servant shall say in his heart: My lord delayeth his coming,

49. And shall begin to strike his<sup>r</sup> fellow-servants, and shall eat and drink<sup>r</sup> with drunkards:

50. The lord of that servant will come in a day that he expecteth not, and at an hour that he knoweth not:

<sup>a</sup> The Father alone is said to know the day of judgment, because it is not revealed. The Son, as His messenger to men, does not know it. The Divine attribute of Omniscience is His equally as His Father's, and as man, His knowledge, although not absolutely infinite, far exceeds the knowledge of all mere creatures. "In Him are hidden all the treasures of wisdom and knowledge." Col. 2: 3. "After His resurrection, being questioned by the apostles about that day, He answered more clearly: 'It is not for you to know the times or moments which the Father hath put in His own power.' In saying: 'it is not for you to know,' He shows that He Himself knows, but that it is not expedient for the apostles to know, that being uncertain when the Judge will come, they may daily live as if they were to be judged on the next day." St. Jerome.

<sup>s</sup> To be carried away as a prisoner.

<sup>41</sup> Hand-mills, consisting of two stones, were turned by female servants. Captives were employed in this way.

<sup>42</sup> A dispenser.

<sup>43</sup> Make him procurator, or steward.

<sup>r</sup> G. P. "My." V. B. D. L. versions, critics.

<sup>r</sup> Gen. 7: 7; Luke 17: 26.

<sup>w</sup> Mark 13: 33; Luke 12: 39.

<sup>s</sup> Apoc. 16: 15.

<sup>y</sup> P. "hla." V. B. C. D. L. versions, critics.

<sup>z</sup> G. P. "to eat and drink." From Luke 12: 45. V. 11 MSS. versions, critics.

51. And will cut him asunder,<sup>4a</sup> and appoint his portion with the hypocrites.<sup>4b</sup> There shall be wailing and gnashing of teeth.

## CHAPTER XXV.

THE PARABLE OF THE TEN VIRGINS, AND OF THE TALENTS: THE DESCRIPTION OF THE LAST JUDGMENT.

1. THEN<sup>1</sup> will the kingdom of heaven<sup>2</sup> be like to ten virgins,<sup>3</sup> who, taking their lamps, went forth to meet the bridegroom, with the bride.\*

2. And five of them were foolish, and five wise.<sup>b</sup>

3. But the five<sup>c</sup> foolish, having taken their lamps,<sup>4</sup> did not take oil with them.

4. But the wise took oil in their vessels with the lamps.

5. And while the bridegroom tarried, they all slumbered and slept.

6. And at midnight a cry was raised: Behold, the bridegroom cometh; go ye forth to meet him.<sup>5</sup>

7. Then all those virgins arose and trimmed their lamps.

8. And the foolish said to the wise: Give us of your oil, for our lamps are going out.

9. <sup>6</sup>The wise answered and said: "Lest there be not enough for us and for you,<sup>7</sup> go ye rather to those who sell, and buy for yourselves.

10. Now whilst they went to buy, the bridegroom came, and they who were ready, went in with him to the wedding,<sup>6</sup> and the door was shut.

11. But at last the other virgins also came, saying: Lord, Lord, open to us.

12. But he answered and said: Truly, I say to you, I know you not.

13. Watch ye, therefore,<sup>7</sup> because ye know not the day, nor the hour.<sup>8</sup>

<sup>4a</sup> G. signifies to cut in twain; it may be used for severe flagellation. Criminals in several nations were cut asunder. Some understand it of the separation from the good.

<sup>1</sup> At the end of time.

<sup>2</sup> The Church.

<sup>3</sup> This appears to have been the usual number of attendants on the bride in Judea.

<sup>4</sup> It was customary for the attendants of the bride to go forth a short distance to meet the bridegroom, who came accompanied by young men, to take her to his house. A bundle of rags wound round the end of an iron rod is said to have served as a torch, the oil being from time to time replenished by dipping the rod in a vessel.

<sup>5</sup> As he had not come so soon as expected, they had been overcome by sleep.

<sup>6</sup> This appears to be at the house of the bride's father.

<sup>7</sup> The exhortation has special reference to the coming of Christ in vengeance against Jerusalem; but it may be applied generally to His coming to judge each one at the moment of death.

<sup>4a</sup> *Supra* 13 : 42 ; *infra* 25 : 30.

<sup>b</sup> G. P. invert. V. B. C. D. L. Z. versions, critics.

<sup>c</sup> G. P. "But." V. MSS. critics.

<sup>d</sup> G. P. "but." V. — A. B. D. O. H. K. V. critics.

<sup>e</sup> G. P. + "wherein the Son of man cometh." V. A. B. C. D. L. X. versions, critics. Mark 13 : 33.

<sup>a</sup> G. P. — V. D. Syr. Arm. Sax.

<sup>c</sup> G. P. "they that were." V. Schott.

<sup>e</sup> P. "Not so." The negation is implied.

14. For<sup>a</sup> as a man<sup>b</sup> going abroad, called his servants, and delivered to them his goods.<sup>9</sup>

15. And to one he gave five talents, and to another two, and to another one, to each according to his own ability:<sup>10</sup> and immediately went abroad.

16. And he who had received the five talents, went and traded with them, and gained<sup>i</sup> other five.<sup>k</sup>

17. And in like manner he who had received the two, gained other two.

18. But he who had received the one, went and digged into the earth, and hid the money of his lord.

19. But after a long time the lord of those servants came, and held a reckoning with them.

20. And he who had received the five talents, came and brought other five talents, saying: Lord, thou didst deliver to me five talents, behold I have gained other five<sup>l</sup> over and above.

21. His lord said to him: Well done, good and faithful servant, because thou hast been faithful over a little, I will place thee over much; enter into the joy<sup>m</sup> of thy lord.<sup>11</sup>

22. And he also who had received the two talents came and said: Lord, thou didst deliver to me two talents: behold I have gained other two.

23. His lord said to him: Well done, good and faithful servant, because thou hast been faithful over a little, I will place thee over much: enter into the joy of thy lord.

24. But he who had received the one talent, came and said: Lord, I know that thou art a hard man; thou reapest where thou hast not sown, and gatherest where thou hast not strewed.<sup>12</sup>

25. And being afraid, I went and hid thy talent in the earth; behold, here thou hast that which is thine.

26. And his lord answered and said to him: Wicked and slothful servant, thou knewest that I reap where I sow<sup>n</sup> not, and gather where I have not strewed:

<sup>a</sup> The similitude or application is not expressed. The Son of man is like to a man going, &c. St. Jerome explains it of Christ ascending into heaven, and leaving on earth various gifts with His servants, to be accounted for at the judgment.

<sup>b</sup> It was customary in the East to intrust even slaves with the management of some money, or goods, to stimulate and reward their industry.

<sup>10</sup> According to his capacity and merit.

<sup>11</sup> Some think that this is an invitation to a banquet given by a master to his servant in token of approbation. It may have been expressed in these terms to lead us to the consideration of the higher rewards of virtue in the kingdom of God.

<sup>12</sup> This language is bold, and conveys the idea of injustice; but the terms may bear a less offensive interpretation, since it can hardly be thought that a slave would dare make open reproaches to his master.

<sup>k</sup> Luke 19: 12.

<sup>l</sup> G. P. + "talents." V. B. L. versions, critics.

<sup>m</sup> Luke 12: 37.

<sup>i</sup> G. P. "made them." V. 5 MSS. versions.

<sup>l</sup> G. P. + "talents."

<sup>n</sup> G. P. "sowed."



27. Thou oughtest therefore to have committed my money to the bankers, and at my coming I should have received mine own with interest.<sup>13</sup>

28. Take away therefore the talent from him, and give it to him who hath the ten talents.

29. For to every one who hath, shall be given, and he shall abound : but from him who hath not,<sup>14</sup> that also which he seemeth to have<sup>o</sup> shall be taken away.<sup>15</sup>

30. And cast ye out the unprofitable servant into the outer darkness : there shall be wailing and gnashing of teeth.

31. And when the Son of man shall come in His majesty, and all the<sup>o</sup> angels with Him ; then shall He sit upon the throne of His majesty :

32. And all the nations will be gathered together before Him, and He will separate them one from another, as the shepherd separateth the sheep from the goats.<sup>16</sup>

33. And He will set the sheep on His right hand, but the goats on His left.

34. Then will the King say to those on His right hand : Come, ye blessed of My Father, possess the kingdom prepared for you from the foundation of the world.<sup>17</sup>

35. For I was hungry, and ye gave Me to eat :<sup>18</sup> I was thirsting, and ye gave Me to drink : I was a stranger, and ye took Me in :<sup>a</sup>

36. Naked, and ye covered Me ; sick, and ye visited Me : I was in prison, and ye came to Me.

37. Then will the just answer Him,<sup>19</sup> saying : Lord, when did we see Thee hungry, and did feed Thee ; thirsting, and did give Thee drink ?

38. And when did we see Thee a stranger, and did take Thee in ? or naked, and did cover Thee ?

<sup>13</sup> The term may be translated usury, which was formerly understood of all gain accruing from loans. The mention of it in this parable shows that the custom of taking it prevailed ; but it does not necessarily imply approbation of the usage. The reasoning of the master is like that of a worldly man anxious to increase his wealth. Such circumstances are often introduced into parables incidentally ; the main object being to convey some truth which is illustrated by the general drift of the narrative. "The practice of works is the usury of preaching," says St. Chrysostom.

<sup>14</sup> Who has no increase.

<sup>15</sup> By this our Lord insinuated that the Jews would be deprived of their privileges as the chosen people, because they did not use them properly. The same economy of Divine grace is observed in regard to individuals.

<sup>16</sup> The nations of the earth are but as sheep, or goats, in the sight of the sovereign Judge. The goat is the type of the lascivious and profane : the sheep of the docile and gentle.

<sup>17</sup> From eternity God decreed the salvation of those who would obey and love Him.

<sup>18</sup> These acts of beneficent charity are specified as the causes of glory. They are given by way of example, since other virtuous acts are also meritorious.

<sup>19</sup> The reflection of the just within their own conscience may be represented in this way.

<sup>o</sup> G. P. "which he hath." V. E\*. II. L. Δ It. Or.

<sup>a</sup> G. P. + "holy." V. B. D. L. versinnu, fathers, critics.

<sup>q</sup> Isaiah 58 : 7 ; Ezek. 18 : 7, 10 ; Eccl. 7 : 30.

39. Or when did we see Thee sick, or in prison, and did come to Thee?

40. And the King will answer and say to them: Truly, I say to you, as long as ye did it to one of the least of these My brethren, ye did it to Me.

41. Then He will say to those also on His left hand: Depart from Me,<sup>20</sup> ye cursed,<sup>21</sup> into the everlasting<sup>22</sup> fire<sup>23</sup> which was prepared for the devil and his angels.<sup>24</sup>

42. For I was hungry, and ye gave me nothing to eat: I was thirsting, and ye gave me not to drink.

43. I was a stranger, and ye did not take Me in: naked, and ye did not cover Me: sick, and in prison, and ye did not visit Me.<sup>24</sup>

44. Then they also will answer Him, saying: Lord, when did we see Thee hungry, or thirsting, or a stranger, or naked, or sick, or in prison, and did not minister to Thee?

45. Then He will answer them, saying: Truly I say to you, as long as ye did it not to one of the least of these, neither did ye do it to Me.<sup>25</sup>

46. And these shall go into everlasting punishment:<sup>27</sup> but the just into life everlasting.\*

<sup>20</sup> The wicked are banished from the Divine presence. The pain of loss, poignant remorse for having forfeited beatitude by their own fault, is justly deemed the greatest punishment of the reprobate.

<sup>21</sup> They will be accursed of God by reason of their crimes. God hates none of His creatures: He rejoices to bestow blessings; but the wicked provoke His vengeance, and are therefore styled objects of malediction.

<sup>22</sup> The punishment of the wicked is constantly spoken of as perpetual. There is nothing in the various passages which treat of it, which warrants the belief that it will have an end. The term consequently retains its entire force.

<sup>23</sup> The Scriptures speak of future punishment as by fire, which, however, will be vastly different from the element wherewith we are familiar.

<sup>24</sup> Hell was prepared for the rebel angels. We can form no conception of the manner in which spirits are tormented. St. Augustin says: "Why should we not say that even incorporeal spirits can suffer the punishment of material fire, in true, although wonderful ways, since the souls of men, which doubtless are incorporeal, are now confined within the members of the body, and will hereafter be indissolubly reunited with their bodies?" L. 21, *De Civ. Dei*, c. 10.

<sup>25</sup> This enumeration is made to give us to understand that the omission of works of beneficence is grievously sinful, and a sufficient cause of condemnation. In like manner the omission of other duties as well as the perpetration of acts against the Divine law, or other law which has a Divine sanction, will draw down the sentence of the Judge.

<sup>26</sup> The guilt of neglecting the poor is aggravated by their relation to Christ, who espouses their cause, and identifies Himself with them.

<sup>27</sup> The punishment and the reward will be equally eternal.

\* Psalm 6: 9; *supra* 7: 23; Luke 13: 27.

\* Dan. 12: 2; John 5: 29.

## CHAPTER XXVI.

THE JEWS CONSPIRE AGAINST CHRIST. HE IS ANOINTED BY MARY. THE TREASON OF JUDAS. THE LAST SUPPER. THE PRAYER IN THE GARDEN. THE APPREHENSION OF OUR LORD: HIS TREATMENT IN THE HOUSE OF CAIPHAS.

1. AND it came to pass, when JESUS had ended all these words,<sup>a</sup> He said to His disciples:

2. Ye know that after two days will be the passover, and the Son of man will be<sup>b</sup> delivered up to be crucified.<sup>1</sup>

3. Then were gathered together the chief priests<sup>c</sup> and ancients of the people into the court of the high priest, who was called Caiphas:

4. And they consulted together, that they might take JESUS by craft, and put Him to death.

5. But they said: Not on the festival,<sup>2</sup> lest there be a tumult among the people.

6. And when JESUS was in Bethany, in the house of Simon the leper,<sup>3 d</sup>

7. A woman<sup>e</sup> came to Him having an alabaster box<sup>f</sup> of precious ointment, and poured it on His head, as He reclined at table.

8. And when the<sup>g</sup> disciples saw it, they were displeased,<sup>g</sup> saying: To what purpose is this waste?

9. For this<sup>h</sup> might have been sold for much, and given to the poor.

10. And JESUS knowing it, said to them: Why trouble ye<sup>i</sup> this woman? for she hath wrought a good work on Me.

11. For the poor ye have always with you: but Me ye have not always.

<sup>a</sup> Our Lord tells His disciples, that at the approaching feast He will be put to the ignominious death of the cross. The calmness with which He foretold it, shows the readiness with which He embraced it.

<sup>b</sup> This consideration was disregarded when Judas undertook to deliver Him into their hands.

<sup>c</sup> He was so called because he had been afflicted with leprosy. The fact about to be related took place six days before the Passover. It is inserted to give a key to the plot.

<sup>d</sup> Origen distinguishes this woman from the sinner mentioned by St. Luke. In *Concl. hom. 2*. St. Chrysostom likewise, who takes her to be Mary, the sister of Lazarus. St. Jerome observes: "Let no one imagine that the woman who poured the ointment on His head is the same as she who anointed His feet: for this one washed them with her tears and wiped them with her hair, and is plainly styled a harlot: but nothing of the kind is recorded of the other: neither could a harlot be at once worthy to touch the head of our Lord."

<sup>e</sup> A vial for holding balsam. Alabastrom, a town of Upper Egypt, gave its name to the stone of which the vial was made.

<sup>f</sup> Judas murmured. It is usual in Scripture to ascribe to several the act of one of the number. The other apostles, or some of them, may have concurred in his views, although from a different motive.

<sup>g</sup> Mark 14:1; Luke 22:1.

<sup>h</sup> G. P. "is betrayed." V. often translates it in the future, as Hellenistic usage warrants.

<sup>i</sup> G. P. + "and the scribes." V. A. B. D. L. versions.

<sup>d</sup> Mark 14:3; John 11:2; 12:1.

<sup>e</sup> G. P. "His." V. B. D. L. versions, critics.

<sup>f</sup> G. P. + "ointment." V. A. B. D. L. versions, critics.

<sup>g</sup> O. P. "the."

12. For in pouring this ointment on My body she hath done it for My burial.<sup>7</sup>

13. Truly I say to you, wherever this gospel shall be preached in the whole world, this also which she hath done, shall be told in memory of her.<sup>8</sup>

14. Then one of the twelve,<sup>h</sup> who was called Judas Iscariot, went to the chief priests,

15. And said to them: What will ye give me, and I will deliver Him to you? And they assigned him thirty pieces of silver.<sup>9</sup>

16. And thenceforth he sought opportunity to betray Him.

17. And on the first day<sup>k</sup> of unleavened bread<sup>10</sup> the disciples came to JESUS, saying:<sup>1</sup> Where wilt Thou that we prepare for Thee to eat the passover?

18. But JESUS said: Go into the city<sup>m</sup> to a certain man,<sup>11</sup> and say to him: The Master<sup>12</sup> saith: My time<sup>13</sup> is at hand; with thee<sup>n</sup> I keep the passover with My disciples.

19. And the disciples did as JESUS ordered them, and prepared the passover.

20. And when it was evening,<sup>14</sup> He sat down with His twelve disciples.

21. And whilst they were eating, He said: Truly, I say to you, that one of you<sup>15</sup> will betray Me.<sup>o</sup>

22. And they being very much troubled, began every one<sup>p</sup> to say:<sup>1</sup> Is it I, Lord?

23. But He answered and said: He that dippeth his hand with Me in the dish,<sup>r</sup> he will betray Me.<sup>16</sup>

<sup>7</sup> As it were embalming the body, by anticipation.

<sup>8</sup> Two splendid prophecies are here combined: the general diffusion of the gospel, and the perpetual remembrance of this fact. "Observe," says St. Jerome, "His knowledge of future events, since two days before His sufferings and death, He knows that His gospel will be preached throughout the whole world."

<sup>9</sup> A slave was valued at thirty shekels, which is estimated at about eighteen dollars. Although money was then comparatively rare, it was an extremely small sum to put on the life of any free man, especially of one so distinguished.

<sup>10</sup> This *asymet*, as it is called from G. During seven days, unleavened bread was used in memory of the departure from Egypt, which was so hurried that the Israelites took with them the dough whilst it was kneading.

<sup>11</sup> They were directed to follow a man, whom they would meet with a pail of water on his head. It was usual to carry water about, as it was scarce, and to be procured only in certain places. Our Lord chose to direct them in this way, that His knowledge might be manifested.

<sup>12</sup> The Teacher. The man must have been acquainted with our Lord.

<sup>13</sup> The time of His sufferings and death.

<sup>14</sup> The passover was immolated after sunset, when the feast commenced. At the first institution the parties stood whilst eating it.

<sup>15</sup> Christ manifested His knowledge of the secret design of Judas.

<sup>16</sup> Christ refers to this act as one of familiarity and friendship. Several ate out of the one dish. St. Mark

<sup>h</sup> Mark 14: 10; Luke 22: 3.

<sup>k</sup> Exod. 12: 16; Mark 14: 20; Luke 22: 7.

<sup>m</sup> Mark 14: 13.

<sup>p</sup> G. P. + "of them." V. B. C. L. Z. versions.

<sup>1</sup> Exod. 21: 32.

<sup>1</sup> G. P. + "unto him." V. B. D. K. L. versions, critics.

<sup>n</sup> P. "at thy house."

<sup>q</sup> G. P. + "unto him." V. D.

<sup>o</sup> John 13: 21

<sup>r</sup> Ps. 54: 15.

24. The Son of man indeed goeth, as it is written of Him:<sup>16</sup> but woe to that man by whom the Son of man is<sup>s</sup> betrayed:<sup>17</sup> it were better for that man if he had not been born.

25. And Judas who betrayed Him, answered and said: Rabbi, is it I?<sup>18</sup> He saith to him: Thou hast said it.<sup>19</sup>

26. And whilst they were at supper,<sup>t</sup> JESUS took bread, and blessed, and brake, and gave to His disciples, and said: Take [and] eat: THIS IS MY BODY.

27. And He took the cup, and gave thanks, and gave to them, saying: Drink ye<sup>v</sup> all of this.<sup>20</sup>

28. For THIS IS MY BLOOD<sup>21</sup> of the New Testament<sup>22</sup> which shall be shed<sup>v</sup> for many,<sup>23</sup> unto remission of sins.

29. And I say to you I will not drink henceforth of this fruit of the vine<sup>24</sup> until that day when I drink it new with you in the kingdom of My Father.<sup>25</sup>

30. And when they had sung a hymn,<sup>26</sup> they went out unto Mount Olivet.<sup>27</sup>

31. Then JESUS saith to them: All of you will be scandalized in regard to Me<sup>28</sup> this night.<sup>w</sup> For it is written: I will strike the shepherd, and the sheep of the flock shall be scattered.<sup>29</sup><sup>x</sup>

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gives the meaning "one of the twelve." Chap. 14: 20. The same circumstance was prophetically pointed out by David to show the base ingratitude and perfidy of the traitor.

<sup>16</sup> As it was prophesied and decreed.

<sup>17</sup> The treachery was his own act, proceeding from his malice and avarice.

<sup>18</sup> The impudence of this question is astonishing.

<sup>19</sup> This is equivalent to, yes. Nevertheless the other apostles—at least most of them—did not understand it. Peter and John may have perceived the act of our Lord giving Judas the morsel, and may have overheard His answer to him. John 13: 26.

<sup>20</sup> On occasion of the Paschal sacrifice a loaf of bread was broken in pieces, and distributed among those who ate of the lamb, and a bowl of wine, after thanks had been given and a blessing invoked by the chief person at table was given around, that all might partake of it. This custom afforded occasion to our Lord to institute the Eucharistic mystery; which, however, He carefully distinguished from the ordinary usage. From St. Luke it appears that He first conformed to the established custom, in connection with the Paschal supper, and then proceeded to institute the Eucharist. The words: "Drink ye all of this," are referred by St. Luke to the ordinary wine-bowl.

<sup>21</sup> G. is equivalent to an emphatic repetition of the noun: "THIS IS MY BLOOD, THE BLOOD OF THE NEW TESTAMENT."

<sup>22</sup> The blood by which the new covenant is sealed.

<sup>23</sup> Many may embrace all, or may be understood of those who actually receive pardon.

<sup>24</sup> St. Luke refers this to the ordinary wine-bowl, of which St. Matthew makes no mention. This evangelist reports the prediction of our Lord which was expressed with reference to the Paschal victim as well as the wine, and was to the effect that He would thenceforward partake of neither.

<sup>25</sup> Christ meant to assure them, that He would be no longer with them in convivial society. After His resurrection He ate and drank with them; which may be considered the fulfilment of this declaration; that renovated state being, as it were, the kingdom of His Father. In glory He tastes a new wine, namely, the spiritual delights with which He inebriates His servants. The Scriptural allusions to future bliss under the image of a banquet are frequent.

<sup>26</sup> Psalm 113 was usually sung. "In the going forth of Israel."

<sup>27</sup> Where not long before Christ predicted the approaching calamities.

<sup>28</sup> You will be exposed to temptation, betrayed into doubt, dismayed and disconcerted.

<sup>29</sup> Grotius considers it a proverbial form of speech, which Christ applies to Himself: but the manner of quoting it implies that it was prophetic.

<sup>s</sup> V. "tradetur."

<sup>t</sup> 1 Cor. 11: 23.

<sup>v</sup> Luke 22: 17.

<sup>v</sup> G. P. "is shed." *Supra* v. 2; *infra* v. 45.

<sup>w</sup> Mark 14: 27; John 18: 32.

<sup>x</sup> Zach. 13: 7.

32. But after I am risen, I will go<sup>r</sup> before you into Galilee.<sup>30</sup>

33. And Peter answered and said to Him: Although all shall be scandalized in regard to Thee, I will never be scandalized.<sup>31</sup>

34. JESUS said to him: Truly I say to thee, that this night before a cock crow,<sup>32</sup> thou wilt deny Me thrice;<sup>a</sup>

35. Peter saith to Him: Yea, though I should die with Thee,<sup>33</sup> I will not deny Thee. And in like manner spake all the disciples.

36. Then JESUS came with them into a country place<sup>34</sup> called Gethsemani:<sup>35</sup> and said to His<sup>36</sup> disciples: Sit ye here while I go yonder, and pray.<sup>36</sup>

37. And taking with Him Peter and the two sons of Zebedee,<sup>37</sup> He began to grow sorrowful and to be very sad.<sup>38</sup>

38. Then He saith to them: My soul is sorrowful<sup>38</sup> even unto death: stay ye here, and watch with Me.<sup>39</sup>

39. And He went a little further, and fell upon His face,<sup>40</sup> and prayed, saying: My Father, if it be possible,<sup>41</sup> let this cup<sup>42</sup> pass away from Me.<sup>43</sup> Nevertheless, not as I will, but as Thou.<sup>43</sup>

<sup>30</sup> This was the place especially where Christ wished His disciples to await Him.

<sup>31</sup> Be led to abandon thee. St. Jerome observes: "This is not rashness, or falsehood, but it is the faith of Peter the apostle, and his ardent affection for his Savior Lord."

<sup>32</sup> It is alleged by modern Jews that cocks were not kept in the city of Jerusalem, but this statement is controverted. Even if it be admitted, it does not interfere with the prediction, since in the silence of night the cock-crow might be heard from an elevated situation, scarcely four hundred paces distant from the city walls. Besides, whatever may have been the usage of the Jews, the Romans may have had cocks in coops, in the city itself. The second crowing towards morning was usually styled the time of cock-crowing. Hence St. Mark says: "Before the cock crow twice."

<sup>33</sup> "Peter spoke in the ardor of faith: the Savior, as God, knew what would take place." St. Jerome.

<sup>a</sup> A grange, or farm.

<sup>34</sup> This word is interpreted by St. Jerome "a very rich valley." Moderns render it, "*oil-presses*." The name was given it probably because there were oil-presses there.

<sup>35</sup> Our Lord wished to teach, by example, that prayer should be employed to prepare for impending sufferings. He needed it not.

<sup>36</sup> These three had been witnesses of His glory on the mount, and were now to witness His deep humiliation.

<sup>37</sup> He delivered Himself up to sorrow. No passion could control Him; but He was pleased to submit to human feelings, according as He judged it expedient for our salvation. It was important that the reality of His sufferings should be placed beyond all doubt, since a sect of heretics called Phantasiasts were to arise, teaching that Christ had assumed only the semblance of our nature. G. denotes extreme grief verging on the extinction of life. "He was sorrowful," remarks St. Jerome, "not through a dread of suffering, since He had come for the purpose of suffering, and had rebuked Peter's timidity, but He grieved for the wretched Judas, and the scandal of all the apostles, and the destruction of unhappy Jerusalem."

<sup>38</sup> He needed not their aid; but He wished them to be witnesses of His agony.

<sup>39</sup> This was the usual posture of suppliants. It denoted the entire humiliation of the soul in the presence of the Divine Majesty. Christ, as man, humbled Himself before the Godhead.

<sup>40</sup> That is, if it be consistent with the Divine counsels. Christ knew that it was not: but the expression served to show that His prayer was qualified by this condition.

<sup>41</sup> Christ made this petition, to show the repugnance of His human nature to sufferings.

<sup>42</sup> The will of the Father and of the Son is the same; but Christ, as man, has a human will, which, as far as the sensitive feeling was concerned, shrunk from suffering, although, by a free and deliberate act, it embraced and even desired it. "What as man He had rejected with trepidation, He embraces as the Son of God. Let not this be done which I ask from human feeling, but that for which I willingly came on earth." St. Jerome.

<sup>r</sup> Mark 14: 28; John 16: 7.

<sup>aa</sup> G. P. "the."

<sup>bb</sup> P. "exceeding sorrowful."

<sup>\*</sup> Mark 14: 30; Luke 22: 33; John 13: 30.

<sup>cc</sup> *Supra* 20: 22.

40. And He cometh to His disciples, and findeth them asleep, and saith to Peter: So, could ye not watch with Me one hour?<sup>41</sup>

41. Watch and pray, that ye enter not into temptation.<sup>42</sup> The spirit indeed is willing,<sup>43</sup> but the flesh is weak.

42. Again a second time, He went away and prayed, saying: My Father, if this cup cannot pass away, except I drink it, Thy will be done.<sup>47</sup>

43. And He cometh again, and findeth<sup>44</sup> them sleeping: for their eyes were heavy.

44. And leaving them, He went away again: and prayed the third time, saying the same words!<sup>45</sup>

45. Then He cometh to His disciples, and saith to them: Sleep on now, and take your rest:<sup>46</sup> behold, the hour is at hand, and the Son of man shall be<sup>47</sup> betrayed into the hands of sinners.

46. Rise, let us go: behold, he that will betray Me is at hand.

47. While He was yet speaking,<sup>48</sup> behold, Judas, one of the twelve, came, and with him a great crowd with swords and clubs,<sup>49</sup> [sent] from the chief priests and the ancients of the people.

48. And His betrayer gave them a sign, saying: Whom I shall kiss, that is He; hold Him fast.<sup>51</sup>

49. And forthwith he came to JESUS, and said: Hail, Rabbi: and kissed Him.

50. And JESUS said to Him: Friend,<sup>52</sup> for what art thou come? Then they came up, and laid hands on JESUS, and held Him.<sup>53</sup>

51. And behold one of those<sup>54</sup> with JESUS stretched forth his hand,

<sup>41</sup> It appears that He remained a considerable time in prayer.

<sup>42</sup> The trial to which their faith was soon to be exposed.

<sup>43</sup> The protestations of Peter and the other apostles were sincere: but they knew not their own weakness.

<sup>44</sup> Peter was so oppressed with grief, that he could not resist sleep." St. Jerome.

<sup>45</sup> The second prayer is more simply an expression of resignation.

<sup>46</sup> When feeling is intense, the expression is generally simple. The repetition of it denotes vehemence.

<sup>47</sup> He alone prays for all, as He alone suffers for all." St. Jerome.

<sup>48</sup> This is said reproachingly, and as it were, ironically.

<sup>49</sup> This was certainly not a Roman company. The weapons mark a tumultuary gathering, or the officers of the Jewish tribunals. It is probable that many private individuals were associated on this occasion with the ordinary officers, and sent by the priests and members of the Sanhedrim.

<sup>51</sup> The multitude may not have known what their leaders, with Judas, well knew, that Jesus was to be arrested. As the fame of His wonders was widely spread, some of them might have hesitated to join in the attempt to arrest Him, had they been previously informed. In the darkness of night, those who knew His person may not have at once recognised Him.

<sup>52</sup> G. "companion." It contains an allusion to the familiarity which had been allowed to the traitor. Christ asks him the object of his approach in the guise of friendship; showing by the question that his perfidious design lay open to Him.

<sup>53</sup> Christ submitted to be bound, after He had shown His Divine Power, by causing the soldiers to fall back on the ground, on His avowing Himself. None could bind Him against His will.

<sup>54</sup> The evangelist does not designate Peter, who might still be exposed to the vengeance of some one. St. John gives his name, as also the name of the servant, Malchus.

41 G. P. "came and found." Mark 14: 10. V. critics.

47 Mark 14: 43; Luke 22: 47; John 18: 3.

52 G. P. "is." *Supra* v. 2: 23.

and drew his sword, and struck the servant of the high priest, and cut off his ear.

52. Then JESUS saith to him: Put up again thy sword into its place: for all they that take the sword,<sup>ss</sup> shall perish by the sword.<sup>ss</sup>

53. Thinkest thou that I cannot ask My Father, and He will give Me presently more than twelve legions of angels?<sup>ss</sup>

54. How, then, shall the Scripture be fulfilled,<sup>hh</sup> that thus it must be done?<sup>ss</sup>

55. In that hour JESUS said to the crowds: Ye are come out, as if to a robber, with swords and clubs to take Me. I sat<sup>ss</sup> among you daily teaching in the temple, and ye did not lay hands on Me.

56. Now all this was done, that the Scriptures of the prophets<sup>ii</sup> might be fulfilled.<sup>ss</sup> Then the disciples all left Him,<sup>kk</sup> and fled.<sup>ss</sup>

57. But they<sup>ss</sup> that held JESUS,<sup>ii</sup> led Him to Caiphas,<sup>ss</sup> the high priest, where the scribes and the ancients were assembled.

58. And Peter followed Him afar off, even to the court<sup>ss</sup> of the high priest. And going in, he sat with the servants,<sup>ss</sup> that he might see the end.<sup>ss</sup>

59. And the chief priests,<sup>mm</sup> and the whole council sought false testimony<sup>ss</sup> against JESUS, that they might put Him to death:

<sup>ss</sup> This proverb, which is expressive of the danger and guilt of using deadly weapons, may be understood in various ways: Those who use them are liable to meet death in conflict. Those who use them against the public authority, draw down on themselves capital punishment. All who use them wrongfully shall, sooner or later, be punished.

<sup>ss</sup> Instead of twelve disciples to protect Him, Christ could have had twelve legions of blessed spirits. A legion contained 6000. Twelve legions mean an indefinite number.

<sup>ss</sup> In order to fulfil prophecy, Christ yielded Himself up. "He shows His readiness to suffer, since the prophets would have spoken in vain, had not the Lord by His sufferings proved the truth of their predictions." St. Jerome.

<sup>ss</sup> As teachers were wont to do.

<sup>ss</sup> This appears to be the observation of the evangelist, but founded on what Christ Himself said.

<sup>ss</sup> All fled at first in consternation. Peter and John soon recovered from the fright, so far as to venture to follow Him to the tribunals.

<sup>ss</sup> The crowd.

<sup>ss</sup> It appears from St. John that Christ was first led to the house of Annas, the father-in-law of Caiphas, to whom He was then sent. This first visit, being entirely informal and extra-judicial, is passed over by St. Matthew. Patristic thinks that both priests occupied the same house. Annas, or Ananias, had been removed from the high priesthood by the Emperor Tiberius. Caiphas, after three others, succeeded to the office, and retained it during the procuratorship of Gratus and Pilate.

<sup>ss</sup> To the entrance of his hall of audience.

<sup>ss</sup> This was usual. Persons whom business or curiosity drew to the tribunal, often loitered among the servants.

<sup>ss</sup> The issue or result.

<sup>ss</sup> They knew that Christ had done nothing against the laws; but being resolved on accomplishing His ruin, they sought out men, who, by perjury, might procure His conviction. It does not ordinarily become a tribunal to seek witnesses, even of facts, since it betrays an eagerness for the conviction of culprits, which is not easily combined with judicial impartiality; but how atrocious was it to seek false witnesses!

<sup>ss</sup> Gen. 9: 6; Apoc. 13: 10.

<sup>ss</sup> Thren. 4: 20.

<sup>ss</sup> G. P. + "and elders." V. B. D. L. MSS. critics.

<sup>ss</sup> Mark 14: 50.

<sup>ss</sup> Isai. 53: 10.

<sup>ss</sup> Luke 22: 54.



60. And they found none,<sup>67</sup> although many false witnesses had come forward.<sup>68</sup> And last of all came two false witnesses:<sup>69</sup>

61. And said: This man said I am able to destroy the temple of God, and to build it<sup>70</sup> in three days.<sup>71</sup>

62. And the high priest arose, and said to Him: Answerest Thou nothing to the things which these testify against Thee?<sup>72</sup>

63. But JESUS was silent.<sup>73</sup> And the high priest<sup>74</sup> said to Him: I adjure thee by the living God, that Thou tell us whether Thou art the Christ, the Son<sup>75</sup> of God.<sup>76</sup>

64. JESUS saith to him: Thou hast said it.<sup>77</sup> But I say to you, hereafter ye shall see the Son of man sitting at the right hand of the power of God,<sup>78</sup> and coming in<sup>79</sup> the clouds of heaven.<sup>80</sup>

65. Then the high priest rent his garments,<sup>81</sup> saying: He hath blasphemed:<sup>82</sup> what further need have we of witnesses? Behold, now ye have heard the<sup>83</sup> blasphemy:

66. What think ye?<sup>84</sup> They answered and said:<sup>85</sup> He is worthy of death.<sup>86</sup>

67. Then they spat in His face,<sup>87</sup> and buffeted<sup>88</sup> Him;<sup>89</sup> and some struck His face with the palms of their hands.<sup>90</sup>

<sup>67</sup> They did not find the false testimony such as they had sought, namely, plausible and consistent.

<sup>68</sup> Their testimony was irrelevant, trivial, or contradictory.

<sup>69</sup> Christ had said, that if His enemies should destroy the temple of His body, He would raise it up in three days. The false witnesses swore, that He had asserted His power to overthrow the Jewish temple, and to build it up again in that short space of time.

<sup>70</sup> Nothing having been proved, since the evidence was manifestly unworthy of credit, our Lord judged it unnecessary to reply, especially as the trial itself was a mockery of justice. His silence was not contemptuous, but highly significant. It was useless to reply, when no attention would be paid to the defence. "As God, He knew that any answer which He might make would be wrested to His prejudice." St. Jerome.

<sup>71</sup> The high priest, abandoning the testimony as worthless, seeks to elicit a confession from Christ Himself. To force it He makes use of the most solemn adjuration, and questions Him on the weightiest point, whether He claimed to be the Messiah, nay, the Son of God.

<sup>72</sup> This was a Jewish mode of affirmation, not unknown to the Greeks.

<sup>73</sup> God displaying His majesty.

<sup>74</sup> This will be accomplished in the last judgment.

<sup>75</sup> This act was a usual signification of horror and grief.

<sup>76</sup> It could not have been deemed blasphemy to put Himself forward as the Messiah, since this office was commended by the prophets, and public expectation was directed to His coming. Neither could it appear blasphemy to call Himself the Son of God, in the sense in which the just, or even the eminent servants of God, the prophets, or high functionaries, are so styled. The appellation as used by the priest in his interrogatory, and as assented to by Christ, must have implied a claim to Divine honors, in virtue of an ineffable Sonship.

<sup>77</sup> The high priest exhibits nothing of the calmness of judicial inquiry. He gives vent to his feelings, and having declared his own judgment, he appeals to those around him, not so much to ask their opinion, as to demand their adhesion.

<sup>78</sup> The Sanhedrim had no longer the absolute power of life and death: but they expressed their judgment that He was guilty of blasphemy, which the Mosaic law punished with death. Their sentence could not be put in execution without the concurrence of the Roman governor: wherefore they sought pretexts for accusing Him before the civil tribunal.

<sup>79</sup> Struck Him with the clenched fist. "He shall give the cheek to him that striketh Him: He shall be filled with reproaches."

<sup>80</sup> Having first blindfolded Him.

<sup>81</sup> G. P. "yet they found none."

<sup>82</sup> John 2: 19.

<sup>83</sup> G. P. "What is it which these witness against Thee?"

<sup>84</sup> G. P. "answered and." Critica. V. B. L. Z. It. Orig.

<sup>85</sup> Supra 16: 16.

<sup>86</sup> Supra 16: 27; Rom. 14: 10; 1 Thess. 4: 16.

<sup>87</sup> G. P. "Hic." V. B. D. L. Z. versions.

<sup>88</sup> Lev. 24: 16.

<sup>89</sup> Isaiah 50: 6; Mark 14: 65.

<sup>90</sup> Lam. 3: 30.

68. Saying: Prophecy<sup>81</sup> to us, O Christ, who is he that struck Thee?

69. But Peter sat without<sup>82</sup> in the court; and there came to him a servant maid, saying: Thou also wast with JESUS the Galilean.

70. But he denied it before all, saying: I know not what thou sayest.

71. And as he went out of the gate,<sup>83</sup> another maid saw him, and she saith to those who were there: This man also was with JESUS of Nazareth.

72. And again he denied it with an oath:<sup>84</sup> I do not know the man.

73. And after a while, they who stood by, came and said to Peter: Surely thou also art one of them, for even thy speech<sup>85</sup> doth discover thee.

74. Then he began to invoke curses<sup>86</sup> on himself, and to swear that he knew not the man. And immediately a cock crowed.

75. And Peter remembered the words of JESUS, which He had said:<sup>87</sup> Before a cock crow thou wilt deny Me thrice. And he went out and wept bitterly.<sup>87</sup>

## CHAPTER XXVII.

THE CONTINUATION OF THE HISTORY OF THE PASSION OF CHRIST. HIS DEATH AND BURIAL.

1. AND when morning was come, all the chief priests and ancients of the people took counsel against JESUS, that they might put Him to death.<sup>1a</sup>

2. And having bound Him, they led Him away; and delivered Him to Pontius Pilate, the governor.<sup>2</sup>

<sup>81</sup> Declare to us, as from prophetic inspiration—divine for us.

<sup>82</sup> The court-yard was in the middle of the building, whence Peter, coming from the street, is said to have entered inside, v. 58, whilst he is said to have sat without, it being outside the hall of judgment.

<sup>83</sup> A sense of his danger, rather than a feeling of remorse, led him to move from the court. Before he had succeeded in getting away, he was again challenged as a follower of Christ.

<sup>84</sup> Saying.

<sup>85</sup> The Galileans, besides their accent, had other peculiarities of speech.

<sup>86</sup> He invoked vengeance on himself, if he spoke not what was true.

<sup>87</sup> "He goeth forth from the assembly of the wicked to wash away with bitter tears the stain of his cowardly denial." St. Jerome.

<sup>1</sup> The counsel of Caiphas was followed by a larger assembly held early in the morning, to devise means for insuring the death of Christ: or probably the evangelist here resumes the narrative of the proceedings against Christ, by stating the result of the trial before Caiphas, which was followed by measures adopted and put in execution at early dawn. The ordinary hours of judicial proceedings were not regarded in this exciting case.

<sup>2</sup> Pontius Pilate governed Judea as a province of the Roman empire. It ranked only as a lesser province, and its procurator was subordinate to the President of Syria; but Pilate exercised proconsular authority, with power of life and death. See Joseph. A. 5, l. 1, and B. 2, 7, 1.

xx Luke 22: 55; John 18: 17.

yy O. P. "unto him." V. B. D. L. versions, critics.

a Mark 15: 1; Luke 23: 1; John 18: 28.

3. Then Judas, who betrayed Him, seeing that He was condemned, repented,<sup>3</sup> and brought back the thirty pieces of silver to the chief priests and the ancients,

4. Saying: I have sinned by betraying just<sup>b</sup> blood. But they said: What is that to us? Look thou to it.

5. And casting down in the temple the pieces of silver, he departed; and went and hanged himself.<sup>4</sup>

6. But the chief priests took the pieces of silver, and said: It is not lawful to put them into the treasury,<sup>5</sup> because it is the price of blood.

7. And after they had consulted together, they bought with them the potter's field, to be a burying-place for strangers.<sup>6</sup>

8. For this cause that field was called [hakeldama]<sup>a</sup> The field of blood, even to this day.<sup>7</sup>

9. Then was fulfilled that which was spoken by Jeremiah<sup>8</sup> the prophet, who saith: And they took the thirty pieces of silver, the price of Him who was priced, whom they of the children of Israel did price.

10. And they gave them for the potter's field, as the Lord appointed me.<sup>d</sup>

11. And JESUS stood before the governor,<sup>9</sup> and the governor asked Him, saying: Art Thou<sup>e</sup> the king of the Jews?<sup>10</sup> JESUS saith to him: Thou sayest it.<sup>f</sup>

12. And when He was accused by the chief priests and the ancients, He made no answer.

13. Then Pilate saith to Him: Dost Thou not hear how many things they testify against Thee.<sup>11</sup>

14. And He answered not a word,<sup>12</sup> so that the governor wondered exceedingly.<sup>13</sup>

<sup>3</sup> Not in a salutary manner. Remorse does not entitle us to pardon. We must sue for mercy, and hope in the Divine goodness.

<sup>4</sup> From the Acts it appears that he fell to the ground, and his bowels gushed out. The two statements are perfectly reconcilable, if we suppose that, whilst still alive, he fell from on high against a rock.

<sup>5</sup> COSSONA. The treasury for offerings. The term, in Syriac, signifies offering.

<sup>6</sup> The field being already used for supplying potters with clay, had sunk in value, and was purchased for this small sum.

<sup>7</sup> Some considerable time must have elapsed between the fact and the writing of this Gospel, to warrant this phrase.

<sup>8</sup> The text is found in Zachariah: "They weighed for my wages thirty pieces of silver. And the Lord said to me: Cast it to the statuary, a handsome price that I was prized at by them. And I took the thirty pieces of silver; and I cast them into the house of the Lord to the statuary."

<sup>9</sup> As one arraigned for trial.

<sup>10</sup> The governor, without awaiting proof, demands the confession of the charge.

<sup>11</sup> Pilate himself felt that their charges were groundless; but he affected to give them weight, in order to elicit a reply.

<sup>12</sup> Christ answered no point of accusation.

<sup>13</sup> Pilate was astonished that Christ made no effort to defend Himself, and was so tranquil in circumstances so perilous.

<sup>b</sup> P. E. V. B. (2 M. S.) versions.

<sup>c</sup> Mark 15: 2; Luke 23: 3; John 18: 33.

<sup>d</sup> From Acts 1: 19.

<sup>e</sup> Zach. 11: 12.

<sup>f</sup> *Supra* 28: 25, 61.

15. Now on the solemn day,<sup>14</sup> the governor was accustomed to release to the people one prisoner, whom they would.

16. And he<sup>s</sup> had then a notorious prisoner, called Barabbas.

17. When therefore they were gathered together, Pilate said: Whom will ye that I release to you, Barabbas,<sup>15</sup> or JESUS, who is called Christ?<sup>16</sup>

18. For he knew that they had delivered Him up through envy.<sup>17</sup>

19. And as he was sitting on the tribunal,<sup>18</sup> his wife sent to him, saying: Have nothing to do with that just man: for I have suffered much this day in a dream on account of Him.<sup>19</sup>

20. But the chief priests and the ancients persuaded the crowds that they should ask Barabbas, and destroy<sup>20</sup> JESUS.<sup>h</sup>

21. And the governor answered and said to them: Which of the two will ye that I release to you? But they said: Barabbas.

22. Pilate saith to them: What then shall I do with JESUS who is called Christ? They all say:<sup>i</sup> Let Him be crucified.<sup>21</sup>

23. The governor said to them: Why, what evil hath He done? But they cried out the more, saying: Let Him be crucified.<sup>22</sup>

24. And Pilate seeing that he did no good, but that rather a tumult was made, took water and washed his hands before the crowd, saying: I am innocent of the blood of this just man:<sup>k</sup> look ye to it.<sup>23</sup>

25. And all the people answered and said: His blood be on us, and on our children.<sup>24</sup>

26. Then he released to them Barabbas, and having scourged JESUS,<sup>25</sup> delivered Him to them to be crucified.

<sup>14</sup> The paschal solemnity.

<sup>15</sup> Origen says that Barabbas was also named Jesus, on which account Pilate designated him as son of Abbas, and distinguished our Lord as called the Messiah. Some MSS. and versions support this opinion.

<sup>16</sup> Pilate hoped by an appeal to their generous feelings to induce them to relent, and to grant as an act of clemency, what they would refuse if called for in the name of justice.

<sup>17</sup> The iniquity of the prosecution was manifest; but the weak governor durst not directly oppose it, or openly avow his knowledge of the motives of the leaders.

<sup>18</sup> This was in the open air.

<sup>19</sup> God was pleased to use this means to warn Pilate not to yield to the unjust wishes of the Jews.

<sup>20</sup> Seek His death.

<sup>21</sup> This is an incredible excess of human ingratitude and perversity.

<sup>22</sup> The shouts of an infuriated mob take the place of reason and justice.

<sup>23</sup> This significant act could not exempt the weak governor from the guilt of sanctioning by the authority of his office, the death of Christ. "Pilate, indeed," observes St. Ambrose, "washed his hands, but he did not thereby wash away the guilt of his actions: for a judge should yield neither to public odium, nor to fear, when the blood of an innocent man is in question." *In Lucam* l. 10, n. 100.

<sup>24</sup> This awful cry has drawn after it manifest and enduring vengeance.

<sup>25</sup> Flagellation was anciently a part of the process, employed, like the torture, to force a confession: and was also inflicted after sentence of death, as a preliminary to crucifixion. Pilate ordered it before sentence, in the hope of appeasing the multitude. Luke 23: 22. "Jesus then was delivered over to the soldiers to be scourged, and the scourges cut in pieces that most holy Body, and that breast, which was the shrine of the Deity." St. Jerome.

<sup>s</sup> G. P. "they."

<sup>h</sup> Mark 15: 11; Luke 23: 18; John 18: 40; Acts 3: 14.

<sup>i</sup> G. P. + "unto him." V. A. B. D. K. versions, critics.

<sup>k</sup> D. D. Chrys.

27. Then the soldiers of the governor<sup>1</sup> took Jesus into the hall,<sup>26</sup> and gathered together unto him the whole band.<sup>27</sup>

28. And they stripped Him, and put a scarlet cloak<sup>28</sup> about Him.

29. And having platted a crown<sup>m</sup> of thorns,<sup>29</sup> they put it on His head, and a reed in His right hand. And they bowed the knee before Him, and mocked Him, saying: Hail, king of the Jews.

30. And they spat upon Him, and took the reed, and struck His head.

31. And after they had mocked Him, they took off the cloak from Him, and put on Him His own garments, and led Him away to crucify Him.

32. And as they went out, they found a man of Cyrene,<sup>30</sup> named Simon:<sup>n</sup> him they forced<sup>31</sup> to take up His cross.<sup>32</sup>

33. And they came to a place called Golgotha,<sup>33</sup> that is, Place of a skull.<sup>o</sup>

34. And they gave Him to drink wine<sup>34</sup> mingled with gall.<sup>35</sup> And when He had tasted, He would not drink.<sup>36</sup>

35. And after they had crucified Him,<sup>37</sup> they divided His garments,<sup>q</sup> casting lots, that what was spoken by the prophet might be fulfilled, who saith: They divided My garments among them: and on My vesture they cast lots.<sup>r</sup>

<sup>26</sup> The *predorium*, or governor's hall of audience. There was an open court in the midst of it. It had been Herod's palace.

<sup>27</sup> The band or *cohort* was the tenth part of a legion, and consisted of from 525 to 600, or 1000 men. The cohort in Jerusalem during the Passover was large.

<sup>28</sup> Probably a worn-out cloak of one of the officers.

<sup>29</sup> It cannot be ascertained what kind of prickly shrub was used for this purpose. Mockery, rather than torture, seems to have been designed.

<sup>30</sup> A Jewish colony had settled at Cyrene, in Africa, in the time of Ptolemy Lagus. A city in Syria and another in Cyprus bore the same name. This man was probably born there, or at least derived his origin from it.

<sup>31</sup> The term here employed is generally used to signify "pressing" by public authority.

<sup>32</sup> The cross was, in the first instance, put upon the shoulders of our Lord Himself, as it was customary for the convict to carry the instrument of his punishment. The fear of losing their victim before their vengeance had been satiated, led the persecutors to transfer the burden to this stranger. Some think that Simon only aided in carrying the cross.

<sup>33</sup> Golgotha in Chaldee signifies a skull. This name seems to have been given to the hill, from the fact that the skulls of criminals were strewed there. It is outside Jerusalem. Calvary, in Latin, bears the same meaning.

<sup>34</sup> O. signifies a very inferior kind of wine, of an acid taste.

<sup>35</sup> The term is explained of wormwood, which was mixed with the wine to correct its acidity. The potion was usually given to persons about to endure a painful death, in order to render them less sensible to their torments. G. denotes its bitterness, without determining its nature.

<sup>36</sup> Christ would not accept this slight alleviation of His sufferings.

<sup>37</sup> The crucifixion was usually performed by lifting up the culprit on the cross, or making him mount on it by the aid of a step-ladder, or leap upon it, as it was not generally high, the feet of the sufferer being only about three feet from the ground. The body was sustained by a piece of wood, on which he sat, or rode, and the hands were nailed to the extremities of the transverse piece of wood. The feet were usually tied, but those of our Redeemer were pierced with nails. The cross was of the form of the Greek letter T.

<sup>1</sup> Mark 15: 16; Ps. 21: 17.

<sup>m</sup> Mark 15: 21; Luke 23: 28.

<sup>n</sup> P. "vinegar." V. 4 MSS. versions.

<sup>o</sup> Ps. 21: 19; John 19: 24.

<sup>30</sup> John 19: 2.

<sup>q</sup> Mark 15: 24; Luke 23: 33; John 19: 17.

<sup>r</sup> Mark 15: 24; Luke 23: 34.

36. And they sat and watched Him.<sup>38</sup>

37. And they put over His head His charge, written:<sup>39</sup> THIS IS JESUS THE KING OF THE JEWS.<sup>40</sup>

38. Then were crucified with Him two robbers: one on the right hand, and one on the left.

39. And they that passed by, blasphemed<sup>41</sup> Him, wagging their heads.<sup>42</sup>

40. And saying: Vah, Thou who destroyest the temple of God, and in three days dost rebuild it, save Thyself: if Thou art the Son of God, come down from the cross.

41. In like manner also the chief priests with the scribes and ancients, mocking, said:

42. He saved others; himself he cannot save: if he is King of Israel, let him now come down from the cross, and we will believe him.<sup>43</sup>

43. He trusted in God: let Him now deliver him, if He love<sup>44</sup> him: for he said: I am the Son of God.

44. And the robbers also, who were crucified with Him, reproached Him<sup>45</sup> in like manner.

45. Now from the sixth hour there was darkness<sup>46</sup> over the whole earth,<sup>46</sup> until the ninth hour.

46. And about the ninth hour, JESUS cried out with a loud voice,<sup>47</sup>

<sup>38</sup> To prevent His being taken down by His friends.

<sup>39</sup> The charge for which he suffered.

<sup>40</sup> Divine Providence so ordained that He should be declared the King of the Jews, even on the instrument of His death.

<sup>41</sup> Used insulting, opprobrious language.

<sup>42</sup> This exactly corresponded with the prophecy: "All they who saw Me laughed Me to scorn: they shoot out the lip, and wag the head."

<sup>43</sup> Our Lord had given sufficient evidences of His Divine power. He remained on the cross to consummate the work of our redemption.

<sup>44</sup> G. corresponds with H. to take delight in. The Psalmist has said, in the language of the scornors: "He hoped in the Lord, Let Him deliver Him: let Him save Him, seeing He delighteth in Him." In the book of Wisdom the impious are represented as deriding the just man: "He boasteth that he hath the knowledge of God, and calleth himself the Son of God—and glorieth that he hath God for his father. If he be the true Son of God, He will defend him, and will deliver him from the hands of his enemies. Let us examine him by outrages and tortures, that we may know his meekness, and try his patience. Let us condemn him to a most shameful death." It is hard to limit all this to an ordinary just man. The Divine object of prophecy bursts forth from under the veil.

<sup>45</sup> St. Jerome and St. Chrysostom think that in the commencement both robbers reviled Him. St. Ambrose concurs in this conjecture, but proves that the plural number is often used in reference to the act of an individual.

<sup>46</sup> Land. It is disputed whether this must be restricted to Judea, which is sometimes designated by the same terms in Greek. The darkness could not have been an eclipse of the sun, since it was the full moon, when the sun is in the opposite side of the heavens. It was evidently a preternatural obscuration. St. Jerome refers to Amos: "And it shall come to pass in that day, saith the Lord God, that the sun shall go down in midday, and I will make the earth dark in the day of light." "It appears to me that the great luminary of the world hid his rays, not to witness the Lord hanging on the cross, and not to afford light to the impious blasphemers." St. Jerome.

<sup>47</sup> This was preternatural. The voice of the dying is extremely feeble, especially after great suffering and exhaustion.

saying: Eli, Eli, lamma sabachtani?<sup>a</sup> that is, My God, My God, why hast Thou forsaken Me?<sup>43</sup>

47. And some who stood there and heard, said: This man calleth Elias.<sup>44</sup>

48. And immediately one of them ran, and took a sponge, and soaked it in vinegar, and put it on a reed, and gave Him to drink.<sup>45</sup>

49. And the others said: Hold, let us see whether Elias will come to deliver Him.<sup>46</sup>

50. And Jesus again crying with a loud voice,<sup>v</sup> yielded up His Spirit.<sup>47</sup>

51. And behold the veil of the temple<sup>w</sup> was rent in twain from the top even to the bottom,<sup>48</sup> and the earth quaked, and the rocks were rent.<sup>49</sup>

52. And the monuments<sup>x</sup> were opened, and many bodies<sup>50</sup> of the saints, who had slept, arose.<sup>51</sup>

53. And they came out of the monuments, after His resurrection,<sup>52</sup> and went into the holy city, and appeared to many.

54. Now when the centurion, and they who were with him watching Jesus,<sup>53</sup> saw the earthquake, and the things which took place, they were greatly terrified, saying: Indeed this was the Son of God.<sup>54</sup>

55. And many women were there,<sup>y</sup> afar off, who had followed Jesus from Galilee, ministering to Him:<sup>55</sup>

<sup>a</sup> This vehement appeal was intended to awake our attention to the cause of the mysterious abandonment of Christ to His enemies. The Father so far forsook Him, as to leave Him in their hands, to be tormented and put to death: and although Christ well knew the cause, He asks it, that the reality and depth of His sufferings may be known, and their cause diligently examined by His followers. Conscious to Himself of no fault, He addresses the Father, as if inquiring into an unknown cause, which we should seek to discover. This was not an expression of despair, since it was followed by the resignation of His soul into the hands of His Father. "Be not astonished at the humility of His words, and the complaint of being forsaken, since you know the form of a servant, in which He appears, and you behold the scandal of the cross." St. Jerome.

<sup>b</sup> It was an opinion among the Jews, that Elias sometimes appeared to deliver men from death. St. Jerome conjectures that the Roman soldiers mistook the words.

<sup>c</sup> Christ had said: "I thirst;" which led to this act.

<sup>d</sup> His enemies were unwilling that the slightest relief should be afforded to Him, of whose possible deliverance by Elias they spoke with bitter irony.

<sup>e</sup> The words which He then uttered were: "Father, into Thy hands I commend My spirit."

<sup>f</sup> It was sixty feet long, and extremely thick.

<sup>g</sup> The concurrence of these extraordinary events could not be considered fortuitous. Stupendous fissures still remain in the rocks.

<sup>h</sup> The bodies were reanimated.

<sup>i</sup> The graves were thrown open at the death of Christ, but the dead arose only after His resurrection: since He is the first-born of the dead.

<sup>j</sup> The evangelist mentions by anticipation the resurrection of Christ.

<sup>k</sup> Lest His body should be taken away by His followers.

<sup>l</sup> Luke relates that he styled Him "a just man." He may have used both expressions. The phenomena which he witnessed gave him evidence of the extraordinary character of the sufferer. Divine light was given him to recognise Him as the Son of God, such as He had proclaimed Himself.

<sup>m</sup> They rendered to our Lord all kind offices, supplying and preparing His food, and otherwise attending to all His wants.

<sup>n</sup> This was in Syro-Chaldaic. It differs slightly from the Psalmist's 21: 2.

<sup>o</sup> Luke 23: 46.

<sup>p</sup> Rheim. P. "graves." *μνημεία*.

<sup>q</sup> 2 Chr. 3: 14.

<sup>r</sup> G. P. "beholding."

56. Among whom was Mary Magdalen, and Mary the mother of James and Joseph, and the mother of the sons of Zebedee.

57. And when it was evening,<sup>a</sup> there came a rich man of Arimathea, named Joseph, who himself also was a disciple of JESUS.

58. He went to Pilate, and asked the body of JESUS.<sup>61</sup> Then Pilate commanded that the body should be delivered up.

59. And Joseph taking the body, wrapped it in a clean linen cloth,<sup>62</sup>

60. And laid it in his own new monument,<sup>63</sup> which he had hewn out in the rock. And rolled a great stone to the door of the monument, and went away.

61. And Mary Magdalen was there, and the other Mary,<sup>64</sup> sitting over against the tomb.

62. And the next day, which followed the day of Preparation,<sup>65</sup> the chief priests and the Pharisees came together to Pilate,<sup>64</sup>

63. Saying: Sir, we remember that that deceiver said while He was yet alive: After three days I will rise.<sup>65</sup>

64. Command, therefore, the tomb to be made secure until the third day: lest His disciples come,<sup>66</sup> and steal Him away, and say to the people: He is risen from the dead; and the last error will be worse than the first.

65. Pilate said to them: Ye have a guard:<sup>66</sup> go, make it secure, as ye know how.

66. And they went and made the tomb secure,<sup>67</sup> sealing the stone,<sup>68</sup> with the guard.<sup>69</sup>

## CHAPTER XXVIII.

### THE RESURRECTION OF CHRIST. HIS COMMISSION TO HIS DISCIPLES.

1. AND<sup>a</sup> at the end of the Sabbath,<sup>1</sup> when it began to dawn towards

<sup>61</sup> The bodies of crucified persons were usually left unburied. It was a favor to deliver them to the friends.

<sup>62</sup> It is called *lindon*, very fine linen. The term is used in Greek and Latin.

<sup>63</sup> The *parascene*, or preparation for the Sabbath, was Friday. On that day meat was dressed for the day following.

<sup>64</sup> Although this Sabbath was the most solemn in the year, on account of the concurrence of the Passover, they did not scruple to apply to Pilate to take measures of precaution, lest the report of the resurrection of Christ should be circulated with success. The application was made at the commencement of the Sabbath, that is, at sunset on Friday, which is here called the morrow, or day after *parascene*.

<sup>65</sup> This is a remarkable proof that Christ foretold His resurrection in terms not easily mistaken.

<sup>66</sup> Ye can take a guard. The Latin term for "watch" is used.

<sup>67</sup> They doubtless examined it, in order to ascertain that the body was still there.

<sup>68</sup> This was done by affixing a seal to ropes drawn around the sepulchre. The seal was probably of the Roman governor.

<sup>69</sup> The guards were Romans.

<sup>1</sup> After the Sabbath, which ended at sunset.

<sup>a</sup> Mark 16 : 42; Luke 23 : 50; John 19 : 38.

<sup>cc</sup> G. P. "by night." V. 9 MS3. versions, critics.

<sup>aa</sup> Rhem. G. V.

<sup>bb</sup> *Supra* v. 56.

<sup>a</sup> Mark 16 : 1; John 20 : 11.



the first day of the week, Mary Magdalen and the other Mary came to see the tomb.<sup>2</sup>

2. And behold there was a great earthquake.<sup>3</sup> For an angel of the Lord descended from heaven, and came, and rolled back the stone, and sat upon it.

3. And<sup>b</sup> his countenance was as lightning, and his raiment as snow.

4. And through fear of him the guards were panic stricken, and they became as dead men.

5. And the angel answered and said to the women:<sup>4</sup> Fear not ye; for I know that ye seek JESUS, who was crucified.

6. He is not here; for He is risen, as He said. Come, and see the place where the Lord<sup>5</sup> was laid.<sup>6</sup>

7. And go quickly, and tell His disciples that He is risen: and behold, He will go before you into Galilee;<sup>7</sup> there ye will see Him. Lo, I have told<sup>a</sup> you.<sup>8</sup>

8. And they went out quickly from the monument with fear<sup>9</sup> and great joy, and ran to tell His disciples.

9. And<sup>a</sup> behold JESUS met them, saying, Hail.<sup>10</sup> But they came up, and took hold of His feet,<sup>11</sup> and worshipped Him.

10. Then JESUS said to them: Fear not. Go, tell My brethren to go into Galilee;<sup>a</sup> there they shall see Me.

11. And when they<sup>12</sup> were departed, behold, some of the guards came into the city, and told the chief priests all that had happened.

12. And when they were assembled together with the ancients, and had taken counsel, they gave a great sum of money to the soldiers,

<sup>2</sup> They came to embalm the body, not having had an opportunity to do it before the burial, as was usually done. They were not apprised that the tomb was sealed and guarded.

<sup>3</sup> The earthquake took place as Christ arose from the dead. Whilst the sepulchre was still sealed, He came forth immortal.

<sup>4</sup> From a comparison of this narrative with those of the other evangelists, it appears that Mary Magdalen was not present at this time. She is thought to have hurried away from the sepulchre when she saw the stone removed, in order to apprise Peter and John, as she feared that the body had been taken away by the Jews. The other Mary, with other devout women, advanced, and saw the angel.

<sup>5</sup> This expression is a strong indication of the divinity of Christ.

<sup>6</sup> There was an inner chamber in the sepulchre, in which the body was laid. Two angels were seen by the women, at the two extremities of the place which it had occupied.

<sup>7</sup> Christ manifested Himself also in Jerusalem, and at Emmaus; but He appointed Galilee as a place of general meeting for His disciples.

<sup>8</sup> There was no reason why the angel should lay stress on his own asseveration; but he might with great propriety refer to the prediction of our Lord Himself. "He said to you." Mark 16:7.

<sup>9</sup> The extraordinary and unexpected intelligence produced awe and trembling, together with joy, such emotions being closely connected.

<sup>10</sup> It corresponds to H. "Peace be to you."

<sup>11</sup> It was customary in the East to kiss the feet in token of great respect. The vestige of this usage remains in the honor rendered to the Sovereign Pontiff.

<sup>12</sup> The angels withdrew instantly.

<sup>b</sup> P.—G. V.

<sup>d</sup> G. P. + "as they went to tell His disciples." V. B. D. versions, fathers, critics.

<sup>e</sup> *Supra* 27: 8. G. P. "and."

<sup>c</sup> V. *prædixi*.

13. Saying: Say ye: His disciples came by night, and stole Him away, while we were asleep.<sup>13</sup>

14. And if this shall be heard by the governor, we will persuade<sup>14</sup> him, and make you secure.<sup>15</sup>

15. So they took the money, and did as they were taught: and this was spread abroad among the Jews even unto this day.<sup>16</sup>

16. And the eleven disciples went into Galilee, to the mountain,<sup>17</sup> where JESUS had appointed them.<sup>f</sup>

17. And seeing Him, they adored Him, but some doubted.<sup>18</sup>

18. And JESUS came and spake to them, saying: All power is given to Me<sup>19</sup> in heaven and on earth.

19. Go ye, therefore, and teach<sup>g</sup> all nations; baptizing<sup>20 h</sup> them in the name of the Father, and of the Son, and of the Holy Spirit,<sup>21</sup>

20. Teaching them to observe all things whatever I have commanded you:<sup>22</sup> and behold I am with you all days, unto the end of the world.<sup>23 i</sup>

<sup>13</sup> This was an absurd tale, since they could not testify to what was done during their sleep. See 8. Aug. in Ps. 63, v. 7. Besides, Roman soldiers durst not sleep on guard. It is utterly incredible that the disciples could have removed the stone, and carried away the body, without awakening persons around the sepulchre.

<sup>14</sup> Prevail on him to let the matter pass.

<sup>15</sup> Preserve them from molestation.

<sup>16</sup> Men easily believe the grossest fictions which harmonize with their prejudices and interests.

<sup>17</sup> We know not what mountain.

<sup>18</sup> More than five hundred brethren were present on this occasion. Some who at first doubted of His resurrection, seeing Him manifestly, adored Him.

<sup>19</sup> As man, Christ received power from His Father. As God, He says: "All My things are Thine, and Thine are Mine." John 17: 10.

<sup>20</sup> In its Hellenistic use it is applied to bathing, and sometimes to minor ablutions.

<sup>21</sup> This formula has been used in baptism from the Apostolic age, and is essential "that they who are of one Divine Nature, may be united in imparting grace. The name of the Trinity is one God." St. Jerome.

<sup>22</sup> Besides the doctrinal instructions, by which the unbeliever is moved to faith, and disposed for baptism, the practical duties of religion are to be diligently unfolded.

<sup>23</sup> The perpetuity of the commission, without any interruption, is here fully expressed. The authority to teach and baptize, with all the functions consequent thereon, remains forever. The apostolic ministry continues to the end of the Christian dispensation, which is to last till time shall merge into eternity.

<sup>f</sup> 1 Cor. 16: 6.

<sup>h</sup> Mark 7: 4; Luke 11: 38.

<sup>g</sup> Mark 16: 6.

<sup>i</sup> G. P., "Amen." V. critics.

## PREFACE

### TO THE GOSPEL OF ST. MARK.

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ST. MARK, a native of Judea, or of Syria, was the spiritual child of St. Peter,\* begotten in the Gospel, and his favorite disciple. He accompanied the apostle in his first journey to Rome, and there committed to writing the chief facts of the life of our Lord, which St. Peter related in his discourses. This is generally believed to have taken place about the year 43, in the lifetime of St. Peter, who gave his sanction to it; although St. Irenæus states that it occurred after the *departure* of the apostles, which, if meant to mark their martyrdom, as they contend, would give a much later date to this Gospel. It is now admitted by all that he wrote in Greek, which language was in general use at Rome at that period. From a comparison of the two Gospels, it would appear that St. Mark had before him the Gospel of St. Matthew, which he abridged: attending more to the order of events, and giving a summary of the discourses of our Lord, but adding several miracles and entering into greater details of some facts, which he describes more vividly. The authenticity of the last twelve verses of this Gospel has been called in question, because they are wanting in some MSS.: but as they were read by St. Irenæus, are found in almost all the ancient manuscripts and Oriental versions, and as they form a natural conclusion to the history, they are justly considered of undoubted authority. Their omission probably was owing, in the first instance, to the loss of the last portion of the manuscript, or to the difficulty of the matter which they record. St. Mark founded the see of Alexandria, which ranked in the hierarchy next to that of Rome.

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\* 1 Peter v. 13.



# THE HOLY GOSPEL OF JESUS CHRIST

ACCORDING TO

## M A R K.

### CHAPTER I.

THE PREACHING OF JOHN THE BAPTIST. CHRIST IS BAPTIZED. HE CALLS HIS DISCIPLES.

1. THE beginning of the gospel<sup>1</sup> of JESUS CHRIST, Son<sup>2</sup> of God.
2. As it is written in Isaiah<sup>3</sup> the prophet :<sup>4</sup> Behold I send Mine angel before Thy face, who shall prepare Thy way before Thee.
3. A voice of one crying in the desert :<sup>5</sup> Prepare ye the way of the Lord ; make straight His paths.
4. John was in the desert baptizing, and preaching the baptism of penance unto<sup>3</sup> remission of sins.
5. And<sup>6</sup> all<sup>7</sup> the country of Judea and all<sup>7</sup> those of Jerusalem went forth to him, and were<sup>8</sup> baptized by him in the river<sup>5</sup> Jordan confessing their sins.
6. And John was clothed with camel's hair,<sup>9</sup> and a leathern girdle about his loins : and he ate locusts<sup>1</sup> and wild honey.

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<sup>1</sup> The commencement of the good news of salvation through Christ was made when John began his ministry. This may be pleonastic, equivalent to "The Gospel."

<sup>2</sup> Matthew began his gospel by the genealogy of Christ according to his human nature. Mark at once proclaims Him "Son of God."

<sup>3</sup> The ablution was intended to represent purification from sin, which was to be obtained by repentance and change of life. Pardon was promised to the penitent.

<sup>4</sup> Great multitudes.

<sup>5</sup> Jordan is styled a river, because the readers in the West, for whom Mark wrote, may not have known the geography of Judea.

<sup>6</sup> *Infra* v. 11.

<sup>7</sup> G. P. "in the prophets." V. B. D. L. versions, Irenæus, Origen, Eusebius, critics.

<sup>8</sup> Mal. 3 : 1. It is quoted here under the name of Isaiah, with whose prediction it is immediately connected, probably because it was not usual to quote the minor prophets by name, their works being regarded as appendixes to the greater prophets. St. Jerome thinks that the name was inserted by some copyist.

<sup>9</sup> Isaiah 40 : 3 ; Matt. 3 : 2 ; Luke 3 : 4 ; John 1 : 23.

<sup>10</sup> Matt. 3 : 5.

<sup>11</sup> G. P. "all." V. B. D. L. versions, critics.

<sup>12</sup> G. P. V. B. D. versions, critics.

<sup>13</sup> Matt. 3 : 4.

<sup>14</sup> Lev. 11 : 22.

7. And he preached, saying: There cometh after me One mightier than I;<sup>k</sup> the latchet of whose shoes I am not worthy to stoop down and loose.

8. I have<sup>l</sup> baptized you in water, but He will baptize you in the Holy Spirit.

9. And it came to pass in those days that JESUS came from Nazareth of Galilee, and was baptized by John in the Jordan.

10. And forthwith,<sup>8</sup> coming up out of the water, he<sup>7</sup> saw the heavens opened, and the Spirit, as a dove, descending, and remaining<sup>m</sup> on Him.

11. And a voice came from heaven: Thou art My beloved Son, in<sup>n</sup> Thee I am well pleased.

12. And immediately the Spirit drove<sup>8</sup> Him<sup>o</sup> out into the desert.<sup>p</sup>

13. And He was in the desert forty days and forty nights:<sup>q</sup> and was tempted by Satan, and was with beasts,<sup>9</sup> and the angels ministered to Him.<sup>10</sup>

14. And after John was delivered up,<sup>11</sup> JESUS came into Galilee, preaching the gospel of the kingdom of God.<sup>12</sup>

15. And saying the time is fulfilled,<sup>13</sup> and the kingdom of God is at hand: repent<sup>a</sup> and believe the gospel.<sup>14</sup>

16. And as He was walking<sup>15</sup> by the sea of Galilee,<sup>t</sup> He saw Simon<sup>16</sup> and Andrew his brother, casting nets<sup>u</sup> into the sea (for they were fishers).

17. And JESUS said to them: Come after Me, and I will make you become fishers of men.

<sup>k</sup> The frequent use of this adverb is a peculiarity of St. Mark.

<sup>l</sup> John saw the heavens opening, and the dove descending upon Christ, as He ascended from the water.

<sup>8</sup> This is a strong expression of the Divine impulse, under which our Redeemer rapidly fled into the desert after His baptism. He acted, nevertheless, with entire freedom.

<sup>9</sup> The humiliation of our Lord, who vouchsafed to pass forty days far from human society in the deep forest, where wild beasts roved and howled, was worthy of special observation.

<sup>10</sup> The angels gave support and consolation to the human nature of Christ, whom, by the command of the Father, they adore.

<sup>11</sup> Committed to prison.

<sup>12</sup> The good tidings of the reign of the Messiah.

<sup>13</sup> The time marked by the prophets was at its term. The sceptre had passed from Juda—the seventy weeks of years, specified by Daniel, from the leasing of the order for rebuilding Jerusalem, had come to their close. The Jews generally were convinced that the time for the appearance of the Messiah was at hand.

<sup>14</sup> Believe the good tidings of salvation, and accept them with thankfulness.

<sup>15</sup> Walking along the border of the lake.

<sup>16</sup> Simon, although the younger of the two, and originally presented to Christ by his brother, is named first, through respect for the primacy subsequently given him.

<sup>k</sup> Matt. 3: 11; Luke 3: 16; John 1: 27.

<sup>l</sup> Luke 3: 22; John 1: 32. G. P.—V. 4 MSS. Sax.

<sup>8</sup> G. P. "in whom." V. D. L. versions, critics.

<sup>9</sup> Matt. 4: 1; Luke 4: 1.

<sup>q</sup> G. P.—"forty nights." V. 3 MSS. Ar. Copt. Ethiop. Sax.

<sup>a</sup> V. penitential. Rhem. "Be penitent."

<sup>u</sup> G. P. "a net."

1 G. P. + "indeed." V.—B. L.

p G. P. "there." V.—MSS. versions.

r Matt. 4: 12; Luke 4: 14; John 4: 42.

t Matt. 4: 18; Luke 5: 1.

18. And immediately leaving their nets, they followed Him.<sup>17</sup>

19. And going on thence a little farther, He saw James the son of Zebedee, and John, his brother, who also were mending their nets in the boat.

20. And forthwith He called them. And they left their father Zebedee with his hired men, in the boat, and went after Him.

21. And they enter into<sup>18</sup> Capharnaum,<sup>v</sup> and forthwith on the Sabbath days<sup>v</sup> He entered into the synagogue, and taught them.<sup>19</sup>

22. And they were astonished at His doctrine:<sup>20</sup> for He was teaching them as one having authority,<sup>z</sup> and not as the scribes.<sup>21</sup>

23. And there was in their synagogue a man<sup>y</sup> with an unclean spirit,<sup>22</sup> and he cried out,

24. Saying:<sup>a</sup> What have we to do with Thee,<sup>23</sup> JESUS of Nazareth? art Thou come to destroy us?<sup>23</sup> I know<sup>bb</sup> who Thou art,<sup>24</sup> the Holy One of God.<sup>25</sup>

25. And JESUS threatened<sup>cc</sup> him, saying: Be silent,<sup>26</sup> and go out of the man.<sup>dd</sup>

26. And the unclean spirit tearing him,<sup>27</sup> and crying out with a loud voice, went out of him.

27. And they were all amazed, so that they questioned among themselves,<sup>28</sup> saying: What is this? what new teaching is this? for with authority He commandeth even the unclean spirits,<sup>29</sup> and they obey Him.

28. And His fame was spread forthwith through the whole country of Galilee.

<sup>17</sup> Christ was not unknown to them, so that their prompt abandonment of all things to follow Him is not as strange as it appears.

<sup>18</sup> Christ had gone out from it to the side of the lake.

<sup>19</sup> Exhortations were delivered in the synagogue by private individuals, who felt disposed to expound the Scripture for general edification, so that Christ did not depart from established usage in addressing the hearers.

<sup>20</sup> At the manner of His teaching.

<sup>21</sup> Their expositions of the law betrayed the uncertainty of their views. They spoke with the hesitancy of mere human counsellors.

<sup>22</sup> A demon prompting to impurity; or simply an evil spirit.

<sup>23</sup> By restraining them and confining them to the abyss.

<sup>24</sup> The knowledge which the demons had of Christ was conjectural, from the Divine works which He performed.

<sup>25</sup> This appellation peculiarly belongs to Christ, whom the Father sanctified by adorning his humanity with all holiness which can be communicated to created being. In the splendor of holiness from the womb before the day-star He was begotten.

<sup>26</sup> This prohibition was directed to prevent any opposition to the action of Christ in behalf of the suffering man: and the premature manifestation of His Divine character.

<sup>27</sup> Having thrown him into violent spasms.

<sup>28</sup> They asked one another.

<sup>29</sup> Exorcists by prayer sought to expel the demons: Christ commanded them to go forth.

<sup>v</sup> Matt. 4: 13; Luke 4: 31.

<sup>w</sup> P. "on the Sabbath day."

<sup>y</sup> Luke 4: 33.

<sup>aa</sup> Matt. 8: 29.

<sup>cc</sup> G. P. "rebuked." V. *comminatus est*.

<sup>z</sup> Matt. 7: 28; Luke 4: 32.

<sup>a</sup> P. "Let us alone." V. B. D. *versatima, critica*.

<sup>bb</sup> G. P. "Thee." B.

<sup>dd</sup> G. P. "of him."

29. And immediately when they went out of the synagogue, they<sup>30</sup> came into the house of Simon<sup>31</sup> and Andrew,<sup>31</sup> with James and John.

30. And Simon's mother-in-law lay sick of a fever, and forthwith they tell Him of her.

31. And coming to her, He raised her up, taking her by the hand : and immediately the fever left her,<sup>32</sup> and she ministered<sup>32</sup> to them.

32. And when it was evening<sup>33</sup> after sunset,<sup>33</sup> they brought to Him all<sup>34</sup> who were ill, and those possessed with devils.

33. And all the city<sup>35</sup> was gathered together at the door.

34. And He healed many who were troubled with various diseases ; and cast out many devils, and suffered them not to speak, because<sup>36</sup> they knew Him.<sup>36</sup>

35. And rising very early,<sup>37</sup> He went out and departed into a desert place, and He there prayed.<sup>38</sup>

36. And Simon and those with him, followed after Him.<sup>39</sup>

37. And when they had found Him, they said to Him : All are seeking Thee.

38. And He saith to them : Let us go into the neighboring towns and cities,<sup>40</sup> that I may preach there also : for I came<sup>41</sup> for this purpose.

39. And He was preaching in their synagogues, and in all Galilee, and casting out devils.

40. And a leper came to Him, beseeching Him :<sup>42</sup> and kneeling down said to Him : If Thou wilt, Thou canst cleanse me.

41. And JESUS having compassion on him, stretched forth His hand, and touched him, and said to him : I will : Be thou cleansed.

42. And as He spake, immediately the leprosy departed from him, and he was cleansed.

43. And He strictly charged him,<sup>43</sup> and forthwith sent him away ;<sup>44</sup>

44. And saith to him : See thou tell no one ;<sup>45</sup> but go show thyself

<sup>30</sup> Christ and the four disciples afterwards specified.

<sup>31</sup> St. Matthew calls it the house of Peter. Andrew dwelt with him. They were of Bethsaida, but had probably taken up their residence at Capharnaum.

<sup>32</sup> She prepared dinner and served them at table.

<sup>33</sup> It being the Sabbath. The Jews would not do anything that required corporal labor on the Sabbath, so that they would not carry the sick to be cured.

<sup>34</sup> Many. The interchange of these words is frequent.

<sup>35</sup> A vast number of the citizens.

<sup>36</sup> That they knew Him.

<sup>37</sup> G. implies that night was not yet entirely over.

<sup>38</sup> The aptitude of solitude for prayer is insinuated by this fact.

<sup>39</sup> G. signifies to pursue, as one enemy pursues another : but it is here used for eager pursuit, prompted by attachment.

<sup>40</sup> The charge is stated in the following verse.

<sup>41</sup> It implies abrupt dismissal.

<sup>42</sup> Matt. 8 : 14.

<sup>43</sup> Luke 4 : 38.

<sup>44</sup> *Supra* v. 21.

<sup>45</sup> Luke 4 : 41.

<sup>46</sup> P. — "and cities." G. is understood of villages, or unwall'd towns. V. D. versions.

<sup>47</sup> G. P. "came I forth" from Capharnaum. V. refers to the object for which Christ came on earth :

<sup>48</sup> Matt. 8 : 3 ; Luke 5 : 12.

<sup>49</sup> P. "nothing to any one." V. MSS. versions.



to the high priest,<sup>22</sup> and offer for thy cleansing what Moses commanded,<sup>23</sup> for a testimony to them.<sup>24</sup>

45. But he<sup>25</sup> went out and began to publish<sup>26</sup> and blaze abroad the matter, so that He could not openly go into the city;<sup>27</sup> but was without in desert places, and they flocked to Him from all sides.

## CHAPTER II.

CHRIST HEALS THE MAN SICK OF THE PALSY: CALLS MATTHEW: AND EXCUSES HIS DISCIPLES.

1. AND after some days He again entered into Capbarnaum.<sup>1\*</sup>

2. And it was heard that He was in the house, and many came together, so that there was no room, not even at the door;<sup>2</sup> and He spake to them the word.<sup>3</sup>

3. And they came to Him, bringing a paralytic<sup>b</sup> who was carried by four.

4. And when they could not present<sup>c</sup> him to Him, on account of the crowd, they unroofed the place<sup>d</sup> where He was: and making an opening,<sup>e</sup> they let down the bed wherein the paralytic lay.

5. And JESUS seeing their faith, saith to the paralytic: Child, thy sins are forgiven thee.

6. And some of the scribes were sitting there, and thinking in their hearts:

7. Why doth this man speak thus? He blasphemeth.<sup>d</sup> Who can forgive sins, but God only?<sup>e</sup>

8. And JESUS presently knowing in His spirit, that they so thought<sup>f</sup>

<sup>22</sup> It was not necessary that the leper should appear before the high priest.

<sup>23</sup> Through regard for the law.

<sup>24</sup> The leper.

<sup>25</sup> This phrase is very familiar to this evangelist. The leper forthwith announced his wonderful cure.

<sup>26</sup> On account of the crowds attracted to Christ by the statement of the leper, He could not openly go into the city without great inconvenience.

<sup>1</sup> Probably Peter's house.

<sup>2</sup> In front of the house.

<sup>3</sup> The word of instruction.

<sup>4</sup> The staircase was outside, and the roof flat. Some of the tiles were removed to let down the sick man. This could be done without much difficulty, especially if there were already a trap-door, or opening, although not sufficiently large. It is thought that he was let down into the court, in front of the spot from which Christ was teaching. The houses were built in a square form, and inclosed a large yard.

<sup>5</sup> G. expresses a forced opening.

<sup>22</sup> G. P. "the priest."

<sup>23</sup> Lev. 14: 2.

<sup>24</sup> Matt. 9: 1.

<sup>25</sup> Matt. 9: 2; Luke 5: 18.

<sup>26</sup> P. "come nigh unto Him." V. B.

<sup>27</sup> G. P. "Why doth this man thus speak blasphemies?" V. B. D. L. versions.

<sup>1</sup> Job 14: 4; Isai. 43: 25.

<sup>f</sup> P. "reason"—discuss.

within themselves, saith to them: Why think ye these things in your hearts?

9. Which is easier, to say to the paralytic: Thy sins are forgiven thee; or to say: Arise,<sup>e</sup> take up thy bed, and walk?

10. But that ye may know that the Son of man hath power on earth to forgive sins (He saith to the paralytic),

11. I say to thee: Arise,<sup>b</sup> take up thy bed, and go into thy house.

12. And immediately he arose, and taking up his bed, went forth in the sight of all, so that all wondered, and glorified God,<sup>i</sup> saying: We never saw the like.

13. And He went forth again to the sea-side:<sup>f</sup> and all the crowd came to Him, and He taught them.

14. And when He was passing by, He saw Levi,<sup>g</sup> the son of Alphæus, sitting at the receipt of custom, and saith to him: Follow Me. And he rose up, and followed Him.

15. And it came to pass that as He<sup>k</sup> reclined at table in his house, many publicans and sinners reclined with JESUS and His disciples: for they were many<sup>h</sup> who followed Him.

16. And the scribes and the Pharisees, seeing Him eating with publicans and sinners, said to His disciples: Why doth [your Master] eat and drink with publicans and sinners?

17. JESUS hearing this, saith to them: Those who are well have no need of a physician, but those who are sick: for I came not to call the just, but sinners.<sup>l</sup>

18. And the disciples of John and<sup>m</sup> the Pharisees used to fast: and they<sup>o</sup> come, and say to Him: Why do the disciples of John and of the Pharisees fast; but Thy disciples do not fast?

19. And JESUS saith to them: Can the companions of the bridegroom<sup>n</sup> fast, as long as the bridegroom is with them? As long as they have the bridegroom with them, they cannot fast.

20. But the days will come when the bridegroom shall be taken away from them:<sup>p</sup> and then they shall fast in those days.

21. No one<sup>q</sup> seweth a piece of undressed cloth on an old garment: otherwise the new part taketh away from the old, and the rent is made greater.

<sup>e</sup> To the border of the lake.

<sup>f</sup> Of the classes just mentioned.

<sup>g</sup> He was also called Matthew.

<sup>h</sup> Those publicans or others who had reclined at table.

<sup>i</sup> G. P. + "and." V. MSS. versions, critics.

<sup>j</sup> G. P. + "and." V. MSS. versions, critics.

<sup>k</sup> G. P. "Jesus." V. MSS. critics.

<sup>l</sup> G. P. + "to repentance." V. MSS. versions, critics. 1 Rom. 1: 15

<sup>m</sup> G. P. "of." V. A. B. critics.

<sup>n</sup> Matt 9: 15; Luke 5: 35.

<sup>o</sup> 1 Matt. 9: 8.

<sup>p</sup> O. P. "children of the bridechamber."

<sup>q</sup> G. P. + "also." V. MSS. versions, critics.

22. And no one putteth new wine into old skins: otherwise the<sup>a</sup> wine will burst the skins, and both the wine will be spilt, and the skins lost: but new wine must be put into new skins.

23. And it came to pass [again] as the Lord<sup>10</sup> walked through the grain-fields on the Sabbath, that His disciples began, in going forward,<sup>11</sup> to pluck the ears of grain.

24. And the Pharisees said to Him: Behold, why do they on the Sabbath that which is not lawful?

25. And He said to them: Have ye never read what David did, when he had need, and hungered himself, and those with him?

26. How he went into the house of God under Abiathar<sup>12</sup> the high priest,<sup>r</sup> and ate the loaves of the presence, which it was not lawful for any but the priests to eat,<sup>s</sup> and gave to those who were with him?

27. And He said to them: The Sabbath was made for man, not man for the Sabbath.<sup>13</sup>

28. Therefore the Son of man is Lord even of the Sabbath.

## CHAPTER III.

CHRIST HEALS THE WITHERED HAND: HE CHOOSES THE TWELVE APOSTLES: HE CONFUTES THE BLASPHEMY OF THE PHARISEES.

1. AND He entered again into the synagogue,<sup>a</sup> and a man was there who had a withered hand.

2. And they watched Him, whether He would heal on the Sabbath, that they might accuse Him.<sup>1</sup>

3. And He said to the man who had the withered hand: Stand up in the midst.<sup>b</sup>

4. And He saith to them: Is it lawful to do good on the Sabbath days, or to do evil?<sup>2</sup> to save life, or to kill? But they were silent.

<sup>10</sup> The evangelist designates Christ emphatically "the Lord."

<sup>11</sup> This is observed to show how slight the action was of plucking the ears.

<sup>12</sup> He is called Achimelech, and said to be father of Abiathar. But he is likewise named Abiathar, father of Achimelech. Several persons are mentioned in Scripture under two names.

<sup>13</sup> This principle is to guide us in determining the circumstances which justify departure from the letter of the law. Wherever the necessities of man require it, it is evidently allowable to omit what is merely a ceremonial observance.

<sup>1</sup> Of violating the sabbatical precept.

<sup>2</sup> To injure or hurt. It does not refer to moral evil, which at no time is permitted. Our Lord, by the interrogative form, wished to awaken attention to the fact, that the Sabbath was not designed to prevent the exercise of works of humanity.

<sup>a</sup> G. P. "new." V. MSS. versions.

<sup>s</sup> Lev. 24: 9.

<sup>r</sup> 1 Kings 21: 1; 22: 9, 20; 2 Kings 8: 17; 1 Chr. 18: 18.

<sup>s</sup> Matt. 12: 9; Luke 6: 8.

<sup>b</sup> P. "Stand forth."

5. And looking round on them, with anger,<sup>3</sup> being grieved at the blindness of their hearts,<sup>4</sup> He saith to the man: Stretch forth thine hand. And he stretched it forth; and his hand<sup>5</sup> was restored.<sup>6</sup>

6. And the Pharisees going out immediately, took counsel<sup>d</sup> with the Herodians against Him, how they might destroy Him.

7. But JESUS withdrew with His disciples<sup>e</sup> to the sea: and a great multitude followed Him from Galilee and from Judea,

8. And from Jerusalem, and from Idumea,<sup>6</sup> and from beyond the Jordan: and those about Tyre and Sidon, a great multitude, hearing what great things He did, came to Him.

9. And He spake to His disciples that a small ship should wait on Him,<sup>7</sup> because of the crowd, lest they should press on Him.

10. For He healed many, so that as many as had maladies rushed on Him, that they might touch Him.

11. And the unclean spirits,<sup>8</sup> when they saw Him, fell down before Him, and cried, saying:

12. Thou art the Son<sup>f</sup> of God. And He strictly charged them, that they should not make Him known.<sup>9</sup>

13. And He went up into a mountain, and called to Him those whom He would: and they came to Him.

14. And He appointed<sup>g</sup> twelve that they should be with Him; and that He might send them forth to preach.

15. And He gave them<sup>h</sup> power to cure diseases, and to cast out devils.

16. And to Simon He gave the surname Peter:

17. And<sup>10</sup> James son of Zebedee, and John the brother of James: and He named them Boanerges,<sup>11</sup> which is, Sons of thunder:

<sup>3</sup> Our Lord was susceptible of the ordinary human emotions as far as they are in harmony with reason and virtue. His anger was just and holy. At the same time He pitied their blindness.

<sup>4</sup> With the Hebrews the heart was the symbol of the understanding.

<sup>5</sup> It recovered its vigor and pliability.

<sup>6</sup> This country had been conquered by Hircanus, and the inhabitants had submitted to circumcision, so that they were regarded as Jews.

<sup>7</sup> Being on the bank of the lake, He wished a boat to be brought near, that at a small distance from the shore He might teach the multitude.

<sup>8</sup> Persons possessed by demons.

<sup>9</sup> This earnest solicitude to prevent the spreading of His fame and the announcement of His Divine Nature was to avoid all appearance of ostentation and a premature disclosure, before men were prepared for the belief of the mystery.

<sup>10</sup> He chose.

<sup>11</sup> Their zeal gave occasion to this appellation. Olshausen observes "that the early Fathers of the Church were wholly right when they saw in the name a description of the spiritual character of the two sons of Zebedee."

<sup>c</sup> G. P. + "whole as the other." V. 6 MSS. versions, critics.

<sup>d</sup> Matt. 12: 14.

<sup>e</sup> G. P. invert. V. B. C. D. L. versions, critics.

<sup>f</sup> The article is in G.

<sup>g</sup> Rhem. "He made that twelve should be with Him." P. "He ordained twelve." This has a technical force. Matt. 10: 1; Luke 9: 13.

<sup>h</sup> G. P. "and to have power."

18. And Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James, son of Alphaeus, and Thaddeus, and Simon the Cananean,

19. And Judas Iscariot, who also betrayed Him.

20. And they went into the house,<sup>12</sup> and the crowd cometh together again, so that they could not even eat bread.<sup>13</sup>

21. And when His kinsfolk<sup>14</sup> heard of it,<sup>1</sup> they went out to lay hold of Him:<sup>15</sup> for they said: He is beside Himself.

22. And the scribes who came down from Jerusalem, said: He hath Beelzebub,<sup>16</sup> and by the prince of the devils He casteth out the devils.

23. And after He had called them together, He said to them in parables: How can Satan cast out Satan?

24. And if a kingdom is divided within itself, that kingdom cannot stand.

25. And if a house is divided in itself, that house cannot stand.

26. And if Satan riseth up against himself, he is divided, and cannot stand, but hath an end.<sup>16</sup>

27. No man can enter into the house of the strong one, and rob him of his goods, unless he first bind the strong one, and then shall he plunder his house.<sup>17</sup>

28. Truly I say to you, that all sins shall be forgiven to the sons of men,<sup>18</sup> and the blasphemies wherewith they shall blaspheme:

29. But he that shall blaspheme against the Holy Spirit, shall never have forgiveness, but shall be guilty of an everlasting sin.<sup>1</sup>

30. Because they said: He hath an unclean spirit.<sup>19</sup>

31. And His mother and His brethren<sup>m</sup> came; and standing without, they sent to Him, calling Him.

32. And the crowd sat around Him; and they say<sup>n</sup> to Him: Behold Thy mother and Thy brethren,<sup>o</sup> without, seek for Thee.

33. And He answered them, saying: Who is My mother, and<sup>p</sup> My brethren?

34. And looking round on those who sat about Him, He saith: Behold My mother and My brethren.

<sup>12</sup> The house was in Capernaum, where Christ was then dwelling.

<sup>13</sup> Christ and the disciples had not time to take their meals.

<sup>14</sup> Some of His near relations did not believe in Him.

<sup>15</sup> To protect Him, believing Him to be frantic.

<sup>16</sup> Is coming to his end.

<sup>17</sup> So Christ, by controlling the demoniac power, shows that He has bound fast the demon.

<sup>18</sup> Forgiveness of all sins may be attained by the penitent.

<sup>19</sup> The evangelist adds these words to explain what Christ said.

<sup>1</sup> John 7: 5.

<sup>16</sup> Matt. 9: 34.

<sup>1</sup> P. "is in danger of eternal damnation." V. B. L. Matt. 12: 31; Luke 12: 10; 1 John 5: 18.

<sup>m</sup> G. P. "His brethren and His mother." V. inverts. 4 MSS. also. Matt. 12: 46; Luke 8: 19.

<sup>n</sup> G. P. "said." V. 3 MSS. critics.

<sup>o</sup> 9 MSS. "and Thy sisters." From v. 35, c. 6, 3.

<sup>p</sup> G. P. "or." V. 4 MSS. versions, critics.

35. For whoever shall do the will of God, he is My brother, and My sister, and mother.<sup>20</sup>

## CHAPTER IV.

THE PARABLE OF THE SOWER. CHRIST STILLS THE TEMPEST AT SEA.

1. AND again<sup>1</sup> He began to teach by the sea-side;<sup>a</sup> and a great crowd was gathered together unto Him, so that He went up into the boat, and sat on the sea, and all the crowd was upon the land by the sea-side.

2. And He taught them many things by parables, and said to them in His teaching:

3. Hear ye: Behold, the sower went out to sow.

4. And whilst he soweth, some fell by the wayside, and the birds [of the air<sup>b</sup>] came, and ate it up.

5. And some fell upon stony ground, where it had not much earth: and it sprouted up immediately, because it had no depth of earth:

6. And when the sun was risen, it was scorched, and because it had no root, it withered away.

7. And some fell among thorns: and the thorns grew up, and choked it, and it yielded no fruit.

8. And some fell upon good ground: and brought forth fruit that grew up, and increased, and yielded, some thirty, some sixty, and some an hundred fold:

9. And He said:<sup>c</sup> He who hath ears to hear, let him hear.

10. And when He was alone,<sup>d</sup> the twelve who were with Him,<sup>d</sup> asked Him the parable.<sup>3</sup>

11. And He said to them: To you it is given to know the mystery of the kingdom of God: but to those without all things are done in parables;

12. That seeing they may see, and not perceive;<sup>e</sup> and hearing they may hear, and not understand: lest they should be converted, and their sins should be forgiven them.<sup>4</sup>

<sup>20</sup> Christ would teach us by His example to hold the spiritual relationship, which binds the pastor to his flock, as stronger than the natural tie of kindred. We should not forsake the work of God for the gratification of our kinsfolk. We are not, however, to disregard natural ties, since God is their Author.

<sup>1</sup> St. Mark frequently uses this adverb.

<sup>2</sup> In private, apart from the crowds.

<sup>3</sup> By a just judgment of God the grace of conversion is sometimes withheld in punishment of past sins; yet a less direct grace, which may remotely dispose the heart for it, is not denied.

<sup>4</sup> Its meaning.

<sup>a</sup> Matt. 13: 1; Luke 8: 4.

<sup>b</sup> B. critics.

<sup>c</sup> G. P. "unto them." V. MSS. versions, critics.

<sup>d</sup> G. P. "They that were about Him with the twelve." V. Sax.

<sup>e</sup> Isaiah 6: 9; Matt. 13: 14; John 12: 40; Acts 28: 26; Rom. 11: 8.

13. And He saith to them: Are ye ignorant of this parable? and how shall ye know all the parables?<sup>5</sup>

14. The sower soweth the word.<sup>6</sup>

15. And these are they by the wayside, where the word is sown, and when they have heard, immediately Satan cometh, and taketh away the word that was sown in their hearts.

16. And these are they likewise that are sown on the stony ground, who, when they hear the word, immediately receive it with joy:

17. And have no root in themselves, but are only for a time: and then, when tribulation and persecution arise on account of the word, they are presently scandalized.<sup>7</sup>

18. And there are others<sup>f</sup> who are sown among thorns: these are they who hear the word,

19. And the cares of the world,<sup>g</sup> and the deceitfulness of riches, and the lusts after other things entering in, choke the word, and it becometh unfruitful.

20. And these are they who are sown on the good ground, such as hear the word, and receive it, and yield fruit, some thirty, some sixty, and some a hundred-fold.

21. And He said to them:<sup>h</sup> Is a lamp brought in<sup>8</sup> to be put under a bushel, or under a couch,<sup>9</sup> and not to be set on a lamp-stand?

22. For there is nothing hid which shall not be made manifest; neither was anything concealed,<sup>i</sup> but that it may come to light.<sup>10</sup>

23. If any one hath ears to hear, let him hear.

24. And He saith to them: Take heed what ye hear. By the measure with which ye measure, it will be measured to you again, and more shall be added to you.<sup>k</sup>

25. For to him who hath shall be given: and he who hath not,<sup>11</sup> that also which he hath shall be taken away from him.<sup>1</sup>

26. And He said: 'So is the kingdom of God as if a man should cast seed into the ground,

<sup>5</sup> Many of them being difficult, whilst the meaning of this is obvious.

<sup>6</sup> The Divine doctrine.

<sup>7</sup> Tempted to fall away—shaken and overthrown.

<sup>8</sup> Is it brought in?

<sup>9</sup> This is understood of a sofa, or *lectus triclinaris*, under which was a cavity. Our Lord alludes to the bringing in of a light for dinner, at a late hour.

<sup>10</sup> A secret is not confided to another with a view to its being reported: but our Lord gave secret instructions to the apostles, which He wished in due time to be proclaimed to the world.

<sup>11</sup> He is said not to have, because he has but little. Besides, it is not his own, when he neglects to make it such, by corresponding with the grace which is given to him.

<sup>f</sup> G. P. "these are they." V. B. D. K. L. Copt. critics.

<sup>g</sup> Matt. 5: 13; Luke 8: 16; 11: 33.

<sup>h</sup> G. P. ÷ "that hear." V. B. C. L. versions. Matt. 7: 2; Luke 8: 38.

<sup>i</sup> Matt. 13: 12; 25: 29; Luke 8: 18; 19: 26.

<sup>8</sup> 1 Tim. 6: 17.

<sup>i</sup> Matt. 10: 26; Luke 8: 17.

27. And should sleep, and rise, night and day,<sup>12</sup> and the seed should spring and grow up, he knoweth not how.

28. For the earth of itself bringeth forth fruit, first the blade, then the ear, afterwards the full grain in the ear.

29. And when the fruit is brought forth, immediately he putteth in the sickle,<sup>13</sup> because the harvest is come.<sup>13</sup>

30. And He said: To what shall we liken the kingdom of God? or with what parable shall we compare it?<sup>14</sup>

31. As a grain of mustard seed; which, when it is sown in the earth, is less than all the seeds that are in the earth.

32. But when it is sown, it groweth up, and becometh the greatest of all herbs, and shooteth out great branches, so that the birds of the air may lodge under the shadow of it.

33. And with many such parables He spake to them the word, according as they were able to hear.

34. And without a parable He did not speak to them; but apart He explained all things to His disciples.

35. And He saith to them that day, when evening was come: Let us pass over to the other side.<sup>15</sup>

36. And sending away the crowd, they take Him, even as He was,<sup>16</sup> in the boat: and other boats were with Him.<sup>17</sup>

37. And a great storm of wind arose, and the waves beat into the boat, so that the boat was<sup>18</sup> filling.<sup>17 p</sup>

38. And He was in<sup>19</sup> the stern sleeping on a pillow:<sup>18</sup> and they awake Him, and say to Him: Teacher, dost Thou not care that we perish?

39. And rising up He rebuked the wind, and said to the sea: Silence, be still.<sup>19</sup> And the wind ceased, and there was a great calm.

40. And He said to them: Why are ye fearful?<sup>20</sup> have ye not yet faith?<sup>21</sup> And they feared exceedingly:<sup>21</sup> and they said one to another: Who then is this that both the wind and the sea obey Him?<sup>22</sup>

<sup>12</sup> The succession of sleep and wakefulness, night and day, is mentioned to mark the progress of time, whilst the seed lay in the ground.

<sup>13</sup> This is a beautiful image of the growth of the Church.

<sup>14</sup> By what parable shall we represent it?

<sup>15</sup> Of the lake.

<sup>16</sup> Having directed the people to retire, they set sail, taking Him with them, in the boat from which He had spoken. "Even as He was," is said to denote their immediate departure, without His leaving the vessel. Rosenmüller considers it as an elegant way of expressing the absence of all preparation.

<sup>17</sup> The waves beating over the boat, much water flowed in and threatened to sink it.

<sup>18</sup> He slept on a pillow at the stern.

<sup>19</sup> This was a most sublime exercise of Divine power.

<sup>20</sup> After all they had heard and seen, they had not a becoming sense of His power and divinity.

<sup>21</sup> Reverential awe succeeded their timidity.

<sup>22</sup> This may have been said by some who were with the apostles in the boat. The apostles had already faith in His power, since they called on Him to rescue them, although even they were deficient in the confidence which it should inspire.

<sup>12</sup> Matt. 13: 31; Luke 13: 19.

<sup>13</sup> G. P. "It." V. B. C. D. L. versions, critics.

<sup>14</sup> V. A. B. C. D. L. critics.

<sup>15</sup> G. P. "How is it that ye have no faith?" V. B. D. L. versions.

<sup>16</sup> Matt. 8: 23; Luke 8: 22.

<sup>17</sup> G. P. "now."

<sup>18</sup> G. P. "so." V. B. D. L. Copt.



## CHAPTER V.

CHRIST CASTS OUT A LEGION OF DEVILS: HEALS THE ISSUE OF BLOOD, AND RAISES TO LIFE THE DAUGHTER OF JAIRUS.

1. AND they came to the other side of the sea into the country of the Gerasens.<sup>a</sup>

2. And as He went out of the ship, immediately there met Him out of the tombs a man<sup>1</sup> with an unclean spirit,

3. Who had his dwelling in the tombs, and no man could bind him,<sup>b</sup> not even with chains.

4. For he had been often bound with fetters and chains, and had burst asunder the chains, and broken in pieces the fetters, and no one could tame him.

5. And he was always, day and night, in the tombs, and in the mountains,<sup>c</sup> crying and cutting himself with stones.

6. And seeing JESUS afar off, he ran and worshipped Him.<sup>2</sup>

7. And he cried with a loud voice, and said: What have I to do with Thee, JESUS, Son of the most high God?<sup>3</sup> I adjure Thee by God that Thou torment me not.<sup>4</sup>

8. For He said<sup>d</sup> to him: Go out of the man, unclean spirit.

9. And He asked him: What is thy name?<sup>5</sup> And he saith to<sup>e</sup> Him: My name is Legion,<sup>6</sup> for we are many.

10. And he besought Him much that He would not drive Him away out of the country.<sup>7</sup>

11. And there was there near the mountain<sup>8</sup> a great herd of swine, feeding.

12. And the spirits<sup>h</sup> besought Him, saying: Send us into the swine, that we may enter into them.<sup>8</sup>

<sup>1</sup> St. Matthew mentions two men. One only is mentioned by St. Luke, as well as by St. Mark, probably because he acted a conspicuous part. The graphic character of St. Mark's description is here apparent.

<sup>2</sup> The afflicted man acted in this respect from an impulse of faith, despite of the spirit which tormented him.

<sup>3</sup> The demon was compelled by a Divine impulse to give this public homage to our Lord.

<sup>4</sup> The restraining of his power is the torment of which the evil spirit complained.

<sup>5</sup> This question was put, to elicit the declaration of the vast number of evil spirits by which the man was possessed.

<sup>6</sup> It is here taken for an indefinite number.

<sup>7</sup> It is not easy to conceive why the demons should desire to continue their operations in a particular country: yet the ejecting them from it, was a painful restraint on their power.

<sup>8</sup> This is rather redundant, but it is not unusual to add by way of explanation what is already implied in

<sup>a</sup> O. P. "Gadarenes." V. B. D. critics.

<sup>b</sup> O. P. "no." V. B. C. D. L. critics.

<sup>c</sup> G. P. invert. Critics.

<sup>d</sup> Matt. 8: 29; *supra* 1: 24; Luke 8: 20.

<sup>e</sup> G. P. "and he answered, saying." V. A. B. O. K. L. M. versions, critics.

<sup>f</sup> Matt. 26: 53.

<sup>g</sup> G. P. "nigh unto the mountains." V. MSS. fathers, versions.

<sup>h</sup> O. P. "all the devils." V. — "all." 6 MSS. versions. B. C. L. — "devils."

13. And JESUS immediately gave them leave.<sup>9</sup> And the unclean spirits going out, entered into the swine: and the herd rushed down the steep into the sea, being about two thousand, and were drowned<sup>1</sup> in the sea.

14. And they who led them<sup>k</sup> fled, and told it in the city and in the country. And they<sup>10</sup> went out to see what was done:

15. And they come to JESUS, and see the demoniac<sup>l</sup> sitting,<sup>m</sup> clothed, and in his right mind, and they were afraid.<sup>11</sup>

16. And they who saw it,<sup>12</sup> told them in what manner the demoniac had been dealt with, and concerning the swine.

17. And they began to pray Him to depart from their borders.<sup>13</sup>

18. And as He went up<sup>a</sup> into the ship, he who had been troubled with the devil began to entreat<sup>o</sup> Him that he might be with Him.<sup>14</sup>

19. And He did not suffer him, but saith to him: Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had mercy on thee.

20. And he departed, and began to publish in Decapolis how great things JESUS had done for him: and all wondered.

21. And when JESUS had passed over again in the ship, a great crowd assembled together unto Him, and He was nigh unto the sea.

22. And<sup>p</sup> there cometh one of the rulers of the synagogue,<sup>15</sup> named Jairus:<sup>q</sup> and when he saw Him, he fell at His<sup>16</sup> feet,

23. And besought Him urgently, saying: My daughter is at the point of death: come, lay Thy hand<sup>r</sup> on her, that she may recover, and live.

24. And He went with him, and a great crowd followed Him, and pressed on Him.

a former expression. The desire to enter into the swine indicates the disposition to do harm to men in their property, when they were not allowed to continue to torment them personally.

<sup>9</sup> Our Lord might well permit, either as a punishment or as a trial, what the demons desired from an instinctive tendency to injure men.

<sup>10</sup> They to whom it was told.

<sup>11</sup> Fear is a sensation closely allied with awe. The sight of the man of himself was not calculated to inspire fear; but the wonderful change that had been wrought in him, as well as the calamity of the loss of the swine, struck them with terror.

<sup>12</sup> Eye-witnesses on the spot confirmed the statements made by those who had reported the facts.

<sup>13</sup> They feared lest they should incur some further chastisement, and forego the benefit of His teaching and miracles, rather than expose themselves to other temporal losses.

<sup>14</sup> Gratitude, or a fear of being again molested by the demon, may have prompted this request.

<sup>15</sup> Presiding officers.

<sup>16</sup> In homage. He recognised Him as invested with miraculous powers: possibly he was divinely enlightened to know His divinity.

<sup>1</sup> P. "choked." G. "suffocated."

<sup>k</sup> G. P. + "and had the legion." V. D. versions, critics.

<sup>m</sup> G. P. "when He was come." V. 6 MSS. versions.

<sup>o</sup> G. P. "behold." V. B. D. L. versions, critics.

<sup>p</sup> Matt. 8: 84, "they besought." The pleonasm is dropped.

<sup>q</sup> Matt. 9: 18; Luke 8: 41.

<sup>r</sup> G. P. "the swine." V. MSS. versions.

<sup>r</sup> G. P. "and." V. 4 MSS. Copt.

25. And a woman who had had an issue of blood twelve years,  
 26. And had suffered much from many physicians, and had spent all that she had, and was nothing benefited, but rather grew worse,  
 27. When she had heard of JESUS, came in the crowd behind Him, and touched His garment :
28. For she said : If I but touch His garment,\* I shall be cured.  
 29. And forthwith the fountain of her blood was dried up, and she felt in her body that she was cured of the distemper.  
 30. And immediately JESUS knowing in Himself that the power had gone out of Him,<sup>17</sup> turned to the crowd and said : Who hath touched My garments ?<sup>18</sup>
31. And His disciples said to Him : Thou seest the crowd pressing on Thee, and sayest Thou : Who hath touched Me ?  
 32. And He looked around to see her who had done this.<sup>19</sup>  
 33. But the woman fearing and trembling, knowing what was done in her, came and fell down before Him, and told Him all the truth.  
 34. And He said to her : Daughter, thy faith hath healed<sup>t</sup> thee : go in peace, and be free from thy distemper.  
 35. While He was yet speaking, some came<sup>20</sup> from the ruler of the synagogue, saying : Thy daughter is dead : why dost thou trouble the Teacher<sup>21</sup> any further.  
 36. But<sup>n</sup> JESUS, having heard the word that was spoken, said to the ruler of the synagogue : Fear not, only believe.  
 37. And He suffered no one to follow Him, but Peter, and James, and John the brother of James.  
 38. And they come to the house of the ruler of the synagogue ; and He seeth an uproar,<sup>22</sup> and people weeping and wailing much.  
 39. And when He came in He saith to them : Why make ye this uproar and wailing ? The damsel<sup>v</sup> is not dead, but sleepeth.  
 40. And they laughed at Him. But He, having put them all out, taketh the father and the mother of the damsel, and those who were with Him, and entereth in where the damsel was lying.  
 41. And taking the damsel by the hand, He saith to her : TALITHA CUMI :<sup>23</sup> which is, being interpreted, Damsel (I say to thee),<sup>24</sup> arise.

<sup>17</sup> The healing power exercised by our Lord is spoken of as an emanation. This is to convey to us the idea of His consciousness of the cure, although it was wrought apparently without His act. The same term is used for miracle.

<sup>18</sup> The inquiry was to elicit the public acknowledgment of the cure.

<sup>19</sup> Our Lord requires that we should be humble as well as grateful.

<sup>20</sup> They came to him from his house.

<sup>21</sup> The messengers probably viewed Him only as a holy teacher, or prophet.

<sup>22</sup> A noisy gathering of weepers.

<sup>23</sup> These words express the authority with which Christ spoke.

<sup>24</sup> In Syriac.

\* G. P. "clothes."

<sup>t</sup> Luke 7 : 50 ; 8 : 48.

<sup>n</sup> G. P. "as soon as." V. B. D. L. versions.

<sup>v</sup> τὸ παιδίον. It is ordinarily used for a male child. Matt. 9 : 24, τὸ κοῦράριον.

42. And immediately the damsel rose up and walked: and she was twelve years old: and they were filled with astonishment.

43. And He charged them<sup>w</sup> strictly that no man should know it:<sup>25</sup> and commanded that they should give her to eat.<sup>26</sup>

## CHAPTER VI.

CHRIST TEACHES AT NAZARETH: HE SENDS FORTH THE TWELVE APOSTLES: HE FEEDS FIVE THOUSAND WITH FIVE LOAVES; AND WALKS UPON THE SEA.

1. AND He went out from thence, and came into His own country,<sup>1</sup> and His disciples followed<sup>a</sup> Him.

2. And when the sabbath was come, He began to teach in the synagogue: and many hearing Him were astonished [at His doctrine], saying: How came this man by all these things? and what wisdom is this that is given Him, and<sup>b</sup> such miracles are wrought by His hands?<sup>2</sup>

3. Is not this the carpenter,<sup>3</sup> the son of Mary,<sup>4</sup> the brother of James, and Joseph, and Jude, and Simon? are not also His sisters here with us?<sup>5</sup> And they were scandalized<sup>6</sup> in regard to Him.

4. And JESUS said to them: A prophet<sup>a</sup> is not without honor except in his own country, and in his own house, and among his own kindred.<sup>d</sup>

5. And He could do<sup>7</sup> no miracle there, only that He cured a few that were sick, by laying His hands on them.

6. And He wondered<sup>8</sup> because of their unbelief, and He went round the villages teaching.

7. And He called the twelve,<sup>e</sup> and began to send them<sup>f</sup> two by two,<sup>9</sup> and gave them power over the unclean spirits.

<sup>25</sup> As usual, He enjoined secrecy, to avoid all display of His Divine works.

<sup>26</sup> Thus affording evidence of her perfect restoration.

<sup>1</sup> Nazareth.

<sup>2</sup> Whence is it that He can do such miracles?

<sup>3</sup> He may have been so called from the trade of His reputed father.

<sup>4</sup> From this it may be inferred that Joseph was already dead, since Jesus was known rather by the name of His mother.

<sup>5</sup> Cousins.

<sup>6</sup> They were tempted to disbelief.

<sup>7</sup> His power was undiminished; but its exercise was impeded by their unbelief.

<sup>8</sup> He expressed astonishment at their incredulity. The feeling supposes that the thing was contrary to expectation, which could not be, since Christ well knew that it would so happen. But the expression of astonishment only implies that it should not have been expected, and that it was extremely criminal. G. may imply wonder accompanied with censure.

<sup>9</sup> By this arrangement our Lord insinuated the necessity of mutual love and support, in the exercise of the ministry.

<sup>w</sup> *Infra* 8: 15.

<sup>a</sup> G. P. "follow." The first six verses correspond almost exactly with Matt. 13: 53-58; Luke 4: 16.

<sup>b</sup> G. P. "that even." V. MSS. critics.

<sup>c</sup> Matt. 13: 59; Luke 4: 24; John 4: 41.

<sup>d</sup> G. P. invert.

<sup>e</sup> Matt. 10: 1; *supra* 3: 14; Luke 9: 8.

<sup>f</sup> St. Matthew has not the plonasm; v. 5, "sent."

8. And He commanded them to take nothing for the journey, except a staff only:<sup>10</sup> no bag, no bread, nor money in their girdle.<sup>11</sup>

9. But to be shod with sandals;<sup>12</sup> and not to put on<sup>h</sup> two coats.<sup>12</sup>

10. And He said to them: Wherever ye enter into a house, there remain until ye depart from that place.

11. And whoever shall not receive you, nor hear you, going forth thence, shake off the dust under your feet,<sup>1</sup> for a testimony to<sup>k</sup> them.<sup>1</sup>

12. And going forth they preached that men should repent.

13. And they cast out many devils, and anointed with oil many who were sick, and healed them.<sup>13</sup>

14. And King Herod heard of Him:<sup>14</sup> for His name was made manifest,<sup>15</sup> and he said: John the Baptist is risen from the dead, and therefore miracles are wrought by Him.<sup>16</sup>

15. And others said: It is Elias. But others said: It is a prophet,<sup>17</sup> as one of the prophets.<sup>18</sup>

16. When Herod heard it he said: John, whom I beheaded, he is risen from the dead.

17. For Herod himself had sent,<sup>19</sup> and laid hold of John, and bound him in prison<sup>20</sup> on account of Herodias, the wife of Philip, his brother, for he had married her.

18. For John said to Herod: It is not lawful for thee to have thy brother's wife.<sup>21</sup>

19. Now Herodias laid snares<sup>22</sup> for him, and was desirous to put him to death, and could not.

20. For Herod feared John, knowing him to be a just and holy man: and kept him,<sup>23</sup> and when he heard him, he did many things:<sup>24</sup> and he heard him willingly.

21. And when a convenient day<sup>25</sup> was come, Herod on his birthday

<sup>10</sup> A staff is forbidden in Matthew: but a second one besides that in actual use is meant.

<sup>11</sup> Our Lord forbade in this instance any special provision to be made for the journey, that the apostles might have sensible evidence of His providential care in disposing men to supply their wants. The girdle served as a purse.

<sup>12</sup> Under-garments.

<sup>13</sup> This anointing was attended with miraculous efficacy. The sacramental unction of the sick was not yet instituted.

<sup>14</sup> Herod Antipas heard of the miracles of Christ. After the banishment of Archelaus to Gaul by the Emperor Augustus, Antipas was styled king.

<sup>15</sup> Celebrated, famous.

<sup>16</sup> This implies protection. Although Herod detained John in prison, he was anxious to preserve his life.

<sup>17</sup> Conformably to his counsels.

<sup>18</sup> A festival day.

<sup>19</sup> Acts 12: 8.

<sup>20</sup> Matt. 10: 14; Luke 9: 6; Acts 13: 51; 18: 6.

<sup>21</sup> G. P. "Verily I say unto you, it shall be more tolerable for Sodom and Gomorrah in the day of judgment, than for that city." From Matt. 10: 15. V. D. MSS. versions, critics.

<sup>22</sup> Matt. 14: 1.

<sup>23</sup> G. P. "is." V. critics.

<sup>24</sup> Luke 3: 10.

<sup>25</sup> P. "had a quarrel against him."

<sup>h</sup> G. P. "not put on." V. critics.

<sup>k</sup> P. "against."

<sup>1</sup> G. P. "or." V. MSS. vers., fathers, critics.

<sup>p</sup> Luke 3: 10.

<sup>r</sup> Lev. 18: 16.

made a supper<sup>19</sup> for the princes, and commanders,<sup>20</sup> and chief men of Galilee.

22. And when the daughter of Herodias herself had come in, and danced, and pleased Herod, and those who were at table with him, the king said to the damsel: Ask of me what thou wilt, and I will give it to thee.

23. And he sware to her: Whatever thou shalt ask<sup>t</sup> I will give thee, even to the half of my kingdom.

24. And when she was gone out, she said to her mother: What shall I ask? But she said: The head of John the Baptist.

25. And when she was come in immediately with haste to the king, she asked, saying: I will that forthwith thou give me, on a dish, the head of John the Baptist.

26. And the king was very sorry, yet on account of his oath,<sup>u</sup> and of those who were at table with him,<sup>21</sup> he would not displease her.

27. But sending an executioner, he commanded that his head should be brought on a dish.<sup>v</sup>

28. And he beheaded him in the prison, and brought his head on a dish, and gave it to the damsel; and the damsel gave it to her mother.

29. And when his disciples heard it, they came and took his body, and laid it in a tomb.

30. And the apostles came together to JESUS, and told Him all things<sup>w</sup> which they had done and<sup>x</sup> taught.

31. And He said to them: Come apart into a desert place, and rest awhile:<sup>22</sup> For there were many coming and going: and they had not so much as time to eat.<sup>y</sup>

32. And going up into a boat, they went into a desert place apart.

33. And they<sup>z</sup> saw them going away, and many knew,<sup>aa</sup> and ran flocking<sup>23</sup> thither on foot from all the cities,<sup>24</sup> and were there before them.<sup>bb</sup>

34. And JESUS going out saw a great crowd:<sup>cc</sup> and had compassion

<sup>19</sup> A banquet.

<sup>20</sup> Officers having command of a thousand soldiers.

<sup>21</sup> Human respect influences even princes. Notwithstanding their high station, they fear the censure of their inferiors.

<sup>22</sup> Retirement was desirable, in order to escape the pressure of the multitude: but Christ knew that He would be followed into the place of His retreat. His example may teach us to seek a respite from the distracting duties of the ministry; and yet not to withhold our offices when charity demands them.

<sup>23</sup> His departure was communicated to many others, by those who saw Him go away.

<sup>24</sup> The way by land may have been much shorter, and the eagerness of the crowds made them travel with great speed.

<sup>t</sup> G. P. + "of me."

<sup>u</sup> G. "oaths." She sought opportunity to procure his death.

<sup>v</sup> G. P. — V. Lachmann.

<sup>w</sup> G. P. + "both." V. 6 MSS. versions, critics.

<sup>x</sup> G. P. "and what."

<sup>y</sup> Matt. 14: 13; Luke 9: 10; John 6: 1.

<sup>z</sup> G. P. "the people." V. 12 MSS. versions, critics.

<sup>aa</sup> G. P. "knew Him." V. B. D. versions.

<sup>bb</sup> G. P. + "and came together unto Him." V. 3 MSS. Syr. critics.

<sup>cc</sup> Matt. 9: 36; 14: 14.

on them, because they were as sheep having no shepherd, and He began to teach them many things.

35. And when it was late in the day His disciples came to Him, saying: This is a desert place, and the hour is late.

36. Send them away,<sup>4d</sup> that they may go into the next villages and towns and buy themselves food to eat.\*

37. And He answered and said to them: Give ye them *something* to eat. And they said to Him: Shall we go, and buy bread for two hundred shillings, and give them *that* to eat?<sup>25</sup>

38. And He saith to them: How many loaves have ye? go and see. And when they knew, they say; Five, and two fishes.

39. And He commanded them to make all recline by companies<sup>26</sup> on the green grass.<sup>26</sup>

40. And they lay down in squares, by hundreds and by fifties.

41. And when He had taken the five loaves, and the two fishes, looking up to heaven, He blessed, and brake the loaves, and gave *them* to His disciples to set before them: and the two fishes He divided to *them* all.

42. And they all ate, and were satisfied.

43. And they took up twelve baskets full of the fragments, and of the fishes.

44. And they who ate were<sup>27</sup> five thousand men.

45. And immediately He constrained<sup>27</sup> His disciples to enter into the boat, and go before Him over the water to Bethsaida,<sup>28</sup> whilst He dismissed the people.

46. And when He had dismissed them, He departed into the mountain to pray.

47. And when it was late, the boat was in the midst of the sea, and Himself alone on the land.

48. And seeing<sup>29</sup> them toiling at the oars<sup>30</sup> (for the wind was against them) and about the fourth watch<sup>30</sup> of the night, He cometh to them walking upon the sea; and He would have passed by them.<sup>31</sup>

<sup>25</sup> The text is in the form of interrogation. The apostles do not appear to have seriously entertained the thought that they should go to purchase the bread, but they may have asked the question, as if representing what they should have to do, if required to supply food for the multitude.

<sup>26</sup> The people sat down on distinct green plots, some of which accommodated one hundred persons, some fifty. Wetstein supposes them to have been a hundred in rank, or depth, and fifty in front, or file. If each two rows faced each other, the twelve apostles going and returning could easily serve the entire number.

<sup>27</sup> They were so unwilling to separate from Him.

<sup>28</sup> This town was on the western side of the lake.

<sup>29</sup> From the land they were not visible: but He knew their situation, and instantaneously appeared to them.

<sup>30</sup> Towards morning.

<sup>31</sup> His motion was as if He meant to pass them, although He was determined to enter the ship. This was but the withholding for a time of the manifestation of His intention.

<sup>4d</sup> Luke 9:12.

<sup>25</sup> G. P. "for they have nothing to eat." V. A. B. Copt. critics.

<sup>26</sup> G. P. "about." V. MSS. versions, critics.

<sup>27</sup> John 6:10.

<sup>30</sup> Matt. 14:25.

49. But when they saw Him walking upon the sea, they thought it was an apparition, and they cried out.

50. For they all saw Him, and were troubled. And immediately He spake with them, and said to them: Take courage: it is I: fear not.

51. And He went up to them into the boat, and the wind ceased: and they were astonished within themselves<sup>31</sup> beyond measure:

52. For they understood not concerning the loaves;<sup>32</sup> for their heart was blinded.<sup>33</sup>

53. And when they had passed over, they came into the land of Genesareth, and moored.

54. And when they were gone out of the ship, immediately they<sup>34</sup> knew Him:

55. And running through that whole country, they began to carry<sup>35</sup> about in beds those who were sick, where they heard He was.

56. And wherever He entered, into towns, or into villages, or cities, they laid the sick in the streets, and besought Him that they might touch even the fringe of His garment: and as many as touched Him were cured.

## CHAPTER VII.

CHRIST REBUKES THE PHARISEES. HE HEALS THE DAUGHTER OF THE WOMAN OF CANAAN; AND CURES THE MAN THAT WAS DEAF AND DUMB.

1. AND there come together to Him the Pharisees and some of the scribes, who had come from Jerusalem.

2. And when they had seen some of His disciples eat bread with common hands,<sup>1</sup> that is, unwashed, they found fault.\*

3. For the Pharisees and all the Jews<sup>2</sup> eat not without washing their hands often;<sup>3</sup> holding fast<sup>4</sup> the tradition of the ancients:

4. And when they come from the market,<sup>5</sup> they eat not, unless they

<sup>1</sup> They were not fully sensible of the miraculous character of the multiplication of the loaves.

<sup>2</sup> Callous.

<sup>3</sup> "The men of that place."

<sup>4</sup> The term "common" is explained by St. Mark as here meaning unwashed. The Jews distinguished what was common from what was sacred, and would at once understand the term: but the Gentile converts, for whom especially Mark wrote, needed the explanation.

<sup>5</sup> The Sadducees disregarded this traditional observance.

<sup>6</sup> Many understand the text of washing the hands, rubbing them with the fist clenched.

<sup>7</sup> The term denotes tenacity of observance.

<sup>8</sup> Any public place.

<sup>9</sup> G. P. + "and wondered." V. B. L. A. Copt. It.

<sup>10</sup> Matt. 15: 2.

<sup>11</sup> Matt. 14: 35. "They brought to Him."

<sup>12</sup> B. *pavriawrai*.



wash:<sup>6</sup> and many other things there are which have been delivered to them to observe, washings of cups, and of pots, and of brazen vessels, and of couches.<sup>7</sup>

5. And the Pharisees and scribes asked Him: Why do not Thy disciples walk according to the tradition of the ancients, but eat the bread with common<sup>d</sup> hands?

6. But He answered and said to them: Well did Isaiah prophesy of you hypocrites, as it is written: This people<sup>e</sup> honoreth Me with their lips, but their heart is far from Me.

7. And in vain do they worship Me, teaching commandments<sup>f</sup> of men.

8. For leaving the commandment of God, ye hold the tradition of men, the washings of pots and of cups; and many other like things ye do.

9. And He said to them: Well<sup>g</sup> do ye make void the commandment of God, that ye may keep your own tradition.

10. For Moses said: Honor thy father<sup>h</sup> and mother; and whoever curseth father<sup>b</sup> or mother, let him die the death.

11. But ye say: If a man shall say to his father, or mother, Corban (which is a gift<sup>i</sup>) whatever is from me, shall profit thee:<sup>k</sup>

12. And farther ye suffer him not to do anything for his father or mother,<sup>l</sup>

13. Making void the word of God by your tradition, which ye have delivered:<sup>m</sup> and many other like things ye do.

14. And calling again<sup>n</sup> the crowd to Him, He said to them: Hear Me all of you, and understand.

15. There is nothing from without the man which entering into him, can defile him: but the things which come from the man,<sup>o</sup> are those that defile the man.

16. If any one hath ears to hear, let him hear.

17. And when He was come into the house from the crowd, His disciples asked Him<sup>p</sup> the parable.

<sup>6</sup> Lit. "unless they be baptized." Some contend that they used the bath on this occasion: but others believe that they only plunged their hand or arm into water. The neglect to wash the hands was the subject of complaint. Matt. 15: 2.

<sup>7</sup> These were traditional usages, not supported by the Mosaic law.

<sup>8</sup> It is said ironically.

<sup>9</sup> They prevented the discharge of natural duty, by teaching the son that whatever he had resolved to devote to holy purposes, could not be touched, even for the relief of the parent.

<sup>10</sup> One to another, and taught.

<sup>11</sup> The apostles asked Him to explain the meaning of the parable.

<sup>c</sup> G. P. "Then." V. 3 MSS. versions.

<sup>d</sup> G. P. "unwashed." V. B. D. versions, critics.

<sup>e</sup> Matt. 15: 9.

<sup>f</sup> Exod. 21: 17; Lev. 20: 9; Prov. 30: 29.

<sup>g</sup> Matt. 15: 5.

<sup>h</sup> G. P. "out of him." V. B. D. L. versions.

<sup>i</sup> Isaiah 29: 13.

<sup>j</sup> Exod. 20: 12; Deut. 5: 16; Eph. 6: 2.

<sup>k</sup> Matt. 27: 6.

<sup>l</sup> G. P. "all." V. — B. D. L. versions, critics.

<sup>m</sup> G. P. "concerning." V. B. D. L. versions, critics.

18. And He saith to them: So are ye also without understanding? Understand ye not that anything from without, which entereth into the man, cannot defile him:

19. Because it entereth not into his heart, but [entereth] the stomach, and goeth out into the sink, purging<sup>12</sup> all meats?

20. And He said, the things which come out of the man, defile the man.

21. For from within,<sup>o</sup> out of the heart of men, proceed evil thoughts, adulteries, fornications, murders,

22. Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye,<sup>13</sup> blasphemy, pride, foolishness.

23. All these evil things come from within, and defile the man.

24. And rising from thence He went into the borders of Tyre and Sidon:<sup>p</sup> and entering into a house, He would that no man should know it, but He could not be hid.<sup>14</sup>

25. For a woman whose young daughter<sup>q</sup> had an unclean spirit, as soon as she heard of Him, came in, and fell down at His feet.<sup>r</sup>

26. For the woman was a Gentile,<sup>15</sup> a native of Syro-Phenicia.<sup>16</sup> And she besought Him to cast forth the devil out of her daughter.

27. But He said to her: Suffer first the children to be satisfied: for it is not good to take the bread of the children, and cast it to the dogs.

28. But she answered and said to Him: Yea, Lord; for the dogs also eat, under the table, of the crumbs of the children.

29. And He said to her: For this saying<sup>17</sup> go: the devil is gone out of thy daughter.

30. And when she was come into her house, she found the girl lying upon the bed, and that the devil was departed.<sup>s</sup>

31. And again going out of the borders of Tyre,<sup>18</sup> He came by Sidon<sup>t</sup> to the sea of Galilee, through the midst of the borders of Decapolis.

32. And they brought to Him one deaf<sup>u</sup> and dumb;<sup>19</sup> and besought Him to put His hand upon him.

<sup>12</sup> The construction of this sentence is difficult. The meaning seems to be that all material defilement of food is provided for by the natural process of excretion, and that it cannot affect the heart or soul.

<sup>13</sup> Envy.

<sup>14</sup> Our Lord withdrew from observation, but crowds followed Him.

<sup>15</sup> Lit. "a Hellenist." It was used by the Jews of the Gentiles generally.

<sup>16</sup> In Matthew she is called a Cananean, being descended from the ancient inhabitants of Canaan.

<sup>17</sup> For the strength of her faith, and for her perseverance and humility.

<sup>18</sup> It does not appear that our Lord went into either city, although He was on the borders of the territory attached to them.

<sup>19</sup> It is afterwards said, that the string of his tongue was loosed: so that he appears to have been tongue-tied, a stammerer. His deafness increased his difficulty in speaking.

<sup>o</sup> Gen 4: 6.

<sup>p</sup> Matt 3: 21.

<sup>q</sup> G. P. "young daughter."

<sup>r</sup> P.—G. *Id.*

<sup>s</sup> G. P. invert. V. B.

<sup>t</sup> G. P. "departing from the coasts of Tyre and Sidon." V. B. D. L. versions.

<sup>u</sup> G. P. "and had an impediment in his speech." Matt. 9: 32.

33. And taking him from the multitude apart, He put His fingers into his ears, and He spat and touched his tongue;

34. And looking up to heaven He groaned,<sup>20</sup> and said to him; EPH-PHETA; which is, Be opened.

35. And immediately his ears were opened, and the string of his tongue was loosed, and he spake rightly.

36. And He charged them that they should tell no one. But the more He charged them, so much the more a great deal did they publish it.<sup>21</sup>

37. And so much the more did they wonder, saying: He hath done all things well; He maketh both the deaf to hear and the dumb to speak.

## CHAPTER VIII.

CHRIST FEEDS FOUR THOUSAND. HE GIVES SIGHT TO A BLIND MAN. HE FORETELLS HIS PASSION.

1. IN those days again,<sup>a</sup> when there was a great crowd, and they had nothing to eat,<sup>b</sup> He called His<sup>c</sup> disciples together, and said to them:

2. I have compassion on the crowd, for behold they have now been with Me three days, and have nothing to eat.<sup>1</sup>

3. And if I send them away fasting to their home, they will faint on the way, for some of them have come from afar.

4. And His disciples answered Him: Whence can any one satisfy them with bread here in the wilderness?

5. And He asked them: How many loaves have ye? They said, Seven.

6. And He commanded the crowd to lie<sup>e</sup> on the ground. And He took the seven loaves, and gave thanks and brake *them*, and gave to His disciples to set before them, and they set them before the crowd.

7. And they had a few small fishes; and He blessed *them*, and commanded *them*<sup>d</sup> to be set before *them*.

8. And<sup>e</sup> they ate and were satisfied, and they took up the broken meat which remained, seven baskets full.

<sup>20</sup> These acts were significant, and calculated to exercise the humility of the applicant for relief.

<sup>21</sup> Not in opposition to His commands, but from an impulse of gratitude and admiration, which they could not repress.

<sup>1</sup> Their provisions were now exhausted.

<sup>e</sup> Throw themselves.

<sup>a</sup> Matt. 15: 32. G. P. — V. 5 MSS. versions.

<sup>b</sup> G. P. "Jesus." V. — MSS. versions, critics.

<sup>d</sup> G. P. "themselves." V. MSS. versions, critics.

<sup>c</sup> G. P. "Hie." V. D. L. versions.

<sup>e</sup> P. "so." V. 4 MSS. versions.

9. And they who ate were about four thousand: and He sent them away.

10. And immediately He went up into the boat, with His disciples, and came into the country of Dalmanutha.

11. And the Pharisees<sup>f</sup> came forth, and began to question with Him,<sup>g</sup> seeking of Him a sign from heaven, tempting Him.

12. And He groaned deeply in<sup>h</sup> spirit,<sup>3</sup> and saith: Why doth this generation<sup>4</sup> seek<sup>h</sup> a sign? Truly I say to you, No sign shall be given to this generation.

13. And leaving them, He went up again into the boat, and passed to the other side of the water.

14. And they forgot to take bread:<sup>i</sup> and had but one loaf with them in the boat.

15. And He charged them, saying: Take heed<sup>5</sup> and<sup>k</sup> beware of the leaven of the Pharisees, and of the leaven of Herod.<sup>6</sup>

16. And they reasoned among themselves, saying: *It is* because we have no bread.

17. And Jesus knowing it, saith to them: Why do ye reason, *that it is* because ye have no bread? Do ye not yet know, nor understand? Have ye still your heart blinded?

18. Having eyes, see ye not? and having ears, hear ye not? do ye not remember,

19. When I brake the five loaves among the five thousand,<sup>7</sup> how many baskets full of fragments took ye up? They say to Him: Twelve.

20. When also *I brake* the seven loaves among four thousand, how many baskets of fragments took ye up? And they say to Him: Seven.

21. And He said to them: How do ye not yet understand?

22. And they come<sup>m</sup> to Bethsaida; and they bring to Him a blind man, and beseech Him to touch him.

23. And taking the blind man by the hand, He led him out of the

<sup>f</sup> This expresses the intenseness of His feelings.

<sup>g</sup> This is equivalent to a negation. In oaths and imprecations it had that force, the invocation of Divine vengeance being implied, if the truth were not stated. Our Lord used it in connection with His solemn asseveration. He gave them a sign of an opposite kind from that which they sought—one taken from the bowels of the earth—the resurrection of His body.

<sup>h</sup> The double warning serves for greater emphasis and solemnity.

<sup>i</sup> St. Matthew makes no mention of the leaven of Herod. Probably he favored the errors of the Sadducees. His guile and duplicity were also to be guarded against.

<sup>k</sup> Having been witnesses of these miracles, they should have understood that their neglecting to provide bread could not have given occasion to His warning.

<sup>l</sup> Matt. 16: 1; Luke 11: 54.

<sup>m</sup> G. P. "seek after." V. B. C. D. L. versions.

<sup>n</sup> G. P. — V. C. versions.

<sup>o</sup> G. P. "He cometh." V. B. C. D. L. versions, critics.

<sup>p</sup> G. P. + "Hia."

<sup>q</sup> Matt. 16: 5.

<sup>r</sup> *Supra* 6: 41; John 6: 11.

town,<sup>8</sup> and when He had spit on his eyes,<sup>9</sup> He put His hands on him, and asked him if he saw anything.

24. And he looked up,<sup>10</sup> and said: I see men as trees, walking about.<sup>11</sup>

25. Then again He laid His hands upon his eyes,<sup>12</sup> and he saw,<sup>13</sup> and was restored, so that he saw all things<sup>o</sup> clearly.

26. And He sent him into his house, saying: Go into thy house, and if thou enter into the town, tell no one.

27. And JESUS went out, and His disciples, into the towns of Cæsa-rea-Philippi;<sup>p</sup> and on the way He asked His disciples, saying to them: Who do men say that I am?<sup>q</sup>

28. And they answered Him, saying:<sup>r</sup> John the Baptist: but some Elias, and others [as] one of<sup>s</sup> the prophets.

29. Then<sup>t</sup> He saith to them: But who do ye say that I am? Peter answering said to Him: Thou art the Christ.<sup>14</sup>

30. And He charged them, that they should tell no one concerning Him.

31. And He began to teach them, that the Son of man must suffer many things, and be rejected by the ancients, and by the high priests, and the scribes, and be put to death; and after three days rise again.

32. And He spake the saying<sup>15</sup> openly. And Peter took Him aside, and began to rebuke Him.

33. But when He had turned round and looked on His disciples, He rebuked Peter, saying: Get behind Me, Satan, because thou savorest not the things of God, but the things of men.

34. And when He had called the crowd together with His disciples, He said to them:<sup>u</sup> If any man<sup>v</sup> will come after<sup>w</sup> Me, let him deny himself, and take up his cross, and follow Me.

<sup>8</sup> The motive seems to have been to avoid too great notoriety.

<sup>9</sup> This sufficiently indicates that humility must prepare us for Divine favors. We must cheerfully accept humiliation.

<sup>10</sup> G. implies that he saw again. He does not appear to have been born blind, since he had the ideas of the height of men and trees sufficiently distinct.

<sup>11</sup> The men, as seen by him, resembled trees in height, but were distinguished by their walking.

<sup>12</sup> The mere act of the will of Christ was sufficient for the perfect restoration of the man to sight: but He was pleased to perform the miracle gradually, probably with a view to exhibit a striking image of the degrees by which we pass from darkness to the full light of religion.

<sup>13</sup> He had already begun to see; but now he saw distinctly.

<sup>14</sup> Grotius ascribes the silence of St. Mark concerning the splendid promise made to St. Peter on this occasion, to the modesty of the apostle, who would not allow his disciple to record it.

<sup>15</sup> The announcement just made.

<sup>a</sup> G. P. "He made him see."

<sup>b</sup> G. P. "every man." V. B. C. D. L. versions, critics.

<sup>c</sup> Matt. 16: 15.

<sup>d</sup> G. P. V. B. C\*. L. A. Copt. Syr. critics.

<sup>e</sup> G. P. "And."

<sup>f</sup> G. P. "whosoever." V. B. D. L.

<sup>g</sup> Luke 9: 18.

<sup>h</sup> G. P. — V. C. It. Ct.

<sup>i</sup> Matt. 10: 38; 16: 24; Luke 9: 23; 14: 27.

<sup>j</sup> G. P. "come after." V. 8 MSS. versions, critics.

35. For whoever would save his life will lose it, and whoever shall lose his life for the sake of Me and of the gospel,<sup>z</sup> will save it.<sup>y</sup>

36. For what will it profit a man if he should gain the whole world, and lose his soul?

37. Or what will a man give as a ransom for his soul?

38. For whoever shall be ashamed of Me, and of My words in this adulterous and sinful generation, of him also will the Son of man be ashamed<sup>16</sup> when He cometh in the glory of His Father with the holy angels.<sup>z</sup>

39. And He said to them: Truly I say to you, that there are some of those standing here, who will not taste death till they see the kingdom of God coming in power.<sup>17 aa</sup>

## CHAPTER IX.

CHRIST IS TRANSFIGURED. HE CASTS OUT THE DUMB SPIRIT. HE TEACHES HUMILITY, AND TO AVOID SCANDAL.

1. AND after six days<sup>a</sup> JESUS taketh with Him Peter and James and John, and leadeth them up to a high mountain apart by themselves, and was transfigured before them.

2. And His garments became shining and exceedingly white, as snow, such as no fuller on earth can whiten.

3. And there appeared to them Elias with Moses; and they were talking with JESUS.

4. And Peter answered and said to JESUS: Rabbi, it is good for us to be here; and let us make three tents, one for Thee, and one for Moses, and one for Elias.

5. For he knew not what he said,<sup>1</sup> for they were struck with fear.

6. And there was a cloud overshadowing them, and a voice came out of the cloud, saying: This is My beloved Son:<sup>2</sup> hear Him.

7. And immediately looking round, they saw no more any one, but JESUS only with themselves.

8. And as they came down from the mountain,<sup>b</sup> He charged them to

<sup>16</sup> Christ will not own as His disciple whoever denies Him, or His doctrine, through human respect or fear.

<sup>17</sup> This is understood by some of the destruction of Jerusalem; by others of the transfiguration, which is about to be related.

<sup>1</sup> He was transported out of himself.

<sup>a</sup> St. Matthew and St. Luke add: "in whom I am well pleased."

<sup>z</sup> G. P. "the same." V.—5 MSS. versions, critica.

<sup>y</sup> Luke 17: 3; John 12: 25.

<sup>z</sup> Matt. 10: 33; Luke 9: 26; 12: 9.

<sup>aa</sup> Matt. 16: 28; Luke 9: 27. This verse begins next chapter in P. MSS. vary.

<sup>a</sup> Matt. 17: 1; Luke 9: 28.

<sup>b</sup> Matt. 17: 9.

tell no one what they had seen, till the Son of man shall be risen again from the dead.

9. And they kept the word to themselves;<sup>3</sup> questioning together what that should mean, when He shall be risen from the dead.<sup>4</sup>

10. And they asked Him saying: Why then do the Pharisees and scribes say that Elias must come first?<sup>5</sup>

11. He answered and said to them: Elias cometh first, and restoreth all things; and how<sup>6</sup> it is written of the Son of man, that He must suffer many things, and be despised.

12. But I say to you, that Elias is come (and they have done to him whatever they would), as it is written of him.

13. And coming to His disciples, He saw a great crowd about them, and the scribes disputing with them.<sup>7</sup>

14. And presently all the crowd seeing JESUS, was greatly astonished [and struck with fear]:<sup>8</sup> and running to Him, saluted Him.

15. And He asked them: What are ye questioning among you?<sup>9</sup>

16. And one of the crowd<sup>10</sup> answered and said: Teacher, I have brought to Thee my son, having a dumb spirit.

17. And wherever he taketh him, he dasheth him down, and foameth, and grindeth his teeth, and pineth away:<sup>11</sup> and I spake to Thy disciples to cast him out, and they could not.

18. And He answered them<sup>12</sup> and said: O unbelieving generation, how long shall I be with you? how long shall I bear you? Bring him to Me.

19. And they brought him.<sup>13</sup> And when He had seen him, immediately the spirit convulsed<sup>14</sup> him; and he fell upon the ground, and rolled, foaming.

20. And He asked his father: How long is it that this happeneth to him?<sup>15</sup> But he said: From childhood.

<sup>3</sup> They pondered on what He had said concerning His resurrection.

<sup>4</sup> He proceeded to explain the prophecies regarding His sufferings. The disciples were at a loss to understand what Christ had said concerning His resurrection from death, as Elias, who was announced as His forerunner, and the restorer of piety, had not yet come. Christ told them that his coming was to precede His own death, and that he had already come in the person of the Baptist. The restoration foretold had also taken place, under the influence of the preaching of John, but the prophet had foretold the sufferings of the Messiah, notwithstanding the successful mission of the precursor.

<sup>5</sup> G. expresses astonishment accompanied with reverential fear. Something of the glory of His transfiguration may have been manifest in His countenance, as in the case of Moses, descending from the mountain.

<sup>6</sup> These are tokens of epilepsy. In this case the demoniac possession was attended with the same symptoms.

<sup>7</sup> This question was put by our Lord that all might know the long continuance of the affliction.

c G. P. "what the rising from the dead should mean." V. D. Syr. Pers.

d Mal. 4: 5.

f G. P. "the scribes." V. B. D. L. MSS. versions, critics.

g G. P. "with them." V. Schott, D. Ct. It.

h Luke 9: 38.

k G. P. "unto Him."

\* G. P. "were." V. Griesbach.

l G. P. "him." V. A. B. D. L. versions.

l G. P. "tore;" threw him into spasms.

21. And often hath he cast him into fire, and into waters, to destroy him. But if Thou canst do anything,<sup>8</sup> have compassion on us, and help us.

22. And JESUS saith to him:<sup>9</sup> If thou canst believe, all things are possible for him who believeth.<sup>10</sup>

23. And immediately the father of the boy cried out, and said with tears: I do believe, Lord: help mine unbelief.

24. And when JESUS saw the crowd running together, He threatened the unclean spirit, saying to him: Deaf and dumb spirit, I command thee, go out of him: and enter into him<sup>11</sup> no more.

25. And he cried out, and convulsed him violently, and came out of him, and he became as one dead, so that many said: He is dead.<sup>12</sup>

26. But JESUS took him by the hand, and lifted him up: and he rose.

27. And when He was come into the house, His disciples secretly asked Him: Why could not we cast him out?

28. And He said to them: This kind can go out by nothing, except by prayer and fasting.<sup>13</sup>

29. And they departed thence and passed through Galilee, and He would not that any man should know it.

30. And He taught<sup>m</sup> His disciples, and said to them: The Son of man shall be delivered into the hands of men, and they will kill Him, and after He is killed, He will rise the third day.

31. But they understood not the saying:<sup>14</sup> and were afraid to ask Him.

32. And they came to Capharnaum. And when they were in the house: He asked them: What did ye treat of in the way?<sup>15</sup>

33. But they were silent, for in the way they had disputed among themselves, which of them would be greatest.<sup>16</sup>

34. And He sat down and called the twelve, and saith to them: If any one desireth to be first, he will be last of all, and servant<sup>17</sup> of all.

<sup>8</sup> This mode of expression does not necessarily imply doubt. It may be taken as an equivalent to: Help us with all Thy power. However, it is probable that the man had but a vague idea of the power of Christ, since our Lord took occasion to exalt his faith.

<sup>9</sup> This thing is required for the cure, namely, to believe.

<sup>10</sup> With due dependences on the Divine counsels.

<sup>11</sup> This was a special evidence of goodness, to prevent the return of the affliction.

<sup>12</sup> This last effort of the enemy shows his malignity, as well as his reluctance to yield up those of whom he has once got possession.

<sup>13</sup> Extraordinary efforts are necessary to dislodge a powerful enemy.

<sup>14</sup> Although the language was plain, the announcement was so strange that they could not understand it.

<sup>15</sup> By this question He intimated His knowledge of their secret conversations.

<sup>16</sup> Whilst He foretold His sufferings and death, they indulged a vain spirit of rivalry.

<sup>17</sup> Lit. "the deacon;" a butler, or waiter.



35. And He took a child, and set it in the midst of them; and when He had taken it in His arms, He saith to them:

36. Whoever receiveth one such child as this in My name, receiveth Me: and whoever receiveth Me, receiveth not Me, but Him who sent Me.

37. John answered Him, saying:<sup>o</sup> Teacher, we saw one who followeth not us, casting out devils in Thy name, and we forbade him.<sup>p</sup>

38. But JESUS said: Do not forbid him: for there is no one<sup>q</sup> that doth a miracle in My name, who<sup>r</sup> can soon speak ill of Me.

39. For he that is not against you, is for you.<sup>r</sup>

40. For whoever shall give to you to drink a cup of water in My<sup>s</sup> name, because ye belong to Christ:<sup>19</sup> Truly I say to you, he shall not lose his reward.<sup>t</sup>

41. And whoever shall scandalize one of these little ones who believe in Me, it were better for him that a mill-stone were hung round his neck, and he were cast into the sea.<sup>u</sup>

42. And if thy hand scandalize thee,<sup>v</sup> cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into unquenchable fire:

43. Where their worm dieth not, and the fire is not extinguished.

44. And if thy foot scandalize thee, cut it off: it is better for thee to enter lame into life [everlasting] than having two feet, to be cast into hell, into unquenchable fire:

45. Where their worm dieth not, and the fire is not extinguished.

46. And if thine eye scandalize thee, pluck it out: it is better for thee with one eye to enter into the kingdom of God, than having two eyes to be cast into hell fire:

47. Where their worm dieth not, and the fire is not extinguished.<sup>w</sup>

48. For every one shall be salted with fire:<sup>20</sup> and every offering shall be salted with salt.<sup>21</sup>

49. Salt is good:<sup>22</sup> but if the salt become unsavory, wherewith will ye season it?<sup>23</sup> Have salt in you,<sup>x</sup> and have peace among you.

<sup>o</sup> Lit. "and."

<sup>19</sup> Our Lord here speaks of Himself in the third person.

<sup>p</sup> The fire is to be conservative, like salt. It is to burn without consuming. "The vengeance on the flesh of the ungodly is fire and worms." Eccl. 7: 19.

<sup>q</sup> As the flour offerings under the ancient dispensation were sprinkled with salt, so are the reprobate to be penetrated with fire.

<sup>r</sup> From the mention of salt, Christ passes to commend wisdom, of which it was the symbol.

<sup>s</sup> If those who should impart wisdom to others—if they who are the salt of the earth—lose their savor, with what can the people be seasoned?

<sup>t</sup> Luke 9: 48.

<sup>u</sup> 1 Cor. 12: 3.

<sup>v</sup> G. P. "My." V. 11 MSS. versions.

<sup>w</sup> Matt. 5: 20; 18: 8.

<sup>x</sup> G. P. + "because he followeth us not." V. D. Arm. critics.

<sup>y</sup> V. 5 MSS. versions, critics.

<sup>z</sup> Matt. 10: 42.

<sup>aa</sup> Isai. 60: 21.

<sup>ab</sup> Matt. 18: 6; Luke 17: 2.

<sup>ac</sup> Matt. 5: 13; Luke 14: 34.

## CHAPTER X.

MARRIAGE IS NOT TO BE DISSOLVED. THE DANGER OF RICHES. THE AMBITION OF THE SONS OF ZEBEDEE. A BLIND MAN IS RESTORED TO HIS SIGHT.

1. AND He rose from thence,<sup>a</sup> and cometh into the borders of Judea, beyond the Jordan: and the crowds flock to Him again. And as He was accustomed, He taught them again.

2. And the Pharisees came to Him, and asked Him: Is it lawful for a man to put away his wife? trying Him.<sup>1</sup>

3. And He answered and said to them: What did Moses command you?

4. They said: Moses<sup>b</sup> permitted us to write a bill of divorce, and to put her away.

5. And JESUS answered and said to them: For your stubbornness of heart he wrote you that precept.

6. But from the beginning of the creation,<sup>c</sup> God made them a male and a female.

7. For this cause<sup>d</sup> a man shall leave his father and mother, and cleave to his wife.

8. And the two shall be one flesh.<sup>e</sup> So that they are no longer two, but one flesh.

9. What therefore God hath joined together, let not man put asunder.

10. And in the house again His disciples asked Him concerning the same thing.

11. And He saith to them: Whoever shall put away his wife, and marry another, committeth adultery on<sup>f</sup> her.<sup>2</sup>

12. And if the wife shall put away her husband,<sup>3</sup> and be married to another, she committeth adultery.

13. And they brought to Him young children, that He might touch them. And the disciples rebuked those who brought them.

14. But when JESUS saw it, He was much displeased, and said to

<sup>a</sup> These words mark the motive of the inquiry. It was not in order to be enlightened, but in the hope of embarrassing our Lord, and finding a pretext for accusing Him.

<sup>b</sup> With her whom he marries.

<sup>c</sup> This case had not been contemplated by the law; yet instances of it occurred, as Josephus states, Salome, sister of Herod, having sent a bill of divorce to Costobarus, and Herodias to Philip. The intercourse of the Jews with the Romans, among whom divorces of this kind were common, tended to encourage this practice, which, on this account, may have been specially noted by our Lord, and by Mark, who wrote chiefly for Gentile converts at Rome. In the Christian dispensation, the marriage rights of husband and wife are the same.

<sup>d</sup> Matt. 19: 1.

<sup>e</sup> Gen. 1: 27.

<sup>f</sup> 1 Cor. 6: 18.

<sup>b</sup> Deut. 24: 1.

<sup>d</sup> Gen. 2: 24; Matt. 19: 5; 1 Cor. 7: 10; Eph. 5: 31.

<sup>f</sup> P. "against."

them: Suffer the little children to come to Me, and forbid them not: for of such is the kingdom of God.

15. Truly I say to you, whoever will not receive the kingdom of God as a little child, shall not enter into it.

16. And He took them in His arms, and put His hands on them, and blessed them.

17. And when He was gone forth into the way, one ran up and kneeling before Him,<sup>4</sup> asked Him: Good Teacher,<sup>5</sup> what shall I do that I may inherit everlasting life?

18. And JESUS said to him: Why dost thou call Me good?<sup>6</sup> None is good but one, God.

19. Thou knowest the commandments:<sup>7</sup> Do not commit adultery: do not kill: do not steal: bear not false testimony: do no fraud:<sup>8</sup> honor thy father and mother.

20. But he answered and said to Him: Teacher, all these things have I kept from my youth.<sup>9</sup>

21. And JESUS looking on him, loved him,<sup>10</sup> and said to him: One thing is wanting to thee:<sup>11</sup> go, sell whatever thou hast, and give to the poor, and thou shalt have treasure in heaven; and come,<sup>12</sup> follow Me.

22. But he was sad at the saying, and went away sorrowful: for he had great possessions.<sup>9</sup>

23. And JESUS looked round and saith to His disciples: With what difficulty shall those who have riches enter into the kingdom of God!

24. And the disciples were astonished at His words. But JESUS again answereth and saith to them: Children,<sup>10</sup> how hard is it for those who trust in riches,<sup>11</sup> to enter into the kingdom of God.

25. It is easier for a camel to pass through the eye of a needle, than for a rich man to enter into the kingdom of God.<sup>1</sup>

26. And they wondered the more, saying among themselves: Who then can be saved?

27. And JESUS looking on them, saith: With men it is impossible; but not with God: for with God all things are possible.

<sup>4</sup> This reverence did not imply adoration, since he did not acknowledge His divinity.

<sup>5</sup> He mildly reproves him for giving Him that title, whilst he did not acknowledge Him to be God, who alone is essentially and supremely good.

<sup>6</sup> The youth had lived in great innocence.

<sup>7</sup> His innocence won the approbation and love of our Lord.

<sup>8</sup> In order to be perfect.

<sup>9</sup> Attachment to earthly goods is cherished by many who are free from gross vices.

<sup>10</sup> There is peculiar tenderness in this appellation, which was not usually employed by our Lord.

<sup>11</sup> This explains what He had just said.

<sup>1</sup> Matt. 19: 16; Luke 10: 18.

<sup>1</sup> P. "defraud not." G. "despoil not."

<sup>1</sup> G. P. ÷ "take up the cross." V. C. D. Sax. Copt. critics.

<sup>1</sup> Exod. 20: 13.

<sup>1</sup> Matt. 19: 24.

28. And<sup>m</sup> Peter began to say<sup>12</sup> to Him:<sup>n</sup> Behold, we have left all things, and followed Thee.

29. °Jesus answered and said: Truly I say to you, there is no man who hath left house, or brothers, or sisters, or father, or mother,<sup>p</sup> or children, or lands for My sake, and for the sake<sup>q</sup> of the gospel,

30. Who will not receive a hundred fold as much, now in this time;<sup>13</sup> houses, and brothers, and sisters, and mothers, and children, and lands, with persecutions:<sup>14</sup> and in the world to come life everlasting.

31. But many who are first<sup>r</sup> shall be last; and the last first.

32. And they were on the road going up to Jerusalem: and JESUS went before them, and they were astonished; and following, were afraid.<sup>15</sup> And taking again<sup>16</sup> the twelve, He began to tell them the things which should befall Him.

33. Behold we are going up to Jerusalem, and the Son of man will be delivered up to the chief priests, and the scribes [and ancients], and they will condemn Him to death, and deliver Him up to the Gentiles.

34. And they will mock Him, and spit on Him, and scourge Him, and put Him to death: and on the third day He will rise again.

35. And James and John, the sons of Zebedee, come to Him,<sup>s</sup> saying: Teacher, we desire that Thou wouldst do for us<sup>17</sup> whatever we shall ask.

36. But He said to them: What will ye that I do for you?

37. And they said: Grant to us, that we may sit, one on Thy right hand, and the other on Thy left hand, in Thy glory.<sup>18</sup>

38. And JESUS said to them: Ye know not what ye ask. Can ye drink of the cup of which I drink: or be baptized with the baptism with which I am baptized?<sup>19</sup>

39. But they say to Him: We can. And JESUS saith to them: Ye will indeed drink of the cup of which I drink: and with the baptism with which I am baptized, ye will be baptized.

<sup>m</sup> "Answered and said." Matthew.

<sup>n</sup> Every sacrifice made for Christ will be compensated a hundred fold, even in this life. The enumeration serves to assure us that we shall have an equivalent for each object relinquished.

<sup>p</sup> This may mean that the recompense will be enjoyed even amidst persecutions. Simon thinks that this was observed in order to correct the Jewish views about the temporal glory of the Messiah.

<sup>q</sup> They felt a reverential awe of His person. It appears that since His transfiguration, His presence produced a greater feeling of reverence.

<sup>r</sup> Entering into conversation with them.

<sup>s</sup> From St. Matthew it appears that their mother first made the petition. They stood by, and urged it.

<sup>t</sup> Notwithstanding the clear prediction which Christ had just made of His sufferings, they still clung to the hope of a kingly display of power, which they thought would soon take place.

<sup>u</sup> To be plunged in affliction is signified by this figure.

<sup>v</sup> P. "Then." *ſc.*

<sup>v</sup> Matt. 19: 27; Luke 18: 28.

<sup>w</sup> G. P. "And." V. — B. versions. MSS. vary.

<sup>x</sup> G. P. "or wife." V. — A. B. Copt. Arm. Sax. from Matt. 19: 29.

<sup>y</sup> G. P. — V. 10 MSS. versions, critics.

<sup>y</sup> Matt. 19: 30.

<sup>z</sup> Matt. 20: 20.

<sup>z</sup> G. P. "and." V. B. O. D. L. versions.

40. But to sit on My right hand, or on the left,<sup>a</sup> is not Mine to give<sup>r</sup> [to you], but to those for whom it hath been prepared.

41. And the ten hearing it, began to be much displeased at James and John.

42. But JESUS calling them, saith to them: Ye know that they who are accounted to<sup>r</sup> rule over the Gentiles, lord it over them: and their great ones exercise power over them.

43. But it is not so among you: but whoever will be great, shall be your serving man.

44. And whoever will be first among you, shall be servant of all.

45. For the Son of man also came not to be served, but to serve, and to give His life a ransom<sup>20</sup> for many.

46. And they come to Jericho:<sup>2</sup> and as He went out of Jericho, with His disciples, and a very great crowd, the son of Timeus,<sup>21</sup> Bartimeus, the blind man, sat by the wayside begging.<sup>22</sup>

47. And when he heard that it was JESUS of Nazareth, he began to cry out,<sup>23</sup> and to say: JESUS, Son of David, have mercy on me.

48. And many charged him to be silent, but he cried out much more: Son of David, have mercy on me.

49. And JESUS stopped and commanded him to be called. And they call the blind man, saying to him: Take courage: rise, He calleth thee.

50. And he, casting away his garment,<sup>24</sup> leaped up,<sup>r</sup> and came to Him.<sup>s</sup>

51. And JESUS answered and said to him: What wilt thou that I should do for thee? And the blind man said to Him: Rabboni,<sup>25</sup> that I may receive my sight.

52. And JESUS saith to him: Go, thy faith hath healed thee. And immediately he received his sight, and followed Him<sup>26</sup> in the way.

## CHAPTER XI.

CHRIST ENTERS INTO JERUSALEM UPON AN ASS: HE CURSES THE BARREN FIG-TREE;  
AND DRIVES THE BUYERS AND SELLERS OUT OF THE TEMPLE.

1. AND when they were drawing near to Jerusalem<sup>a</sup> and to<sup>b</sup> Bethany at the Mount of Olives, He sendeth two of His disciples,

<sup>20</sup> As one who pays a sum for the liberation of a captive.

<sup>21</sup> The evangelist explains the meaning of Bartimeus.

<sup>22</sup> St. Matthew speaks of two blind men, of whom Bartimeus was probably the better known.

<sup>23</sup> Matthew: "cried out."

<sup>24</sup> His cloak.

<sup>25</sup> P. "Lord."

<sup>a</sup> O. P. "My." V. — 9 MSS. versions, critics.

<sup>r</sup> Matt. 20: 23.

<sup>s</sup> It is pleonastic.

<sup>2</sup> Matt. 20: 29; Luke 18: 35.

<sup>y</sup> G. P. "rose." V. B. D. L. versions, critics.

<sup>z</sup> O. P. "Jesus."

<sup>20</sup> G. P. "Jesus." V. A. B. C. D. L. versions, critics.

<sup>21</sup> Matt. 21: 1; Luke 11: 29.

<sup>22</sup> G. P. + "Bethphage and." V. D. Sax. It is found in St. Luke. St. Matthew has Bethphage only. They were neighboring villages.

2. And saith to them: Go into the village over against you, and immediately on coming thither, ye will find a colt tied, upon which no man yet hath sat: loose him, and lead him to Me.

3. And if any one say to you, What do ye?° Say ye, the Lord hath need of him: and immediately he will let him come hither.

4. And they went and found a colt tied before the gate without, at the meeting of two ways: and they loose him.

5. And some of them who stood there, said to them: What do ye, loosing the colt?

6. They said to them as JESUS had commanded them; and they let him go.

7. And they brought the colt to JESUS;<sup>d</sup> and cast<sup>e</sup> their garments on him, and He sat upon him.

8. And many spread their garments in the way: and others cut down boughs from the trees, and strewed them in the way.

9. And those who went before, and those who followed, cried, saying: Hosannah;

10. Blessed be He that cometh in the name of the Lord. Blessed be the kingdom of our father David<sup>f</sup> that cometh,<sup>g</sup> Hosannah in the highest.

11. And He<sup>h</sup> entered into Jerusalem,<sup>i</sup> into the temple:<sup>j</sup> and when He had looked round on all things, when now it was late, He went out to Bethany, with the twelve.

12. And the next day,<sup>k</sup> when they came out from Bethany,<sup>l</sup> He was hungry.

13. And when He had seen from<sup>m</sup> afar a fig-tree having leaves, He came, if perhaps He might find anything on it.<sup>n</sup> And when He was come to it, He found nothing but leaves, for it was not the time for figs.

14. And He<sup>o</sup> answered and said to it: May no man eat fruit of thee ever hereafter. And His disciples heard it.

15. And they come to Jerusalem. And He<sup>o</sup> entered into the temple,

<sup>a</sup> The reign of the Messiah, which was begun, was the kingdom of David, whose Son He was. The Jews generally looked on him as their father, since the royal line had been propagated from him.

<sup>b</sup> There is a difference in the order and manner of the narratives of the two evangelists. St. Mark enters more minutely into the details, which St. Matthew summarily records, having in view rather the connection of the matters than the time when they respectively occurred. On the first day Christ looked about the temple, without doing any act: on the second, as He was coming towards the city, He cursed the fig-tree, and subsequently cast the buyers and sellers from the temple. The tree withered immediately; but it was visited and observed anew on the following day.

<sup>c</sup> Figs that do not ripen in season, sometimes ripen afterwards in the spring.

<sup>d</sup> O. P. "Why do ye this?" V. Schott.

<sup>e</sup> G. P. "cast." V. 4 MSS. critics.

<sup>f</sup> G. P. "Jesus." V. B. D. L. versions, critics.

<sup>g</sup> Matt. 21: 10.

<sup>h</sup> G. P. — V. 6 MSS. critics.

<sup>i</sup> G. P. "Jesus." V. B. C. D. L. versions, critics.

<sup>j</sup> John 12: 14.

<sup>k</sup> G. P. "in the name of the Lord." V. MSS. critics.

<sup>l</sup> G. P. "and." V. A. B.

<sup>m</sup> Matt. 21: 19.

<sup>n</sup> G. P. "Jesus." V. 7 MSS. versions, critics.

and began to cast out those who sold and bought in the temple, and He overthrew the tables of the money-changers, and the stalls of those who sold doves.

16. And He suffered not any one to carry any article<sup>4</sup> through the temple.

17. And He taught, saying to them : Is it not written :<sup>5</sup> My house shall be called a house of prayer for all nations ? But ye have made it a den of robbers.

18. And when the chief priests and the scribes<sup>6</sup> heard this, they sought how they might destroy Him,<sup>7</sup> for they feared Him, because all the crowd was in admiration at His doctrine.

19. And when evening was come, He went forth out of the city.

20. And when in the morning they passed by, they saw the fig-tree dried up from the roots.

21. And Peter remembering, said<sup>8</sup> to Him : Rabbi, behold, the fig-tree which Thou didst curse, is withered away.

22. And JESUS answering, saith to them :<sup>9</sup> Have faith in God.<sup>6</sup>

23. Truly I say to you that whoever shall say to this mountain : Be thou removed, and be cast into the sea, and shall not doubt in his heart, but believe, that whatever he saith will be done, it shall be done for him.<sup>10</sup>

24. Therefore I say to you,<sup>11</sup> all things whatever ye ask when ye pray, believe that ye will receive : and ye shall have them.

25. And when ye stand to pray,<sup>12</sup> forgive, if ye have anything against any man ; that your Father also, who is in heaven, may forgive you your sins.

26. But if ye will not forgive, neither will your Father, who is in heaven, forgive you your sins.

27. And they come again to Jerusalem. And as He was walking in the temple, the chief priests, and the scribes, and the ancients come to Him,

28. And say to Him : By what authority doest Thou these things ?<sup>13</sup> and who hath given Thee this authority to do these things ?

29. And JESUS answered and said to them : I will also ask you one word ; and answer Me ; and I will tell you by what authority I do these things.

<sup>4</sup> Lit. "vessel." It may be understood of any instrument or utensil. It was deemed disrespectful to carry anything of the kind through the temple.

<sup>5</sup> Without exciting the people.

<sup>6</sup> Divine faith. It may also mean confidence in God.

<sup>7</sup> Isai. 56 : 7 ; Jer. 7 : 11.

<sup>8</sup> G. P. "saith."

<sup>9</sup> (1. P. "For." V. B. D. versions, critics.

<sup>10</sup> G. P. "whatever he saith." V. — B. D. L. Memph.

<sup>11</sup> Matt. 7 : 7 ; 21 : 22 ; Luke 12 : 9.

<sup>12</sup> Luke 20 : 2.

<sup>13</sup> G. P. Invert. V. 6 MSS. versions, critics.

<sup>14</sup> Matt. 21 : 21.

<sup>15</sup> Matt. 6 : 14 ; 18 : 35.

30. Was the baptism of John from heaven or from men? Answer Me.

31. But they thought with themselves, saying: If we say, From heaven: He will say: Why then did ye not believe Him?

32. If we say: From men: we fear<sup>x</sup> the people. For all men held John to be truly a prophet.

33. And they answered and said to JESUS: We know not. And JESUS answering, saith to them: Neither do I tell you by what authority I do these things.

## CHAPTER XII.

THE PARABLE OF THE VINEYARD AND HUSBANDMEN. CESAR'S RIGHT TO TRIBUTE. THE SADDUCEES ARE CONFUTED. THE FIRST COMMANDMENT. THE WIDOW'S MITE.

1. AND He began to speak to them by parables:<sup>a</sup> A man planted a vineyard, and made a hedge about it; and dug a wine-vat, and built a tower, and let it out to husbandmen; and went abroad.

2. And at the season<sup>1</sup> he sent to the husbandmen a servant, to receive from the husbandmen some fruit of the vineyard.

3. But they laid hands on him, and beat him, and sent him away empty.

4. And again he sent to them another servant; and<sup>b</sup> him they wounded in the head, and used shamefully.<sup>c</sup>

5. And again he sent another; and him they killed: and many others, of whom some they beat, and others they killed.

6. Therefore having yet an only<sup>d</sup> beloved son, he sent him also last to them, saying: They will reverence my son.

7. But these husbandmen said, one to another: This is the heir: come, let us kill him, and the inheritance will be ours.

8. And they laid hold on him, and killed *him*, and cast him out of the vineyard.<sup>e</sup>

9. What therefore will the lord of the vineyard do? He will come and destroy the husbandmen; and give the vineyard to others.

10. Have ye not read this Scripture: The stone<sup>f</sup> which the builders rejected, the same is made the head of the corner:

<sup>1</sup> The time of vintage.

<sup>2</sup> They cast the corpse out.

<sup>a</sup> G. P. "They feared." 12 MSS. versions, fathers.

<sup>b</sup> Isal. 5: 1; Jer. 2: 21; Matt. 21: 33; Luke 20: 9.

<sup>c</sup> G. P. + "at him they cast stones." V. B. D. L. Memph. Arm.

<sup>d</sup> G. P. "and sent him away shamefully handled." V. 3 MSS. versions, critics.

<sup>e</sup> G. P. "his." V. — B. C. D. L. versions, critics. From Matt. 21: 37.

<sup>f</sup> Ps. 117: 22; Isal. 28: 16; Matt. 21: 42; Acts 4: 11; Rom. 9: 33; 1 Pet. 2: 7.



11. This has been done by the Lord: and it is wonderful in our eyes?

12. And they sought to lay hands on Him, but they feared the people. For they knew that He spake this parable against them. And they left Him, and went away.

13. And they send to Him<sup>f</sup> some of the Pharisees and of the Herodians, to catch Him by talk.

14. And when they came they say to Him: Teacher, we know that Thou art true, and carest for no one: for Thou regardest not the person of men, but teachest the way of God in truth. Is it lawful to give tribute to Cesar;<sup>g</sup> or shall we not give it?<sup>h</sup>

15. But He knowing their hypocrisy, saith to them: Why do ye try Me? Bring Me a coin, that I may see it.

16. And they brought it [to Him]. And He saith to them: Whose is this image and the inscription? They say to Him: Cesar's.

17. And JESUS answering, said to them: Render therefore to Cesar<sup>h</sup> the things that are Cesar's, and to God the things that are God's. And they marvelled at Him.<sup>i</sup>

18. And the Sadducees,<sup>i</sup> who say there is no resurrection,<sup>j</sup> came to Him, and asked Him, saying:

19. Teacher, Moses wrote<sup>k</sup> for us,<sup>k</sup> that if any man's brother die, and leave his wife behind him, and leave no children, his brother should take his wife, and raise up issue to his brother.

20. Now there were seven brothers; and the first took a wife, and died, but left no issue.

21. And the second took her, and died: and neither did he leave any issue. And the third in like manner.

22. And the seven took her in like manner; and did not leave issue. Last of all the woman also died.

23. In the resurrection,<sup>j</sup> therefore, when they shall rise again,<sup>l</sup> of which of them shall she be the wife? for the seven had her for wife.

24. And JESUS answering said to them: Do ye not therefore err, because ye know not the Scriptures, nor the power of God?

<sup>f</sup> Josephus relates that Judas Cananites raised the question whether the payment of tribute to a heathen emperor was consistent with the devotedness of the Jews as God's own people. A. I. 18.

<sup>g</sup> At His wisdom, which dictated so apt a reply, and avoided all occasion of censure.

<sup>h</sup> They believed that man's existence terminated forever in death. Joseph. Ant. 18: 1; de Bello 2: 8.

<sup>i</sup> As lawgiver—prescribed—enacted.

<sup>j</sup> Some of the Pharisees believed that the souls of the just would return to life with new bodies: but the Jews generally believed that all the departed would resume their own bodies.

<sup>k</sup> Matt. 22: 16; Luke 20: 20.

<sup>l</sup> Rom. 13: 7.

<sup>m</sup> Deut. 25: 6.

<sup>n</sup> G. P. "Shall we give or shall we not give?" V. D. Goth. Sax.

<sup>o</sup> Matt. 22: 23; Luke 20: 27.

<sup>p</sup> 2 Macc. 7: 9; 12: 43, 44; John 11: 24; Acts 23: 6; 24: 15.

25. For when they shall rise from the dead, they neither marry, nor are given in marriage, but are<sup>a</sup> as the angels in heaven.

26. And as concerning the dead, that they rise, have ye not read in the book of Moses, at the bush<sup>b</sup> how God spake to him, saying: I am the God of Abraham, and the God of Isaac, and the God of Jacob?

27. He is not the God of the dead, but<sup>m</sup> of the living. Ye therefore do greatly err.

28. And one of the scribes<sup>n</sup> came, and having heard them reasoning together, and seeing that He had answered them well, asked Him, which is the first commandment of all.

29. And JESUS answered him: The first commandment of all is:° Hear, O Israel:° the Lord thy<sup>q</sup> God is one God.°

30. And thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind, and with thy whole strength! This is the first commandment.

31. And the second is like to it.° Thou shalt love thy neighbor as thyself! There is no other commandment greater than these.

32. And the scribe said to Him: Teacher, Thou hast well said with truth, that there is one God, and there is no other besides Him.

33. And that He should be loved with the whole heart, and with the whole understanding, and with the whole soul, and with the whole strength, and to love one's neighbor as oneself, is a greater thing than all holocausts and sacrifices.

34. And when JESUS saw that he answered wisely, He said to him: Thou art not far from the kingdom of God.<sup>10</sup> And no one after that durst ask Him any question.

35. And JESUS, teaching in the temple, answered, and said: How do the scribes say, that Christ is David's son?

36. For David himself, by the Holy Spirit,<sup>11</sup> saith: The Lord said to my Lord: Sit Thou on My right hand, until I make Thine enemies Thy footstool!<sup>12</sup>

37. David therefore himself calleth Him Lord; and how *then* is He his Son? And the great crowd heard Him gladly.

<sup>a</sup> They shall be.

<sup>b</sup> This was a manner of quoting, with reference to some historical point, as where the vision in the bush is related.

<sup>10</sup> His views on this point were correct, and his dispositions were good.

<sup>11</sup> Inspired by the Holy Spirit.

<sup>m</sup> G. P. "the God." V. 6 MSS. versions, critics.

<sup>n</sup> Matt. 22: 35.

<sup>o</sup> G. P. "The first of all the commandments." V. Griesbach.

<sup>q</sup> Deut. 6: 4.

<sup>q</sup> G. P. "our." V. MSS.

<sup>r</sup> G. P. "one Lord."

<sup>s</sup> P. "the second is like, namely this." V. MSS. critics. Lev. 19: 18; Matt. 23: 39; Rom. 13: 9; Gal. 5: 14; James 2: 8.

<sup>t</sup> Ps. 109: 1; Matt. 22: 44; Luke 20: 42.

38. And He said to them, in His teaching: Beware of the scribes,<sup>12</sup> who love to walk about in long robes,<sup>13</sup> and *love* salutations in the market-place,<sup>13</sup>

39. And the first seats in the synagogues, and the highest places at banquets:

40. Who devour the houses of widows<sup>14</sup> under the pretence of long prayer;<sup>15</sup> these will receive a heavier judgment.\*

41. And JESUS sat over against the treasury,<sup>16</sup> and beheld how the people cast money into the treasury, and many who were rich cast in much.\*

42. And there came a poor widow, and she cast in two mites, which make a farthing.<sup>17</sup>

43. And He called His disciples together, and saith to them: Truly I say to you, that this poor widow hath cast in more than all those who have cast into the treasury.

44. For they all cast in out of their abundance; but she of her want hath cast in all she had, her whole living.<sup>18</sup>

## CHAPTER XIII.

CHRIST FORETELLS THE DESTRUCTION OF THE TEMPLE, AND THE SIGNS THAT SHALL PRECEDE THE DAY OF JUDGMENT.

1. AND as He was going out of the temple,\* one of His disciples saith to Him: Teacher, behold what stones and what buildings.<sup>1</sup>

2. And JESUS answering said to him: Seest thou all these great buildings? There will not be left one stone on another,<sup>2</sup> that will not be thrown down.<sup>3</sup>

3. And as He sat on the Mount of Olives over against the temple, Peter, and James, and John and Andrew asked Him apart:

4. Tell us, when will these things be? and what will be the sign when all these will be about to be fulfilled?

<sup>12</sup> The long robe was a mark of high distinction.

<sup>13</sup> Any public place was understood by the Greek term.

<sup>14</sup> Consume their wealth. Widows were more likely to be imposed on by professions of piety, and thus to waste the wealth left them, and encourage impostors.

<sup>15</sup> Under pretence of devotion.

<sup>16</sup> Of the temple: the chest where voluntary offerings to defray the expenses of worship were deposited. The place where the chest was, got the same name.

<sup>17</sup> About two-thirds of a cent.

<sup>18</sup> How splendid and magnificent.

<sup>18</sup> Her whole means of subsistence.

<sup>2</sup> This was literally fulfilled.

\* Matt. 23 : 3; Luke 11 : 42; 20 : 46.

v P. "damnation." Campbell complains of this version as harsh.

w Luke 21 : 1.

a Matt. 21 : 1.

b Luke 19 : 44; 21 : 6.

5. And JESUS answered and began to say<sup>a</sup> to them: Take heed lest any one should deceive you:

6. For many will come in My name, saying: I am He,<sup>3</sup> and will deceive many.

7. And when ye will hear of wars and rumors of wars, fear not: for such things must needs be; but the end is not yet.

8. For nation will rise against nation, and kingdom against kingdom, and there will be earthquakes in places, and famines.<sup>d</sup> These things are the beginning<sup>e</sup> of sorrows.

9. But look to yourselves. For they will deliver you up to councils; and ye will be beaten in the synagogues, and ye will stand before governors and kings for My sake, for a testimony to<sup>f</sup> them.

10. And the gospel must first be preached among all the nations.

11. And when they shall lead you, and deliver you up, be not anxious<sup>g</sup> beforehand what ye shall speak;<sup>h</sup> but whatever shall be given you in that hour, that speak: for it is not ye who speak, but the Holy Spirit.

12. And the brother will betray the brother to death, and the father the child; and children will rise up against parents, and cause them to be put to death.

13. And ye will be hated by all for My name's sake: but he who shall endure unto the end, he will be saved.

14. And when ye shall see the abomination of desolation<sup>i</sup> standing where it ought not: let him who readeth understand: then let those who are in Judea, flee to the mountains.

15. And let not him who is on the housetop, go down into the house, nor enter to take anything out of the house:

16. And let not him that is in the field turn back to take his garment.

17. And woe to those who are with child, and to those who give suck in those days.

18. But pray that these things<sup>k</sup> happen not in winter.

19. For in those days such tribulations<sup>l</sup> will be as have not been from the beginning of the creation, which God created, until now, neither will be.

20. And unless the Lord had shortened the days, no flesh would be

<sup>a</sup> The Messiah.

<sup>c</sup> Eph. 5: 6; 2 Thess. 2: 3.

<sup>d</sup> G. P. "and troubles" V. B. D. Copt. Sax. Eth.

<sup>e</sup> G. P. "beginnings." V. B. D. K. L. versions, critics. <sup>f</sup> P. "against them."

<sup>g</sup> P. "take no thought." Matt. 10: 19; Luke 12: 11; 21: 14.

<sup>h</sup> G. P. "neither do ye premeditate." V. B. D. L. Copt. critics.

<sup>i</sup> Dan. 9: 27; Matt. 24: 15; Luke 21: 20. O. P. "spoken of by Daniel the prophet." V. B. D. L. versions, critics.

<sup>j</sup> G. P. "affliction."

<sup>k</sup> G. P. "your flight." V. B. D. L. critics.

saved: but for the sake of the elect, whom He hath chosen, He hath shortened the days.

21. And then if any one shall say to you: Behold here is the Christ:<sup>m</sup> Behold! He is there: believe it not.

22. For false Christs and false prophets will arise, and show signs and wonders, to seduce (if it were possible) even the elect.

23. Take ye heed, therefore; behold, I have foretold you all things.

24. But in those days,<sup>n</sup> after that tribulation, the sun will be darkened, and the moon will not give her light,

25. And the stars of heaven will fall, and the powers that are in the heavens will be shaken.

26. And then they will see the Son of man coming in the clouds, with great power and glory.

27. And then He will send His angels,<sup>o</sup> and will gather together His elect from the four winds, from the extremity of the earth to the extremity of heaven.

28. Now from the fig-tree learn the parable.<sup>4</sup> When its branch is now tender, and the leaves are come forth,<sup>p</sup> ye know that summer is very near.

29. So likewise when ye shall see these things come to pass, know that it is very nigh, at the doors.

30. Truly I say to you, that this generation will not pass away until all these things be done.

31. Heaven and earth will pass away, but My word will not pass away.

32. But of that day, or hour,<sup>q</sup> no one knoweth, neither the angels in heaven, nor the Son,<sup>5</sup> but the Father.

33. Take heed, watch and pray:<sup>r</sup> for ye know not when the time is.

34. As a man who, going abroad, left his house, and gave authority to his servants over every work, and commanded the porter to watch:

35. Watch ye, therefore (for ye know not when the lord of the house cometh: at even, or at midnight, or at cock-crowing, or in the morning),

36. Lest coming on a sudden, he should find you sleeping.

37. And what I say to you, I say to all: Watch.

<sup>4</sup> Borrow a similitude.

<sup>5</sup> As ambassador of the Father to men.

<sup>m</sup> Matt. 24: 23; Luke 21: 8. G. P. "or." V. L. MSS.

<sup>n</sup> Isaiah 13: 10; Ezek. 32: 7; Joel 2: 10.

<sup>p</sup> G. P. "and putteth forth leaves." V. E. V. MSS.

<sup>q</sup> G. P. "and that hour." V. 11 MSS. versions, critics.

<sup>o</sup> Matt. 24: 31.

<sup>r</sup> Matt. 24: 42.

## CHAPTER XIV.

## THE FIRST PART OF THE HISTORY OF THE PASSION OF CHRIST.

1. Now the passover,\* and *the feast* of the unleavened bread,<sup>1</sup> were after two days, and the chief priests and the scribes sought how they might by craft lay hold on Him, and put Him to death.

2. But they said: Not on the festival, lest there be a tumult of the people.

3. And when He was in Bethany,<sup>2</sup> in the house of Simon the leper, and reclined at table, there came a woman having an alabaster box of ointment of precious spikenard: and breaking<sup>3</sup> the alabaster box, she poured it out upon His head.

4. Now there were some<sup>4</sup> who felt indignation within themselves, and said: Why was this waste of the ointment made?

5. For the ointment<sup>5</sup> might have been sold for more than three hundred shillings, and given to the poor. And they murmured against her.

6. But JESUS said: Let her alone: Why do ye trouble her? She hath done a good work for Me.<sup>6</sup>

7. For the poor ye have with you always; and whenever ye will, ye may do them good: but Me ye have not always.<sup>7</sup>

8. What she had,<sup>8</sup> she hath given: she hath anointed beforehand My body for the burial.<sup>9</sup>

9. Truly I say to you, wherever this gospel shall be preached throughout the whole world, that also which she hath done shall be told in memory of her.<sup>10</sup>

10. And Judas Iscariot,<sup>11</sup> one of the twelve, went to the chief priests, to betray Him to them.

11. And they hearing it, were glad: and they promised to give him money. And he sought how he might conveniently deliver Him up.

12. Now, on the first day of the unleavened bread,<sup>12</sup> when they sacri-

\* During the paschal solemnity the use of leaven was forbidden.

<sup>1</sup> Breaking the neck of the vase, which was sealed.

<sup>2</sup> Judas was the chief of those who complained.

<sup>3</sup> In His natural form, as He then appeared.

<sup>4</sup> As it was customary to embalm the bodies of the dead, Mary, in anointing Jesus, might be considered as performing this kind office by anticipation. She was divinely enlightened and moved to perform the act.

<sup>5</sup> With unerring foresight, Christ foretells that the memory of this fact shall be as enduring and as extensive as the gospel itself, which shall be announced throughout the world.

<sup>6</sup> Matt. 26 : 2; Luke 22 : 1.

<sup>7</sup> Matt. 26 : 8; John 12 : 1.

<sup>8</sup> G. P. "it." V. A. B. C. E. L. versions, critics.

<sup>9</sup> G. P. "on Me." V. "in." Critics.

<sup>10</sup> G. P. "what she could." V. 12 MSS. critics.

<sup>11</sup> Matt. 26 : 14.

<sup>12</sup> Ibid. v. 17; Luke 22 : 7.

ficed the passover, the disciples say to Him: Where wilt Thou that we go, and prepare for Thee to eat the passover?

13. And He sendeth two of His disciples, and saith to them: Go ye into the city; and a man carrying a pitcher of water<sup>7</sup> will meet you, follow him.

14. And wherever he shall go in, say to the master of the house: The Teacher saith: Where is My<sup>b</sup> refectory,<sup>i</sup> in which I may eat the passover with My disciples?

15. And he will show you a large room furnished;<sup>k</sup> there prepare for us.<sup>8</sup>

16. And His disciples went forth, and came into the city; and they found all as He had told them, and they prepared the passover.

17. And in the evening, He cometh with the twelve.<sup>1</sup>

18. And when they reclined at table, and were eating,<sup>9</sup> JESUS said: Truly I say to you, one of you who eateth with Me, will betray Me.

19. But they began to be sorrowful, and to say to Him,<sup>m</sup> one by one: Is it I?<sup>n</sup>

20. He said<sup>o</sup> to them: One of the twelve, who dippeth with Me [his hand] in the dish.<sup>10</sup>

21. And the Son of man indeed goeth, as it is written of Him: but woe to that man by whom the Son of man shall be betrayed. It were better for that man if he had not been born.<sup>p</sup>

22. And whilst they were eating, JESUS took bread:<sup>q</sup> and blessing, brake, and gave to them, and said: Take ye,<sup>r</sup> THIS IS MY BODY.

23. And He took the cup, and when He had given thanks, He gave it to them: and they all drank of it.

24. And He said to them: THIS IS MY BLOOD, *that* of the new covenant, which shall be shed for many.<sup>11</sup>

25. Truly I say to you, I will drink no more of the fruit of the vine, until that day when I drink it new in the kingdom of God.<sup>12</sup>

26. And when they had sung a hymn, they went forth to the Mount of Olives.

<sup>7</sup> The owner of the house may have been acquainted with our Lord.

<sup>8</sup> They were to get ready the lamb for the banquet.

<sup>9</sup> Of the paschal lamb.

<sup>10</sup> This did not fix suspicion on Judas, although our Lord gave him immediately bread, having first dipped it in the dish.

<sup>11</sup> These words were said when the cup was presented to them.

<sup>12</sup> From St. Luke it appears that this was said in reference to the cup of wine used at the supper, and not in regard to the sacramental cup.

<sup>b</sup> G. P. — V. A. B.

<sup>i</sup> P. "guest chamber."

<sup>k</sup> G. P. "prepared." V. MSS. vary.

<sup>1</sup> Matt. 26: 20; Luke 22: 14.

<sup>m</sup> John 13: 21.

<sup>n</sup> G. P. + "and another said: is it I?" V. B. C. L. P. versions.

<sup>o</sup> G. P. "And He answered and said." V. B. critics vary.

<sup>p</sup> Ps. 40: 10; Acts 1: 16.

<sup>q</sup> Matt. 26: 26; 1 Cor. 11: 24.

<sup>r</sup> G. P. "eat." V. — 7 MSS. versions, critics.

27. And JESUS saith to them: Ye will all be scandalized\* in regard to Me this night; for it is written: I will strike the shepherd, and the sheep shall be dispersed.†

28. But after I have risen again, I will go before you into Galilee.

29. But Peter said to Him: Although all be scandalized in Thee, yet not I.<sup>13</sup>

30. And JESUS saith to him: Truly I say to thee, to-day, even in this night, before the cock crow twice,<sup>14</sup> thou<sup>15</sup> wilt deny Me thrice.

31. But he spake the more: "Although I should die with Thee, I will not deny Thee.<sup>16</sup> And in like manner also said they all.

32. And they come to a farm called Gethsemani.\* And He saith to His disciples: Sit ye here,\* while I pray.

33. And He taketh Peter, and James, and John with Him: and He began to fear, and to be heavy.<sup>17</sup>

34. And He saith to them: My soul is sorrowful even unto death: stay here, and watch.

35. And He went forward a little, and fell on the ground; and prayed that if it were possible, the hour<sup>18</sup> might pass from Him.

36. And He said: Abba,<sup>19</sup> Father, all things are possible to Thee; remove this cup from Me: but not what I will, but what Thou wilt.

37. And He cometh, and findeth them sleeping. And He saith to Peter: Simon, sleepest thou? couldst thou not watch one hour?

38. Watch and pray, that ye enter not into temptation. The spirit indeed is ready, but the flesh is weak.

39. And again He went away, and prayed, saying the same words.

40. And when He returned, He found them again asleep (for their eyes were overpowered),‡ and they knew not what to answer Him.

41. And He cometh the third time, and saith to them: Sleep on now, and take rest. It is enough:‡ the hour is come: behold the Son of man will be\* betrayed into the hands of sinners.

42. Rise, let us go. Behold, he who betrayeth Me is at hand.

43. And while He was yet speaking, Judas Iscariot,<sup>20</sup> one of the

\* This implies a strong persuasion of his own fidelity.

† The second cock-crowing is towards morning.

‡ This is emphatic.

§ This was not intended as a denial of what Christ had said; but a reiterated declaration of the resolution of Peter to remain faithful.

|| With affliction.

¶ The time of distress and suffering.

‡ The Syriac term for father. The evangelist preserves it, as a word which continued in use among Christians.

• John 16: 32.

• G. P. "vehemently." V. B. C. D. L. versions.

• Matt. 26: 36.

• P. "heavy." V. A. B. K. L.

• G. P. "is."

† Zach. 13: 7; Matt. 26: 31.

• Luke 22: 40.

• It may signify that the crisis has come.

• G. P. — V. A. D. K. M. versions.



twelve, cometh, and with him a great crowd<sup>bb</sup> with swords and clubs, from the chief priests, and the scribes, and the ancients.

44. And he who betrayed Him had given them a sign, saying: Whomsoever I shall kiss, that is He: lay hold on Him, and lead Him away safely.

45. And when he came, immediately he went up to Him and said: Hail, Rabbi:<sup>cc</sup> and kissed Him.

46. But they laid hands on Him, and held Him.

47. And one of those who stood by drawing his sword, struck a servant of the chief priest, and cut off his ear.

48. And JESUS answered and said to them: Are ye come out as against a robber, with swords and clubs, to take Me?

49. I was daily with you in the temple teaching, and ye did not lay hands on Me. But that<sup>dd</sup> the Scriptures may be fulfilled.

50. Then all His disciples<sup>ee</sup> forsook Him, and fled away.

51. And a certain young man followed Him, having a linen cloth thrown round his naked body; and they<sup>ff</sup> laid hold on him.

52. But he left the linen cloth, and fled from them, naked.<sup>gg</sup>

53. And they brought JESUS<sup>hh</sup> to the high priest; and all the priests, and the scribes, and the ancients assembled together.

54. And Peter followed Him afar off, even into the court of the high priest; and he sat with the servants at the fire, and warmed himself.

55. And the chief priests<sup>bb</sup> and all the council sought for testimony against JESUS to put Him to death; and found none.

56. For many bare false testimony against Him, but their testimonies did not agree.

57. And some rising up, bore false testimony against Him, saying:

58. We heard Him say:<sup>ii</sup> I will destroy this temple made with hands, and within three days I will build another not made with hands.

59. Neither<sup>kk</sup> did their testimony agree.<sup>ll</sup>

60. And the high priest rose up in the midst, and asked JESUS, saying: Answerest Thou nothing to the things that are laid to thy charge by these men?

61. But He was silent, and made no answer. Again the high priest

<sup>bb</sup> The consternation of this young man, who was probably a disciple of Christ, led him to flee. The fact is recorded to show the panic which prevailed.

<sup>cc</sup> It was not sufficient, or satisfactory.

<sup>dd</sup> Matt. 26: 47; Luke 22: 47; John 18: 3.

<sup>ee</sup> P.—“must.” It is elliptical. *This happens that*.

<sup>ff</sup> G. P. “the young men.” Campbell: “the soldiers.” V. B. G. D. L. versions.

<sup>gg</sup> Matt. 26: 57; Luke 22: 54; John 18: 13.

<sup>hh</sup> John 2: 19.

<sup>ii</sup> G. P. “Master, Master.” V. B.

<sup>kk</sup> Matt. 26: 58.

<sup>ll</sup> Matt. 26: 59.

<sup>mm</sup> G. P. “And neither so.”

asked Him, and said to Him: Art Thou the Christ, the Son of the blessed God?<sup>11</sup>

62. And JESUS said to him: I am. And ye shall see the Son of man sitting on the right hand of the power<sup>mm</sup> [of God] and coming with the clouds of heaven.

63. Then the high priest rending his garments, saith: What further need have we of witnesses?

64. Ye have heard the blasphemy. What think ye? And they all condemned Him as worthy of death.

65. And some began to spit on Him, and to cover His face, and buffet Him, and to say to Him: Prophecy:<sup>nn</sup> and the officers struck Him with their open hands.

66. Now when Peter was in the court below,<sup>23</sup> there cometh one of the maid-servants of the high priest.<sup>nn</sup>

67. And when she saw Peter warming himself, she looked on him, and said: Thou also wast with JESUS of Nazareth.

68. But he denied, saying: I neither know nor understand what thou sayest. And he went forth before the court,<sup>24</sup> and the cock crew.

69. And again a maid-servant seeing him,<sup>oo</sup> began to say to the standers-by: This is one of them.

70. But he denied again. And after a while they who stood by said again to Peter:<sup>pp</sup> Surely thou art one of them, for thou art also a Galilean.<sup>qq</sup>

71. But he began to invoke curses on himself, and to swear: I know not this man of whom ye speak.

72. And immediately<sup>rr</sup> the cock crew again. And Peter remembered the word which JESUS said to him: Before the cock crow twice, thou wilt thrice deny Me. And he began to weep.<sup>ss</sup>

<sup>11</sup> Declare who it is that struck Thee. All supernatural knowledge was included under the name of prophecy. As the face of Christ was covered, He could not naturally know who struck Him; besides, those who surrounded Him were strangers; but all men were known to Him.

<sup>23</sup> In the yard inclosed by the building, where a fire was lighted up.

<sup>24</sup> Into the vestibule.

<sup>11</sup> G. P. "Son of the Blessed." V. A. K. It.

<sup>mm</sup> Matt. 24: 30; 26: 64.

<sup>nn</sup> Matt. 26: 69; Luke 22: 56; John 18: 17.

<sup>oo</sup> Matt. 26: 71.

<sup>pp</sup> Luke 22: 59; John 18: 27.

<sup>qq</sup> G. P. "and thy speech agreeth thereto." V. B. C. D. L. versions, critics. From Matt. 26: 73.

<sup>rr</sup> G. P. — V. B. D. versions, critics.

<sup>ss</sup> *ἐκβάλων ἐκλαλεν*. P. "when he thought thereof, he wept." Erasmus says that it denotes a sudden rush. Matt. 26: 75: "he wept bitterly."

## CHAPTER XV.

## THE CONTINUATION OF THE HISTORY OF THE PASSION.

1. AND straightway<sup>a</sup> in the morning, the chief priests held a consultation with the ancients, and the scribes, and the whole council, and bound JESUS, and led Him away, and delivered Him up to Pilate.

2. And Pilate asked Him: Art Thou the king of the Jews? And He answering said to him: Thou sayest it.

3. And the chief priests accused Him of many things.

4. And Pilate again asked Him, saying: Dost Thou make no answer? Behold of how many things they accuse Thee.

5. But JESUS still made no answer,<sup>b</sup> so that Pilate wondered.

6. Now on the festival day he used to release to them one of the prisoners whomsoever they demanded.

7. And there was one called Barabbas, who was in prison with other rioters,<sup>c</sup> who in<sup>d</sup> the riot had committed murder.

8. And when the crowd was come up,<sup>e</sup> they began to desire *him to do* as he had ever done to them.<sup>f</sup>

9. And Pilate answered them, and said:<sup>g</sup> Will ye that I release to you the king of the Jews?<sup>h</sup>

10. For he knew that the chief priests had delivered Him up out of envy.

11. But the chief priests stirred up the people, that he should rather release Barabbas to them.

12. And Pilate again answering, saith<sup>i</sup> to them: What will ye then that I do to<sup>j</sup> the king of the Jews?

13. But they again cried out: Crucify Him.

14. And Pilate said to them: Why, what evil hath He done? But they cried out the more:<sup>k</sup> Crucify Him.<sup>l</sup>

15. And so Pilate, being willing to satisfy the crowd,<sup>m</sup> released to them Barabbas, and after he had scourged JESUS, he delivered Him up to be crucified.<sup>n</sup>

<sup>a</sup> They asked him to do as he was accustomed, and liberate a prisoner. The request may have originated with some who entertained a hope to obtain the liberation of Jesus.

<sup>b</sup> Pilate designates Him as He was charged with styling Himself.

<sup>c</sup> Instead of assigning a cause for their hatred, they renew their shouts.

<sup>d</sup> Even haughty judges seek popularity.

<sup>e</sup> The flagellation was intended to move them to pity, and satisfy their rage. Pilate, although governing

<sup>a</sup> Matt. 27: 1; Luke 22: 66; John 18: 38.

<sup>b</sup> G. P. "but He answered nothing." V. B. Matt. 27: 12; Luke 23: 2.

<sup>c</sup> G. P. "with them that had made insurrection with him." V. 3 MSS. Sahid.

<sup>d</sup> G. is plural.

<sup>f</sup> Matt. 27: 22; Luke 23: 20.

<sup>h</sup> G. P. "whom ye call." V. A. D.

<sup>i</sup> G. P. "crying aloud." V. B. D. versions, critica.

<sup>g</sup> G. P. "answered and said again." V. B.

<sup>l</sup> G. P. "the more exceedingly." V. 8 MSS. critica.

16. And the soldiers led Him away<sup>k</sup> into the court of the palace,<sup>6</sup> and call together the whole band,

17. And they clothe Him with purple, and plating a crown of thorns, put it upon Him.

18. And began to salute Him: Hail, king of the Jews.

19. And they struck His head with a reed: and they spat on Him, and bending their knees, worshipped Him.

20. And after they had mocked Him, they took off the purple from Him, and put His own garments on Him, and led Him out to crucify Him.

21. And they force<sup>l</sup> one Simon, a Cyrenian, the father of Alexander<sup>7</sup> and Rufus, who was passing by, coming from the country, to take up His cross.

22. And they bring Him to a place Golgotha, which being interpreted, is the place of a skull.

23. And they gave Him wine mingled with myrrh<sup>8</sup> to drink; but He took it not.<sup>9</sup>

24. And when they had crucified Him,<sup>10</sup> they divided His garments,<sup>m</sup> casting lots upon them, what each should take.

25. And it was the third hour<sup>n</sup> when they crucified Him.

26. And the title of His cause was written above: THE KING OF THE JEWS.

27. And with Him they crucified two robbers, one on His right hand, and the other on His left.

28. And the Scripture was fulfilled, which saith: And with the wicked He was reputed.<sup>a</sup>

29. And they who passed by, blasphemed Him, wagging their heads, and saying: Vah,<sup>o</sup> Thou that destroyest the temple of God, and in three days buildest it up again:

30. Save Thyself, and come down from the cross.

31. In like manner, also, the chief priests mocking said to one another with the scribes: He saved others: Himself He cannot save.

with the title of *procurator*, whose ordinary powers were fiscal and judicial in civil causes, was invested with the power of decreeing capital punishment. Coponius, the first procurator, had like power. Jos. Ant. 18:1; De Bell. 2:11.

<sup>6</sup> The palace yard.

<sup>7</sup> The name Alexander was very common. Rufus is mentioned with praise by St. Paul. He lived at Rome, when the apostle wrote.

<sup>8</sup> It is styled gail in St. Matthew. It was given to Him before He was nailed to the cross: afterwards, He was again offered drink.

<sup>9</sup> He tasted, but did not drink.

<sup>10</sup> Having crucified Him.

<sup>11</sup> The third hour began when the sun was half-way advanced towards the meridian, and lasted until midday.

<sup>k</sup> Matt. 27:27; John: 19:2.

<sup>l</sup> Matt. 27:32; Luke 23:26.

<sup>m</sup> Matt. 27:35; Luke 23:34; John 19:23.

<sup>n</sup> Isaiah 53:12.

<sup>o</sup> John 2:19.

32. Let the Christ, the king of Israel,<sup>12</sup> come down from the cross, that we may see and believe. And they who were crucified with Him, reviled Him.

33. And when the sixth hour came, there was darkness over the whole earth, until the ninth hour.

34. And at the ninth hour JESUS cried out with a loud voice, saying: ELOI, ELOI, LAMMA SABACHTHANI?<sup>13</sup> which, being interpreted, is: My God, My God, why hast Thou forsaken Me?

35. And some of the bystanders hearing it, said: Behold, He calleth Elias.

36. And one ran, and filling a sponge with vinegar, put it upon a reed, and gave Him drink, saying: Stay, let us see if Elias come to take Him down.

37. And JESUS having cried with a loud voice, expired.

38. And the veil of the temple was rent in two, from top to bottom.

39. And the centurion who stood over against Him, seeing that He cried out in this manner and expired, said: Truly this man was the Son of God.

40. And there were also women looking on afar off:<sup>14</sup> among whom was Mary Magdalen, and Mary the mother of James the less,<sup>15</sup> and of Joseph, and Salome.<sup>16</sup>

41. Who also, when He was in Galilee, followed Him,<sup>17</sup> and ministered to Him, and many other women who came up with Him to Jerusalem.

42. And when evening<sup>18</sup> was now come<sup>19</sup> (because it was the Preparation, that is, the day before the sabbath),

43. Joseph of Arimathea, a noble<sup>20</sup> councillor,<sup>21</sup> who was also himself looking for the kingdom of God, came and went in boldly<sup>22</sup> to Pilate, and asked for the body of JESUS.

44. But Pilate wondered that He should be already dead. And sending for the centurion, he asked him if He were already<sup>23</sup> dead.

45. And when he had learned it from the centurion, he gave the body to Joseph.

46. And Joseph, having bought fine linen, and taken Him down, wrapped Him up in the linen, and laid Him in a monument, which

<sup>12</sup> They style Him such, deriding His pretensions.

<sup>13</sup> This title was given to James the brother, that is, cousin of our Lord, to distinguish him from the elder James, son of Zebedee. He was the first bishop of Jerusalem.

<sup>14</sup> Salome, wife of Zebedee, mother of John and James.

<sup>15</sup> This term was applied to the decline of day, as well as to the time after sunset. It is here used in the former sense, since the sabbath commenced at sunset.

<sup>16</sup> Comely, dignified, honorable.

<sup>17</sup> One who was official adviser, or member of the Sanhedrim. Lingard: "a senator."

<sup>18</sup> It was dangerous to avow one's self an adherent of Christ.

<sup>19</sup> Ps. 21 : 2; Matt. 27 : 46.

<sup>20</sup> Matt. 27 : 57; Luke 23 : 50; John 19 : 38.

<sup>21</sup> Matt. 27 : 55.

<sup>22</sup> Matt. 27 : 62.

<sup>23</sup> Luke 8 : 2.

<sup>24</sup> G. P. "any while." V. B.

was hewn out of a rock, and he rolled a stone to the door of the monument.

47. And Mary Magdalen and Mary of Joseph beheld where He was laid.<sup>19</sup>

## CHAPTER XVI.

### CHRIST'S RESURRECTION AND ASCENSION.

1. AND when the sabbath was past,<sup>1</sup> Mary Magdalen, and Mary the mother of James, and Salome,<sup>2</sup> bought<sup>3</sup> sweet spices,<sup>2</sup> that they might come and anoint JESUS.

2. And very early in the morning, the first day of the week, they come to the monument, the sun being now risen.<sup>3</sup>

3. And they said, one to another: Who shall roll us back the stone from the door of the monument?

4. And looking, they saw the stone rolled back: for it was very great.<sup>4</sup>

5. And entering into the monument,<sup>5</sup> they saw a young man sitting on the right side, clothed with a white robe: and they were affrighted.

6. But he saith to them: Be not affrighted: ye seek JESUS of Nazareth, who was crucified: He is risen; He is not here: behold the place where they laid Him.

7. But go, tell His disciples and Peter<sup>6</sup> that He goeth before you into Galilee: there ye will see Him, as He told you.<sup>4</sup>

8. But they went out,<sup>6</sup> and fled from the sepulchre: for trembling and fear had seized them; and they said nothing to any one;<sup>5</sup> for they were afraid.<sup>7</sup>

9. But<sup>6</sup> He rising early the first day of the week,<sup>6</sup> appeared first<sup>8</sup> to Mary Magdalen, out of whom He had cast seven devils.<sup>9</sup>

<sup>19</sup> They observed it closely, being determined on returning with perfumes after the sabbath.

<sup>1</sup> After sunset of Saturday.

<sup>2</sup> They had bought them on Friday. After the rest of the sabbath they prepared more immediately for the anointing of the body.

<sup>3</sup> At sunrise.

<sup>4</sup> There is an inversion. The greatness of the stone was the cause of their anxiety about its removal. The pious women do not seem to have known that it was sealed, and surrounded by guards.

<sup>5</sup> "Especially." Bloomfield.

<sup>6</sup> They did not report what they had seen to any stranger: but they communicated it to some of the apostles.

<sup>7</sup> The fear which seized on them was a religious awe arising from the supernatural vision.

<sup>8</sup> She was the first of the devout visitants of the tomb who was favored with a manifestation of Christ. John 20: 15.

<sup>9</sup> Corporal possession, accompanied by convulsions, is generally understood by the scriptural phrase.

<sup>a</sup> Matt. 28: 1; Luke 24: 1; John 20: 1.

<sup>b</sup> Luke 23: 56.

<sup>c</sup> Matt. 28: 5; Luke 24: 4; John 20: 12.

<sup>d</sup> *Supra* 14: 28.

<sup>e</sup> G. P. + "quickly." V. MSS. versions, critics.

<sup>f</sup> All that follows is wanting in B. Syr. has it. P. V.

<sup>g</sup> John 20: 16.

10. She went, and told those who had been with Him,<sup>10</sup> who were mourning and weeping.<sup>11</sup>

11. And they hearing that He was alive, and had been seen by her, did not believe.<sup>12</sup>

12. And after that, He appeared in a different form<sup>13</sup> to two of them walking, as they were going into the country.<sup>14</sup>

13. And they departing, told it to the rest: neither did they believe them.<sup>15</sup>

14. At length<sup>16</sup> He appeared to the eleven<sup>17</sup> as they were at table: and upbraided them with their unbelief, and hardness of heart,<sup>18</sup> because they did not believe those who had seen Him after He was risen again.

15. And He said to them: Go ye into the whole world, and preach the gospel to every creature.<sup>19</sup>

16. He that believeth and is baptized, shall be saved:<sup>20</sup> but he that believeth not,<sup>21</sup> shall be condemned.

17. And these signs shall follow those who believe.<sup>22</sup> In My name they shall cast out devils;<sup>23</sup> <sup>a</sup> they shall speak<sup>1</sup> with new tongues.<sup>24</sup>

18. They shall take up serpents;<sup>25</sup> <sup>x</sup> and if they drink any deadly thing,<sup>26</sup> it shall not hurt them: they shall lay their hands upon the sick,<sup>1</sup> and they shall recover.<sup>27</sup>

<sup>10</sup> His apostles.

<sup>11</sup> They were in deep affliction, and did not entertain the thought of His speedy resurrection.

<sup>12</sup> So little disposed were they to believe so extraordinary a fact.

<sup>13</sup> As a traveller.

<sup>14</sup> To Emmaus.

<sup>15</sup> Some already believed the resurrection on the testimony of Peter, but most were slow to believe it. They hesitated still more to give credence to each particular manifestation.

<sup>16</sup> This was the last manifestation on that day.

<sup>17</sup> It is usual to designate a body of men by their regular number, although some be absent. Thomas was not present on this occasion.

<sup>18</sup> They are justly reproached with dulness and slowness in believing, which, however, add weight to their subsequent belief, after full evidence had been presented to them. They did not believe the testimony of others, but they yielded to the evidence of their own senses.

<sup>19</sup> To every human being, Gentile or Jew, civilized or barbarian. Lit. "to the whole creation."

<sup>20</sup> Faith and baptism are means of salvation: but faith must work by charity, that the grace of baptism may be preserved. Many believers and baptized persons forfeit grace and salvation.

<sup>21</sup> To disbelieve the gospel preached by its lawful heralds, implies the rejection of Divine authority, and is matter of just condemnation.

<sup>22</sup> Not on every occasion, but according to the secret counsels of God. Miracles were performed frequently by the apostles: yet they were not confined to them, nor to other sacred ministers.

<sup>23</sup> This continued to be done in the times of Irenæus and Tertullian, as their writings plainly show. Miracles have never wholly ceased in the Church, although they are of rare occurrence.

<sup>24</sup> Languages which they had not learned.

<sup>25</sup> As Paul did in the island, shaking off the snake, without sustaining any injury. They were not, however, to indulge in wanton experiments.

<sup>26</sup> Poisoning prevailed widely in that age.

<sup>27</sup> The healing of the sick is one of those powers which have at all times been most manifest in the Church; yet it is not an ordinary gift.

<sup>a</sup> Acts 16: 18.

<sup>x</sup> Ib. 28: 5.

<sup>1</sup> Ib. 2: 4; 10: 46.

<sup>1</sup> Ib. 28: 3.

19. And the Lord JESUS, after He had spoken to them, was taken up<sup>m</sup> into heaven,<sup>28</sup> and sitteth on the right hand of God.<sup>29</sup>

20. But they going forth, preached everywhere: the Lord working withal, and confirming the word with the signs which followed.<sup>30</sup>

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<sup>m</sup> Visibly in the clouds.

<sup>28</sup> The humanity of Christ is exalted above all other creatures, and by reason of its hypostatical union, receives Divine honors. The right hand of God is a figurative expression for Divine glory and majesty.

<sup>29</sup> St. Augustin observes: "If they do not believe that even these miracles were performed by the apostles of Christ, in order that men might believe their announcement of His resurrection and ascension, this one great miracle is enough for us, that the whole world believed them without any miracles." *De civ. Dei*, l. 22: 6.

<sup>30</sup> Luke 24: 51.



# P R E F A C E

## TO THE GOSPEL OF ST. LUKE.

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ST. LUKE is stated by Eusebius to have been a native of Antioch, the capital of Syria. He was by profession a physician, of which indications occur in his use of technical terms for diseases. He is thought to have been of heathen ancestry, of the class of proselytes. Hug thinks that his Gospel was not published until after the death of St. Paul. Patrizi maintains that it was written between the years 48 and 52. He was the disciple of St. Paul, whom he accompanied in his travels, as may be gathered from Acts 16 : 8, 9, 10 ; 2 Tim. 4 : 11 ; Phil. 5 : 23, 24 ; Coloss. 4 : 14. He wrote in Greek, subsequently to St. Matthew and St. Mark ; but it is difficult to fix the date. He states several particulars, especially regarding the Blessed Virgin, not recorded by the other evangelists, and furnishes other facts not found elsewhere. The whole narrative, from v. 51 of chapter 9, to v. 14 of chapter 18, is exclusively his own, excepting one verse, v. 18, chapter 16. His quotations from the ancient Scriptures are conformable to the Septuagint, even in those passages in which this version differs from the Hebrew, although they are not always literal and close. His style is purer than that of the other evangelists, but not entirely free from Syriac modes of speech. These are ascribed by some to written memoirs of particular facts or discourses, such as the songs of Zachariah and of the Blessed Virgin, which they suppose him to have used in the composition of his narrative.



# THE HOLY GOSPEL OF JESUS CHRIST

ACCORDING TO

## LUKE.

### CHAPTER I.

THE CONCEPTION OF JOHN THE BAPTIST AND OF CHRIST: THE VISITATION AND SONG OF  
THE BLESSED VIRGIN: THE BIRTH OF THE BAPTIST, AND THE SONG OF ZACHARIAH.

1. SINCE<sup>1</sup> many<sup>2</sup> have undertaken to set forth in order<sup>3</sup> a narrative of the things accomplished<sup>4</sup> among us;

2. Even as those who from the beginning<sup>4</sup> were eye-witnesses<sup>5</sup> and ministers of the word,<sup>6</sup> delivered *them* to us:<sup>7</sup>

3. It seemed good to me also,<sup>8</sup> having diligently traced<sup>9</sup> all things from the beginning, to write to thee in order,<sup>10</sup> most excellent<sup>11</sup> Theophilus,<sup>12</sup>

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<sup>1</sup> St. Luke, after the manner of Greek writers, makes an introduction to his work. Hebrew writers enter at once on their subject.

<sup>2</sup> These may have written with good intention, and sought to be directed in the order of facts by the testimony of ocular witnesses. However, not being inspired, they were liable to mistake; and it was therefore highly important that an authentic statement should be made. St. Matthew had already written, and also St. Mark, according to many, but their gospels were not so full as to supersede the necessity of another authentic narrative, which might embrace facts which they had not noticed. The apocryphal gospels are scarcely of so early a date.

<sup>3</sup> These writers did not profess a scrupulous regard for the order of time in which the facts occurred. They proposed to present an historical statement.

<sup>4</sup> Even from the conception of Christ. Mary, Joseph, Zachariah, Elisabeth, were witnesses of the early events. Some written memorials also may have existed.

<sup>5</sup> Hence it is manifest that St. Luke was not an eye-witness, but wrote on the testimony of others. Olshausen observes: "The term *doxastai* here no doubt refers likewise to Mary, the mother of Jesus, and other members of the families of whose internal history mention is made in the first chapters; of course in connection with the subsequent history of Jesus and the Church, the apostles are in like manner included." Biblical Commentary, vol. I, p. 80.

<sup>6</sup> Officers. Several of those who had witnessed the facts, had afterwards been made preachers of the gospel.

<sup>7</sup> Testified orally, or even in writing.

<sup>8</sup> The evangelist speaks as if he had formed this determination of himself: but he does not thereby exclude the secret influence of the Holy Spirit, by whom he was moved and directed.

<sup>9</sup> Followed up by diligent inquiry.

<sup>10</sup> This supposes regard to the order of time in recording the facts of our Lord's life. As His instructions were repeated and delivered on various occasions, their order is not so strictly followed. Events incidentally introduced, such as those concerning the Baptist, do not necessarily follow this same order.

<sup>11</sup> This was a title of respect addressed to persons in high station, such as chief magistrates. He is thought to have been of Italy.

<sup>12</sup> It means "lover of God;" but is here a proper name.

<sup>13</sup> I, "which are most surely believed among us." Patrizi, V. Campbell, Olshausen.

4. That thou mayest know the certainty<sup>13</sup> of the things in which thou hast been instructed.<sup>14</sup>

5. There was in the days of Herod, the king of Judea, a certain priest named Zachariah, of the course<sup>b</sup> of Abia,<sup>15</sup> and his wife was of the daughters<sup>16</sup> of Aaron, and her name was Elizabeth.<sup>17</sup>

6. And they were both just before God,<sup>18</sup> walking<sup>19</sup> in all the commandments and observances<sup>20</sup> of the Lord without blame.<sup>21</sup>

7. And they had no child, for Elizabeth was barren, and they both were advanced in years.<sup>22</sup>

8. And it came to pass when he was officiating as priest before God, in the order of his course,<sup>23</sup>

9. That according to the custom of the priesthood,<sup>24</sup> it fell to his lot<sup>25</sup> to offer incense,<sup>26</sup> on going into the temple<sup>c</sup> of the Lord;<sup>27</sup>

10. And all the multitude<sup>28</sup> of the people were praying without<sup>29</sup> at the hour of incense.<sup>30</sup>

11. And there appeared to him an angel of the Lord,<sup>31</sup> standing on the right hand of the altar of the incense.

12. And when Zachariah saw him, he was troubled, and fear fell on him.

<sup>13</sup> The object of St. Luke was to strengthen the faith of Theophilus, by a detailed narrative of facts. This does not imply on his part any wavering or deficiency in faith; but a liability to be led astray as to particular facts, by unauthorized statements.

<sup>14</sup> *καταχρηστικῶς* is used with reference to primary instruction. The words catechism, catechumen, catechesis, catechist, catechise, are all derived from it.

<sup>15</sup> The priests were divided into classes for daily or weekly ministrations. The term denotes a daily class, but was applied to the class whose functions lasted during a week. Joseph. A. l. 7, c. 14. There were twenty-four classes, according to the number of sacerdotal families.

<sup>16</sup> Descendants. The law which restricted marriage within one's own tribe, regarded heiresses.

<sup>17</sup> The wife of Aaron bore the same name.

<sup>18</sup> Not only externally before men, but really, and in the sight of God, to whom the heart lies open.

<sup>19</sup> Acting: regulating their actions by the Divine law.

<sup>20</sup> The terms are synonymous, or nearly such: the former may be understood of the moral precepts; the latter of ceremonial observances; *δευαλίματα*. These derived their name from their tendency to make just those who complied with them, or to manifest their just course.

<sup>21</sup> This implies exemption from grievous transgression, since they were blameless and just before God. It does not exclude imperfections, or slight sins.

<sup>22</sup> As no one could perform the priestly functions after the age of fifty, Zachariah, although not old, was sufficiently advanced in years to have little hope of offspring.

<sup>23</sup> When it was the turn of his class to officiate.

<sup>24</sup> As was customary with the priests: as they had agreed to serve by turns.

<sup>25</sup> It appears that the duties which each one had to perform, were determined by lot.

<sup>26</sup> This was the most honorable of the priestly functions, and was not performed more than once by the same individual.

<sup>27</sup> Incense was offered in the sanctuary, where the altar of incense was placed.

<sup>28</sup> Ordinarily the mass of the people did not assemble on such occasions: but only the priests, Levites, and some leaders representing the people. There was a general gathering of them on this occasion, because it was either a sabbath day, or some special festival.

<sup>29</sup> The people, not being allowed to enter the sanctuary, prayed without in the court of the temple, namely, in that part which was called the court of the Israelites.

<sup>30</sup> The time when the incense was offered.

<sup>31</sup> Under a sensible form.

13. But the angel said to him: Fear not, Zachariah, for thy prayer is heard,<sup>32</sup> and thy wife Elizabeth will bear thee a son, and thou shalt call his name John;<sup>33</sup>

14. And thou wilt have joy and gladness, and many will rejoice at his birth.<sup>34</sup>

15. For he will be great before the Lord: and will drink no wine, nor strong drink,<sup>35</sup> and he will be filled with the Holy Spirit even from his mother's womb.<sup>36</sup>

16. And he will turn many of the children of Israel to the Lord their God.

17. And he will go before Him<sup>37</sup> in the spirit and power of Elias:<sup>d</sup> to turn<sup>38</sup> the hearts of fathers towards children,<sup>e</sup> and the incredulous<sup>f</sup> to the wisdom of the just,<sup>39</sup> to prepare for the Lord a perfect people.<sup>40</sup>

18. And Zachariah said to the angel: How shall I know this?<sup>41</sup> for I am an old man, and my wife is advanced in years.

19. And the angel answering, said to Him: I am Gabriel,<sup>42</sup> who stand before God;<sup>g</sup> and I am sent to speak to thee, and to bring thee these good tidings.

20. And behold thou shalt be dumb,<sup>h</sup> and not able to speak<sup>43</sup> until the

<sup>32</sup> It is not probable that Zachariah had prayed for the birth of a son, since he considered it hopeless: but God had regard to his prayers offered up for grace and blessings for himself and for the people, as St. Augustine remarks, l. 2, *Quæst. evang.* q. 1, and gave him that which he had not ventured to ask. "What is said to him: Thy prayer is heard: is to be understood in behalf of the people. Since the salvation and redemption of the people and the forgiveness of their sins were to take place through Christ, Zachariah is assured of the birth of a son, because he was destined to be the forerunner of Christ."

<sup>33</sup> This name signifies: "He was merciful;" or "he was gracious." It is intended to mark that God graciously gave this child to his parents, or rather that He gave him through great mercy to the people.

<sup>34</sup> This was partially fulfilled in the joy of the friends of the family at the birth of John; but in a sublimer sense it is accomplished in the joy of the Christian Church, which still celebrates the auspicious event.

<sup>35</sup> Any intoxicating potion besides wine.

<sup>36</sup> This was fulfilled on the visit of Mary to Elizabeth. The infant became sensible of the presence of Christ, at the sound of the voice of Mary, and was sanctified by the communication of the grace of the Holy Spirit.

<sup>37</sup> Christ is plainly meant, who is hereby declared the Lord God of the Israelites. Olshausen admits that such is its force.

<sup>38</sup> John by his preaching would render the Jews worthy of the affection and approbation of their ancestors, by inducing those to cherish their sentiments and imitate their virtues, thus drawing their heart to their fathers. Matt. 17: 12.

<sup>39</sup> John was to lead unbelieving and rebellious men to embrace true wisdom, and adopt the sentiments of just men.

<sup>40</sup> He was thus to gather together and make ready for the reception of Christ the Lord, a people adorned with good works.

<sup>41</sup> The like interrogation was made by Abraham, whose faith is praised. The difference of the result must be traced to the disposition of mind in which the words were uttered. Zachariah hesitated to believe the promise.

<sup>42</sup> Power of God, or man of God.

<sup>43</sup> The second expression is stronger and more emphatic, as indicating that the power of speaking would be utterly impeded during the time specified.

<sup>d</sup> "Reconcile the heart of the father to the son." Eccl. 48: 11.

<sup>e</sup> Mal. 4: 6. "He will turn the heart of the fathers to their children, and the heart of the children to their fathers."

<sup>f</sup> P. "the disobedient," ἀπειθήτας. V. incredulos. It includes both meanings.

<sup>g</sup> Dan. 9: 21.

<sup>h</sup> G. V. "tacens."

day in which these things shall come to pass; because thou hast not believed my words,<sup>44</sup> which will be fulfilled in their time.

21. And the people were waiting for Zachariah, and wondered that he delayed so long<sup>45</sup> in the temple.

22. And when he came out, he could not speak to them, and they understood that he had seen a vision in the temple.<sup>46</sup> And he made signs to them, and remained dumb.

23. And it came to pass, after the days of his office<sup>47</sup> were ended, he departed to his own house.

24. And after those days, Elizabeth, his wife, conceived; and hid herself<sup>48</sup> five months, saying:

25. Thus hath the Lord dealt with me in the days in which He hath looked down<sup>49</sup> to take away my reproach among men.<sup>50</sup>

26. And in the sixth month,<sup>51</sup> the angel Gabriel was sent from God into a city of Galilee, called Nazareth,

27. To a virgin espoused<sup>52</sup> to a man whose name was Joseph, of the house of David; and the name of the virgin was Mary.

28. And the angel coming in to her, said: Hail! full of grace,<sup>53</sup> the Lord<sup>54</sup> with thee: blessed art thou among women.<sup>55</sup>

29. But when she heard it,<sup>a</sup> she was troubled at his saying, and thought with herself what manner of salutation this should be.

30. And the angel said to her: Fear not, Mary, for thou hast found<sup>o</sup> grace with God.

31. Behold, thou wilt conceive in thy womb,<sup>p</sup> and bring forth a son; and thou shalt call His name JESUS.

<sup>44</sup> Hesitancy and doubt are classed with unbelief. It is not likely that Zachariah utterly disbelieved a promise made under such extraordinary circumstances.

<sup>45</sup> The vision did not probably occupy much time: but Zachariah may have been so affected by it as to remain long in the sanctuary. The ceremony of incensing usually occupied a very short space of time.

<sup>46</sup> From his appearance, as well as from the delay, they conjectured that something supernatural had taken place, and he confirmed their conjectures by signs.

<sup>47</sup> *Of his liturgy.* The priestly ministry was thus designated. The term originally signified any public service, civil or military.

<sup>48</sup> From public observation.

<sup>49</sup> He hath looked on me favorably.

<sup>49</sup> Barrenness was then, as it still is, a matter of humiliation.

<sup>50</sup> From the conception of Elizabeth.

<sup>51</sup> "Lest she should incur the infamy of having lost her virginity. . . Our Lord chose rather to give occasion to some to doubt of His origin, than of the virtue of His mother." St. Ambrose.

<sup>52</sup> St. Ambrose remarks: "This salutation was reserved to Mary alone: for she alone is properly styled full of grace, since she alone obtained the grace which none other had deserved, to be filled with the Author of grace."

<sup>53</sup> Some understand it to be in the optative mood, as by way of prayer.

<sup>54</sup> "Such a phrase," says Campbell, "is, in the Hebrew idiom, an expression of the superlative."

<sup>i</sup> H. "Peace to thee."

<sup>k</sup> *κεχαρισμένη*. Verbs in this form signify fulness. Syr. מְלֵא מְלֵא (MELEH MELEH) "full of goodness." The same phrase occurs John 1:14.

<sup>l</sup> Judges 6:12; Ruth 2:4.

<sup>m</sup> B. L. Syr. — P. V. G. from v. 42.

<sup>n</sup> O. P. "and when she saw him." V. Kuhnol, Bloomfield.

<sup>o</sup> Gen. 6:8.

<sup>p</sup> Isai. 7:14; *infra* 2:21.

82. He will be great, and will be called Son of the Most High, and the Lord God will give Him the throne<sup>8</sup> of David<sup>9</sup> His father: and He will reign over the house of Jacob<sup>10</sup> forever,

83. And of His kingdom there will be no end.

84. And Mary said to the angel: How shall this be,<sup>11</sup> since I know not man.<sup>12</sup>

85. And the angel answering, said to her: The Holy Spirit<sup>13</sup> will come on thee, and the power of the Most High will overshadow thee. And therefore also that holy thing<sup>14</sup> which will be born of thee,<sup>15</sup> will be called the Son of God.

86. And behold thy kinswoman Elizabeth,<sup>16</sup> she also hath conceived a son in her old age; and this is the sixth month with her who is called barren;

87. For with God nothing is<sup>17</sup> impossible.

88. And Mary said: Behold the handmaid of the Lord:<sup>18</sup> be it to me according to thy word. And the angel departed from her.

89. And Mary arose<sup>19</sup> in those days, and went with haste<sup>20</sup> into the hill-country, to a city of Juda.<sup>21</sup>

90. And she entered into the house of Zachariah, and saluted Elizabeth.

91. And it came to pass, that when Elizabeth heard the salutation of

<sup>8</sup> The power of the Messiah was shadowed forth by the throne of David, but Christ was to rule from sea to sea, and from the river to the utmost bounds of the earth.

<sup>9</sup> The followers of Christ are the spiritual progeny of Jacob.

<sup>10</sup> This does not imply doubt: it is an inquiry into the manner in which the promise is to be fulfilled. "We dare not imagine, that she who was chosen to bring forth the Son of God should appear incredulous. How would it have happened that Zachariah should be struck dumb for his unbelief, and Mary, although not believing, should be honored by the infusion of the Holy Spirit? Her prerogative as mother, which doubtless deserved peculiar deference, cannot explain this; as her prerogative was greater, so must she have been endowed with greater faith. She did not doubt of the event, but she inquired into the manner of its accomplishment." St. Ambrose.

<sup>11</sup> From this observation it is manifest that she was determined to preserve her virginity. St. Gregory of Nyssa, Orat. in Nat. Christi, and St. Augustine, 1. de Virg. c. 4, gather from it that she had made a vow to this end. Grotius favors this view.

<sup>12</sup> Mary was of the tribe of Juda, and Elizabeth of the tribe of Levi. As the tribes intermarried, it is easily understood how they could be closely related.

<sup>13</sup> This is a simple but beautiful expression of acquiescence in the Divine will. "See her humility, see her devotion. She styles herself the handmaid of the Lord, when she is chosen to be His mother." St. Ambrose.

<sup>14</sup> Setting out on a journey.

<sup>15</sup> This journey was prompted by higher motives than mere friendship for her relative. "She went into the mountainous country, not as if incredulous as to the oracle, nor as uncertain of the declaration made to her, nor as doubtful of the fact alleged in its confirmation; but rejoicing in the accomplishment of her desire, religiously intent on discharging a duty imposed by kindred, and hastening on her way under the impulse of joy." Idem.

<sup>16</sup> Some conjecture that the city was Jutta.

<sup>21</sup> Isai. 9: 7; Dan. 7: 14, 27; Mich. 4: 7.

<sup>13</sup> ἅγιος ἄγιος ἁγίος ἁγίος.

<sup>14</sup> V. Sanctum, the fetus.

<sup>15</sup> G. — V. C. Syr. fathers, P.

<sup>16</sup> It is in the future, but expresses an anxious.

Mary, the babe leaped,<sup>65</sup> in her womb: and Elizabeth was filled with the Holy Spirit.<sup>66</sup>

42. And she cried out with a loud voice, and said: Blessed *art* thou among women, and blessed *is* the fruit of thy womb.<sup>67</sup>

43. And whence is this to me,<sup>68</sup> that the mother of my Lord<sup>69</sup> should come to me?<sup>70</sup>

44. For behold as soon as the voice of thy salutation sounded in mine ears,<sup>71</sup> the babe in my womb leaped for joy.<sup>72</sup>

45. And happy art thou<sup>73</sup> who hast believed, that those things which were spoken to thee by the Lord, will be accomplished.<sup>74</sup>

46. And Mary said: My soul doth magnify the Lord,

47. And my spirit rejoiceth in God my Savior.<sup>75</sup>

48. Because He hath looked down on the lowliness of His handmaid:<sup>76</sup> for behold henceforth all generations will call me blessed.<sup>77</sup>

49. Because the Mighty One hath done great things for me;<sup>78</sup> and holy is His name.

50. And His mercy is from generation to generation on those who fear Him.<sup>79</sup>

51. He showeth<sup>80</sup> might in His arm: He scattereth the proud<sup>81</sup> in the conceit of their heart.<sup>82</sup>

52. He casteth down the mighty from their throne,<sup>83</sup> and exalteth the lowly.<sup>84</sup>

<sup>65</sup> The event here recorded was plainly supernatural. "Elizabeth was the first to hear the voice: John was the first to feel the grace: she heard in a natural way: he leaped with joy on account of the mystery: she perceived the arrival of Mary: he became sensible of the presence of the Lord." St. Ambrose.

<sup>66</sup> This motion arose from a divinely imparted sense of the presence of Christ. The mother at the same time was enlightened to know the mystery. "By a double miracle the mothers prophecy by the spirit of their infants." Idem.

<sup>67</sup> "The fruit of the womb is the flower springing from the root, of which Isaiah has well prophesied: 'There shall come forth a rod out of the root of Jesse, and a flower shall rise up out of his root.' The Jewish nation is the root, Mary is the rod: Christ is the flower of Mary, and like the fruit of a good tree, as we advance in virtue, flourishes and fructifies in us." Idem.

<sup>68</sup> Kindred, although near, could not entitle Elizabeth to so high an honor. How have I deserved this honor? How has this happened?

<sup>69</sup> "We may turn it," says Olshausen, "as we please, we shall never be able to demonstrate the propriety of calling a child as yet unborn *supra*, but by the supposition that Elizabeth, enlightened by the Holy Spirit, as were the prophets of old, perceived, like them, the Divine Nature of the Messiah, as the mother of whom she saluted Mary."

<sup>70</sup> The condescension of one so exalted calls for our admiration.

<sup>71</sup> The sound of Mary's voice was attended with this extraordinary result.

<sup>72</sup> The infant was made conscious of the presence of his Lord, and rejoiced at it. As the whole fact was supernatural, this should not excite surprise.

<sup>73</sup> There is an enallage of person: "happy she that hath believed." There may be an implied reference to the unbelief of Zachariah.

<sup>74</sup> His lowly handmaid.

<sup>75</sup> This is among the most splendid prophecies of the new dispensation. "In proportion to the excellence of her dignity is the eminence of her prophecy." St. Ambrose.

<sup>76</sup> In raising her to so high a dignity.

<sup>77</sup> He frustrates the designs of the proud.

<sup>78</sup> The lowly—persons of low condition.

<sup>79</sup> G. P. "she."

<sup>80</sup> Hab. 3: 18.

<sup>81</sup> Ps. 102: 17.

<sup>82</sup> The text is in the past tense, but as it refers to the general action of the Deity, I render it in the present.

<sup>83</sup> Isai. 51: 9; Ps. 88: 14.

<sup>84</sup> Ps. 32: 10.



53. He filleth the hungry with good things :<sup>79</sup><sup>bb</sup> and the rich He sendeth away empty.<sup>80</sup>

54. He hath received<sup>81</sup><sup>cc</sup> His servant Israel, being mindful of His<sup>82</sup><sup>dd</sup> mercy.

55. As He spake to our fathers,<sup>83</sup> to Abraham and to his seed forever.<sup>84</sup>

56. And Mary remained with her about three months : and returned to her own house.<sup>85</sup>

57. Now the time for Elizabeth's delivery was come, and she brought forth a son.

58. And her neighbors and kinsfolk heard that the Lord had showed His great mercy towards her, and they rejoiced with her.

59. And it came to pass that on the eighth day they came to circumcise the child,<sup>86</sup> and they were for calling<sup>87</sup> him by the name of his father,<sup>87</sup> Zachariah.

60. And his mother answering, said : Not so, but he shall be called John.<sup>88</sup>

61. And they said to her : There is none of thy kindred who is called by this name.<sup>89</sup>

62. And they made signs to his father,<sup>90</sup> to learn how he would have him called.

63. And demanding<sup>91</sup> a tablet, he wrote, saying : John is his name.<sup>92</sup> And they all wondered.

64. And immediately his mouth was opened, and his tongue loosed, and he spake, blessing God.

65. And fear<sup>93</sup> came on all who dwelt around them ; and all these things were spoken of over all the hill-country of Judea :

<sup>79</sup> The providence of God in supplying the wants of His creatures, and relieving them from destitution, is worthy of all praise.

<sup>80</sup> All the riches of men, and all the provisions made against want, cannot avail, when God withdraws His favor.

<sup>81</sup> He has taken into favor.

<sup>82</sup> Whilst relief was withheld, mercy seemed forgotten.

<sup>83</sup> Campbell remarks that : "as He spoke to our fathers" should be considered parenthetical, and the words which follow should be connected with the preceding words, so as to read : "being mindful of His mercy to Abraham and to his seed forever." It may be elliptical, intimating that He promised to give the land of Canaan, which was the type of better things, to Abraham and his seed forever.

<sup>84</sup> After the delivery of Elizabeth, which is about to be related.

<sup>85</sup> This rite was performed in the house of the parents, by the father, or other person chosen by him.

<sup>86</sup> It had become customary to give the name on this occasion.

<sup>87</sup> This was very rarely done. Probably the privation of speech, in consequence of the vision, led them to think of thus perpetuating his memory.

<sup>88</sup> The name had been revealed to her, or communicated to her in writing by Zachariah.

<sup>89</sup> The custom prevailed of calling children by the names of their relatives. The Church recommends to give them rather the names of saints, whom they may imitate.

<sup>90</sup> That he might intimate.

<sup>91</sup> By signs.

<sup>92</sup> Supernatural manifestations awaken awe.

<sup>bb</sup> 1 Kings 2 : 5 ; Ps. 33 : 11.

<sup>cc</sup> G. P. Is. 41 : 8, 10.

<sup>dd</sup> B. — critics.

<sup>ee</sup> Gen. 17 : 9 ; 22 : 16 ; Ps. 131 : 11.

<sup>ff</sup> *Supra* v. 13.

66. And all who heard them, laid them up in their heart,<sup>ss</sup> saying : What, then, will this child be ! for<sup>ss</sup> the hand of the Lord was with him.<sup>ss</sup>

67. And Zachariah his father was filled with the Holy Spirit, and prophesied,<sup>ss</sup> saying :

68. Blessed be the Lord God of Israel:<sup>hh</sup> for He hath visited,<sup>ss</sup> and wrought redemption<sup>ss</sup> for His people :

69. And raised up for us a horn<sup>ii</sup> of salvation<sup>ss</sup> in the house of David His servant.

70. As He spake by the mouth of His holy prophets, of old :<sup>ss</sup>

71. Deliverance<sup>100</sup> from our enemies, and from the hand of all who hate us.

72. To perform mercy to our fathers :<sup>101</sup> and to remember His holy covenant.<sup>102</sup>

73. The oath<sup>103</sup> which He sware to Abraham,<sup>kk</sup> our father, that He would grant us,

74. That being delivered out of the hand<sup>104</sup> of our enemies,<sup>105</sup> we may serve Him without fear,

75. In holiness and justice before Him, all our days.<sup>ll</sup>

76. And thou, child, shalt be called the prophet of the Most High : for thou shalt go before the face of the Lord,<sup>106</sup> to prepare His ways :

77. To give knowledge of salvation to His people,<sup>mm</sup> unto<sup>nn</sup> remission of their sins :

78. Through the tender mercy<sup>107</sup> of our God ; in which the day-spring,<sup>108</sup> from on high,<sup>oo</sup> hath visited us :

<sup>ss</sup> Reflected seriously on them.

<sup>hh</sup> He was manifestly under Divine guidance and protection.

<sup>ss</sup> Spoke under inspiration.

<sup>ss</sup> In mercy.

<sup>ss</sup> By paying the ransom.

<sup>ii</sup> A saving horn—a powerful deliverer. The horn was the emblem of power. Christ our Lord is here designated by this figure.

<sup>ss</sup> The prophets flourished at different periods.

<sup>100</sup> Deliverance—protection.

<sup>101</sup> To execute the merciful promises made to their ancestors.

<sup>102</sup> God is said to remember His covenant, when He executes it.

<sup>103</sup> According to may be understood.

<sup>104</sup> The power.

<sup>105</sup> This in its most obvious sense seems to regard deliverance from temporal enemies, which the Jews expected through the Messiah : but the Holy Spirit had in view enemies more formidable, that war against the soul.

<sup>106</sup> Christ is spoken of as the Lord, whose ways were made ready by John. Allusion is made to the usual repairs of the public roads preparatory to a royal visit.

<sup>mm</sup> "Bowels of mercy" express the tenderness of Divine mercy.

<sup>nn</sup> The rising sun is a beautiful image of Christ, the light of the world.

<sup>ss</sup> G. P. "and." V. B. C. D. L. versions, critics.

<sup>hh</sup> Ps. 73 : 12.

<sup>ss</sup> Ps. 131 : 17 ; Jer. 23 : 6 ; 30 : 10.

<sup>ss</sup> Gen. 22 : 16 ; Jer. 31 : 33 ; Heb. 6 : 13, 17.

<sup>ii</sup> G. P. "the days of our life." V. 9 MSS. versions, critics.

<sup>mm</sup> Mal. 4 : 6 ; *supra* 17.

<sup>nn</sup> *ib.* "in." P. "by."

<sup>oo</sup> Zach. 3 : 8 ; 6 : 12 ; Mal. 4 : 2.

79. To enlighten those who sit in darkness, and in the shade of death:<sup>109</sup> to direct our feet into the way of peace.<sup>110</sup>

80. And the child grew, and was strengthened in spirit:<sup>111</sup> and was in the deserts<sup>112</sup> until the day of his manifestation to Israel.<sup>113</sup>

## CHAPTER II.

THE BIRTH OF CHRIST. HIS CIRCUMCISION. HIS PRESENTATION IN THE TEMPLE.  
SIMON'S PROPHECY. AT TWELVE YEARS OF AGE, CHRIST IS FOUND AMONG THE  
DOCTORS.

1. AND it came to pass that in those days a decree went forth from Augustus Cesar,<sup>1</sup> that the whole world<sup>2</sup> should be enrolled.<sup>3</sup>

2. This first enrolment was made by Cyrinus,<sup>4</sup> the governor of Syria.<sup>4</sup>

3. And all went to be enrolled, every one into his own city.<sup>5</sup>

4. And Joseph also went up from Galilee, from the city of Nazareth into Judea, to the city of David, which is called Bethlehem:<sup>6</sup> because he was of the house and family of David,

5. To be enrolled with Mary, his espoused wife, who was with child.

6. And it came to pass that while they were there, the days for her delivery were completed.

7. And she brought forth her first-born Son,<sup>7</sup> and swathed Him,

<sup>109</sup> Profound darkness is represented as a deep shade, the image of death.

<sup>110</sup> Of happiness.

<sup>111</sup> In grace and supernatural gifts.

<sup>112</sup> We know not at what age John betook himself to the deserts: not, however, until he was able to provide for himself. The general mildness of the climate, and the many caves, rendered that manner of life not intolerable.

<sup>113</sup> When he came forth to preach and baptise.

<sup>1</sup> Of this decree no profane historian has made mention.

<sup>2</sup> The empire and its dependencies.

<sup>3</sup> P. "taxed" *δυναστεύσας*. This expresses enrolment, not taxation. It was a mere taking of the census of the citizens or subjects of the empire, with an account of its resources. Claudius speaks of the census having been taken in Gaul by order of Augustus. See Grotius.

<sup>4</sup> The first enrolment made in Judea was in the time of Cyrinus, or Quirinus, who had extraordinary powers, especially with reference to the census. *νυμφευστρος*. He was not the actual governor. Sentius Saturninus was the procuratorial governor, towards the end of the life of Herod. Hence Tertullian ascribes the census to him. L. 4 *contra Marc.* c. 19. He appeals even to the Roman archives, as still containing evidence of the birth of our Lord. Ibid. c. 7. Neither Cyrinus, nor Saturninus, however, appears to have taken the census in Judea, which was under the government of Herod. It was ascribed to Cyrinus, because he had special charge to have it taken, and to Saturninus, because it was taken during his government: but it was taken through the agency and good offices of Herod, who yielded to the wishes of Augustus communicated through his officers. Quirinus was made procurator of Syria after nearly ten years. Jos. Ant. 18: 13.

<sup>5</sup> The Romans took the census of the inhabitants wherever they happened to be, without regard to their birthplace. The Hebrews wished all to be enrolled in their own tribes and families.

<sup>a</sup> P. "when Cyrenius was governor." V. R. versions.

<sup>c</sup> Matt. 1: 25.

<sup>b</sup> Mich. 5: 2; Matt. 2: 6.

and laid Him in the manger:<sup>6</sup> because there was no room for them in the inn.<sup>7</sup>

8. And there were in the same country shepherds watching,<sup>8</sup> and keeping the night-watches over their flock.

9. And behold, an angel of the Lord stood by them, and the brightness of God shone round them, and they feared greatly.

10. And the angel said to them: Fear not; for behold, I bring you good news of great joy, which will be to all the people:<sup>9</sup>

11. For this day is born to you in the city of David a SAVIOR, who is Christ the Lord.

12. And this shall be a sign to you. Ye shall find a babe swathed, and<sup>a</sup> lying in a manger.

13. And suddenly there was with the angel a multitude of the heavenly host,<sup>10</sup> praising God, and saying:

14. Glory to God on high:<sup>11</sup> and on earth peace<sup>a</sup> to men of good-will.<sup>12</sup>

15. And it came to pass, after the angels departed from them into heaven, the shepherds said to one another: Let us go over to Bethlehem, and see this thing which is come to pass, which the Lord hath showed us.

16. And they came in haste: and found Mary and Joseph, and the babe lying in the manger.

17. And when they had seen it,<sup>f</sup> they understood the thing which had been spoken to them concerning this child.

18. And all who heard wondered; [and] at the things which were told them by the shepherds.

19. But Mary kept all these words,<sup>13</sup> pondering in her heart.

20. And the shepherds returned, glorifying and praising God, for all that they had heard and seen, as it was told to them.

21. And after eight days<sup>g</sup> were past<sup>14</sup> that the child should be cir-

<sup>6</sup> From this circumstance it is clear that the place of His birth was one in which animals used to feed. A stable was not too lowly a place for the Lord incarnate. St. Jerome remarks "that the miraculous character of the birth is apparent, since she was assisted by no midwife, but she herself wrapped up the infant, and laid Him in the manger." *Adv. Helvidium*, c. 4.

<sup>7</sup> Some think it means a private house. There was no one to afford them hospitality.

<sup>8</sup> In the East the shepherds remained night and day with their flocks, the mildness of the climate allowing it.

<sup>9</sup> The Jews.

<sup>10</sup> The angels are styled an army.

<sup>11</sup> In the highest heavens.

<sup>12</sup> The good-will mentioned in the text, is by many understood of Divine favor: Eph. 1:9. By others, of the disposition of men: Phil. 1:15. The objection raised against either interpretation as limiting what had just been declared a general occasion of joy, is not well founded: since it only implies that the blessings proffered are not unconditionally and indiscriminately bestowed.

<sup>13</sup> What the shepherds related of the vision of angels, and their acts of homage, were treasured up in the mind and heart of the holy mother, who alone could communicate to the evangelist her own thoughts.

<sup>14</sup> On the eighth day. The Jews were accustomed to speak of a day begun as if it were complete.

<sup>a</sup> G. P. — V. D. B. L. P. S.

<sup>f</sup> G. P. "on earth peace, good-will towards men." V. A. B. D. Goth. Sax. critics. The antithesis is better sustained.

<sup>g</sup> G. P. "they made known abroad."

<sup>h</sup> Gen. 17:12; Lev. 12:3.

cumcised, His name was called JESUS,<sup>1</sup> so called by the angel before He was conceived in the womb.

22. And after the days of His<sup>1</sup> purification,<sup>15</sup> according to the law of Moses,<sup>16</sup> were past, they carried Him to Jerusalem, to present Him to the Lord,

23. As it is written in the law of the Lord: Every male first born<sup>17</sup> shall be called<sup>18</sup> holy to the Lord:<sup>18</sup>

24. And to offer<sup>1</sup> sacrifice, according to that which is written in the law of the Lord, a pair of turtle doves, or two young pigeons.<sup>19</sup>

25. And behold, there was a man in Jerusalem named Simeon, and this man was just and devout; waiting for the consolation of Israel,<sup>20</sup> and the Holy Spirit<sup>21</sup> was in<sup>m</sup> him.

26. And it had been revealed to him by the Holy Spirit,<sup>22</sup> that he should not see death, before he had seen the CHRIST of the<sup>23</sup> Lord.

27. And he came by the Spirit<sup>24</sup> into the temple. And when His parents brought in the child JESUS, to do for Him according to the custom of the law,

28. Then he took Him in his arms, and blessed God, and said:

29. Now, O Lord,<sup>25</sup> lettest Thou<sup>25</sup> Thy servant depart<sup>26</sup> in peace, according to Thy word:

30. For mine eyes have seen<sup>27</sup> Thy salvation,<sup>28</sup>

31. Which Thou hast prepared in sight<sup>29</sup> of all nations:

32. Light to enlighten the Gentiles,<sup>30</sup> and glory of Thy people, Israel.

33. And His father<sup>31</sup> and mother<sup>p</sup> were wondering<sup>31</sup> at the things spoken concerning Him.

<sup>15</sup> The immediate antecedent is Jesus. The legal purification, to which His birth gave occasion, implied no defilement.

<sup>16</sup> The purification properly regarded the mother, who, however, in this case, needed it not, because the law was expressly limited to natural parturition, whilst hers was beyond the natural order.

<sup>17</sup> The Church teaches that the Divine Infant came forth supernaturally.

<sup>18</sup> The first born was to be consecrated to God by the rite prescribed in the law.

<sup>19</sup> This was the offering of the poor.

<sup>20</sup> The coming of the Messiah, who was to comfort and relieve the Israelites.

<sup>21</sup> The grace of the Holy Spirit and extraordinary gifts were given to him.

<sup>22</sup> His prayers for the speedy advent of the Messiah had been answered by a Divine revelation.

<sup>23</sup> Christ is the Messenger of God, His Father, and is Himself Lord and God.

<sup>24</sup> Moved by the Divine Spirit.

<sup>25</sup> Lit. "despot." The term originally implied no reproach. It is applied to God.

<sup>26</sup> Out of life.

<sup>27</sup> This mode of speaking is emphatic.

<sup>28</sup> The instrument of salvation—the Savior.

<sup>29</sup> Whereby the Gentiles should be delivered from darkness.

<sup>30</sup> Joseph is thus called, since he held the place of a father. The evangelist uses the popular designation.

<sup>31</sup> Their wonder was not that of persons who had expected nothing of the kind. They were filled with devout admiration of these extraordinary events.

<sup>1</sup> Matt. 1: 21; supra 1: 31.

<sup>16</sup> Exod. 13: 2; Numb. 8: 16.

<sup>m</sup> G. P. "upon him."

<sup>o</sup> Gen. 45: 12.

<sup>p</sup> G. P. "Joseph and His mother." V. A. B. D. Copt. Arm. Sax. critics.

<sup>1</sup> G. P. "her." MSS. diverg. V. ejus. D. Critics differ.

<sup>1</sup> Lev. 12: 8.

<sup>1</sup> Acts 4: 24; Jud. 5: 4; Apoc. 6: 10.

34. And Simeon blessed them,<sup>32</sup> and said to Mary His mother: Behold, He is set for<sup>33</sup> the fall<sup>33</sup> and rising<sup>34</sup> of many in Israel, and for a sign which will be opposed:<sup>34</sup>

35. And a sword shall pierce<sup>35</sup> thine own soul, that the thoughts of many hearts may be revealed.<sup>36</sup>

36. And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser; she was far advanced in years, and had lived with her husband seven years from her virginity.

37. And she was a widow until<sup>37</sup> eighty-four years; and departed not from the temple, but by fastings and prayers,<sup>37</sup> worshipped night and day.

38. Now she, at the same hour, coming in, gave praise to the Lord; and spake of Him<sup>38</sup> to all who were looking for the redemption of Israel.<sup>38</sup>

39. And after they had performed all things according to the law of the Lord,<sup>39</sup> they returned into Galilee,<sup>40</sup> to their own city, Nazareth.

40. And the child grew,<sup>41</sup> and became strong,<sup>41</sup> full of wisdom:<sup>42</sup> and the grace of God was in<sup>43</sup> Him.<sup>43</sup>

41. And His parents went every year to Jerusalem,<sup>44</sup> at the feast of the passover.<sup>45</sup>

42. And when He was twelve years old, they went up to Jerusalem, according to the custom of the feast,

<sup>32</sup> Addressed them in terms of gratulation.

<sup>33</sup> The result is often spoken of as the effect, although it may have arisen from another cause. Christ came to raise the fallen: but He is to many, by reason of their perverseness, the occasion of fall. The image is that of a rock against which some stumble and fall, whilst others make use of it to rise.

<sup>34</sup> The Divine Infant is compared to a standard raised on high to rally true believers, which is opposed and derided.

<sup>35</sup> This affecting prophecy was particularly fulfilled when Mary stood at the foot of the cross. The sufferings of her Divine Son pierced her with most intense sympathy.

<sup>36</sup> This clause is referred to the opening sentence. Christ is placed for the fall and rising of many, that, on occasion of His manifestation, the thoughts of men may come to light.

<sup>37</sup> Fasting and prayer are recommended in the Old and New Testament as specially acceptable to God. Fasting disposes for prayer, whilst indulgence disqualifies for this holy exercise.

<sup>38</sup> The construction naturally leads us to consider Christ as Him to whom Anna gave praise,—the Lord.

<sup>39</sup> They acted in accordance with the Mosaic prescriptions, which, however, did not bind them.

<sup>40</sup> They probably returned directly to Bethlehem, which was within a few miles, intending thence to proceed to Nazareth. Their purpose is set forth by the evangelist, who passes over the flight into Egypt, and states what only took place on their return from exile.

<sup>41</sup> Christ was pleased that His body should grow after the usual manner, by the use of food.

<sup>42</sup> His wisdom was not the result of the natural development of His understanding. "In Him were hidden all the treasures of wisdom and knowledge." Col. 2: 3.

<sup>43</sup> The Divine favor shone forth in the growing child, whose actions and appearance manifested the indwelling Deity. Some understand it of Divine beauty shining forth in His countenance.

<sup>44</sup> The men were commanded to go to the temple thrice in each year, at the solemn festivals of the Passover, Pentecost, and Tabernacles. The women were not required to go; but Mary accompanied Joseph to the Paschal festival, which was the most solemn.

† Isaiah 8: 14; Rom. 9: 33.

‡ Isaiah 28: 16; Dan. 2: 34; Zach. 3: 9; Matt. 21: 41; 1 Pet. 2: 7, 8.

§ G. P. "of about." V. A. B. L. versions, critics.

‡ G. P. "in Jerusalem." V. MSS.

¶ G. P. "in spirit." V. 3 MSS. versions.

‡ G. P. "upon Him."

¶ Exod. 23: 16; 34: 18; Dent. 16: 1.

43. And when they had completed the days,<sup>45</sup> as they returned, the child Jesus remained behind in Jerusalem, and His parents<sup>2</sup> knew it not.

44. And thinking that He was in the company,<sup>46</sup> they came a day's journey, and sought Him among their kindred and acquaintance.<sup>47</sup>

45. And not finding Him,<sup>48</sup> they returned to Jerusalem, seeking Him.

46. And it came to pass that after three days<sup>49</sup> they found Him in the temple, sitting<sup>50</sup> in the midst of the doctors, hearing them and asking them questions.<sup>50</sup>

47. And all who heard Him were astonished at His wisdom, and His answers.<sup>51</sup>

48. And when they saw Him<sup>2</sup> they were amazed. And His mother said to Him: Child, why hast Thou done so to us?<sup>52</sup> behold, Thy father and I were seeking Thee sorrowing.<sup>53</sup>

49. And He said to them: Why did ye seek Me? Did ye not know that I must be about My Father's business?<sup>54</sup>

50. And they understood not the word which He spake to them.<sup>55</sup>

51. And He went down with them, and came to Nazareth: and He was subject to them.<sup>56</sup> And His mother kept all these things in her heart.<sup>57</sup>

52. And Jesus advanced in wisdom and age,<sup>58</sup> and favor with God and men.<sup>58</sup>

<sup>45</sup> Having remained there during the octave.

<sup>46</sup> The pilgrims travelled as in a caravan, but the women were separate from the men. The children might accompany either parent, whence Joseph might suppose Jesus to be with His mother, and she might think He was with Joseph. At the end of the day's travel His absence was ascertained.

<sup>47</sup> The number of pilgrims being great, those of the same family sought to travel together. When they ascertained that Jesus was with neither parent, He was sought after among the kindred.

<sup>48</sup> On the third day.

<sup>49</sup> The sitting posture suited a protracted inquiry. Christ, without detriment to the modesty becoming His age, sat amidst the doctors.

<sup>50</sup> It does not appear that Christ controverted or disputed, which would scarcely suit His age. He asked questions after the manner of an inquirer, and answered those put to Him with modesty and prudence.

<sup>51</sup> An hendyadis: "the wisdom of His answers."

<sup>52</sup> His mother mildly complains, inquiring into the cause of His unexpected absence.

<sup>53</sup> Their sorrow may have proceeded from apprehensions of neglect on their part. They could not have feared that ill had befallen Him, whom they knew to be the Incarnate Wisdom.

<sup>54</sup> The noun is not expressed. The house of His Father may be understood. He reminds His mother that He must be engaged in what concerned the glory of His Father, or in His temple.

<sup>55</sup> The full depth of the meaning of the words was not comprehended by them. This must appear extraordinary, when we consider their eminent sanctity and high gifts. They knew, no doubt, that the great object which should occupy Christ at all times was the glory of His Father; but they did not understand that He should have withdrawn Himself, at that time, from their society for that end.

<sup>56</sup> This was an extraordinary example of submission to parental authority. "What should we expect from the Master of virtue unless examples of the fulfilment of filial duty?" St. Ambrose.

<sup>57</sup> The attention of His mother to the words and actions of her Divine Son is highly worthy of imitation. It is not improbable that St. Luke learned these facts from herself.

<sup>58</sup> The fulness of wisdom was in Christ from the first moment of His conception; but it was manifested gradually, in a manner somewhat proportioned to His age. ~~He~~ was full of grace, that is, of holiness and per-

<sup>2</sup> G. P. "Joseph and His mother." V. 3 MSS. versions, critics.

<sup>48</sup> G. P. "Him." V.—B. C. D. L. versions, critics.

<sup>49</sup> G. P. "Him."

<sup>58</sup> P. "statura."

## CHAPTER III.

JOHN'S MISSION AND PREACHING. CHRIST IS BAPTIZED BY HIM.

1. Now in the fifteenth year of the reign of Tiberius Cesar, Pontius Pilate being procurator<sup>1</sup> of Judea, and Herod<sup>a</sup> being tetrarch<sup>2</sup> of Galilee, and Philip, his brother, being tetrarch of Iturea and the country of Trachonitis, and Lysanias being tetrarch of Abilina,

2. Under the high priests<sup>b</sup> Annas and Caiphas:<sup>3</sup> the word of the Lord came to John,<sup>4</sup> the son of Zachariah, in the desert.

3. And he came into all the country about the Jordan,<sup>5</sup> preaching<sup>c</sup> the baptism of penance<sup>d</sup> for the remission of sins;

4. As it is written in the book of the sayings of Isaiah the prophet:<sup>4</sup> A voice of one crying in the desert: Prepare ye the way of the Lord, make straight His paths.

5. Every valley shall be filled; and every mountain and hill shall be made low: and what is crooked shall be made straight, and the rough ways smooth.<sup>e</sup>

6. And all flesh<sup>f</sup> shall see the salvation of God.<sup>g</sup>

7. He said therefore to the crowds that went forth to be baptized by him: Ye brood of vipers,<sup>h</sup> who hath warned you to flee from the coming wrath?<sup>i</sup>

8. Bring forth therefore fruits worthy of penance, and do not begin to say:<sup>k</sup> We have Abraham for *our* father. For I say to you, that God is able of these stones to raise up children for Abraham.

fection. John 1: 14. Still He may be said to have advanced in it with God, inasmuch as each exercise of obedience and love was most pleasing to His Heavenly Father, and highly meritorious. With men He advanced in favor, by the charms of His holy deportment and conversation.

<sup>1</sup> Judea was now a part of the Roman province of Syria, which was governed by a president. The ruler of Judea was designated *imperatoris procurator*.

<sup>a</sup> Herod Antipas.

<sup>b</sup> Caiphas was the priest of that year, but Annas had been previously invested with the same authority, and may have been then the *Sagan*, or deputy of the actual priest. Some think that he was the principal priest, and alone recognised by the Jews, and that the authority of Caiphas was limited to that year, the Romans having intruded him.

<sup>c</sup> This implies that John was divinely moved to preach.

<sup>d</sup> From the interior of the wilderness, he advanced to the banks of the Jordan, to exhort his countrymen who gathered there.

<sup>e</sup> The ablution of the body was a symbol of the purification of the soul. The soul was to be purified by sorrow of heart. <sup>f</sup> Every one.

<sup>g</sup> The salvation which God will give to His people: or the Savior who is God. Isaiah had said: "God Himself will come and save you." Isa. 35: 4.

<sup>h</sup> The severity of this address can only be accounted for by the general plainness of language at that time, and by the extraordinary sanctity and austerity of the Baptist, which caused his reproofs to be respectfully received.

<sup>k</sup> Mark 6: 14.

<sup>a</sup> Acts 4: 6.

<sup>c</sup> Matt. 3: 1; Mark 1: 4.

<sup>d</sup> G. P. "saying." V. B. D. L. versions, critics.

<sup>e</sup> Isai. 40: 3; Matt. 3: 3.

<sup>f</sup> Matt. 3: 7.

<sup>g</sup> G. P. "within yourselves." Matt. 3: 9. "Do not think of saying. Say not."



9. For now the axe is laid to the root of the trees. Every tree therefore that bringeth not forth good fruit, shall be cut down, and cast into the fire.

10. And the people asked him, saying: What then shall we do?

11. And he answered and said to them: Let him who hath two coats, give to him who hath none,<sup>10</sup> and let him who hath meat, do in like manner.<sup>11</sup>

12. And the publicans<sup>11</sup> also came to be baptized, and said to him: Teacher, what shall we do?

13. But he said to them: Do nothing<sup>1</sup> more than that which is appointed for you.<sup>12</sup>

14. And soldiers also asked him, saying: And what shall we do? And he said to them: Harass no man,<sup>13</sup> neither oppress any one,<sup>14</sup> and be content with your pay.<sup>15</sup>

15. And as the people were in expectation, and all were thinking in their hearts concerning John, that perhaps he might be the Christ,

16. John answered, saying to all: I indeed baptize you with water;<sup>\*</sup> but there will come one mightier than I, the latchet of whose shoes I am not worthy to loose;<sup>16</sup> He will baptize you in the Holy Spirit<sup>1</sup> and fire.

17. Whose fan<sup>17</sup> is in His hand, and He will cleanse His floor; and gather the wheat into His barn, but the chaff He will burn in unquenchable fire.

18. And many other things did he preach, exhorting the people.

19. But Herod the tetrarch,<sup>18</sup> being reprov'd by him concerning Herodias, his brother's<sup>18</sup> wife,<sup>18</sup> and concerning all the evils which Herod had done,

20. Added this also to all, and shut up John in prison.

21. Now it came to pass,<sup>19</sup> when all the people were baptized,<sup>o</sup> that JESUS also being baptized<sup>20</sup> and praying, the heaven was opened:

<sup>10</sup> To the people generally John recommended the exercise of charity towards the needy. Superfluities should be employed to relieve the distressed.

<sup>11</sup> Jews were employed by the Romans to collect the tribute.

<sup>12</sup> He forbade them to make unjust exactions.

<sup>13</sup> Soldiers needed to be cautioned against unjust use of their arms.

<sup>14</sup> They sometimes gave false information, and brought punishment on innocent persons.

<sup>15</sup> John would have soldiers to abstain from plunder and injustice of every kind, contenting themselves with the provisions and pay furnished by the public authorities.

<sup>16</sup> The anxiety of the Baptist to correct a popular error which was favorable to himself, is worthy of admiration.

<sup>17</sup> A winnowing shovel.

<sup>18</sup> Whom he had taken to himself in the lifetime of his brother.

<sup>19</sup> Before the imprisonment of John.

<sup>20</sup> St. Luke omits the details given by St. Matthew and St. Mark. "The holy evangelist Luke admirably abridged the particulars related by the others, and rather left us to infer that our Lord was baptized by John than stated it expressly." St. Ambrose.

<sup>h</sup> James 2: 13; 1 John 3: 17.

<sup>k</sup> Matt. 3: 11; Mark 1: 8; John 1: 26.

<sup>m</sup> Matt. 14: 4; Mark 6: 17.

<sup>o</sup> Matt. 3: 16; Mark 1: 10; John 1: 32.

<sup>i</sup> Exact no more.

<sup>1</sup> Acts 1: 5; 2: 16; 19: 4.

<sup>2</sup> G. P. "Philip's." V.—10 MSS. versions, critics.

22. And the Holy Spirit descended in a bodily form, like a dove, upon Him: and a voice came from heaven:<sup>p</sup> Thou art My beloved Son:<sup>q</sup> in Thee I am well pleased.

23. And JESUS Himself beginning,<sup>r</sup> was about thirty years old, being (as it was supposed) the son of Joseph, the son of Heli,<sup>21</sup> the son of Mathat,

24. The son of Levi, the son of Melchi, the son of Janne, the son of Joseph,

25. The son of Mathathiah, the son of Amos, the son of Nahum, the son of Hesli, the son of Nagge,

26. The son of Mahath, the son of Mathathiah, the son of Semei, the son of Joseph, the son of Juda,

27. The son of Joanna, the son of Resa, the son of Zorobabel, the son of Salathiel, the son of Neri,

28. The son of Melchi, the son of Addi, the son of Kosan, the son of Elmadan, the son of Her,

29. The son of Jesus, the son of Eliezer, the son of Jorim, the son of Mathat, the son of Levi,

30. The son of Simeon, the son of Juda, the son of Joseph, the son of Jona, the son of Eliakim,

31. The son of Melea, the son of Menna, the son of Mathatha, the son of Nathan, the son of David,

32. The son of Jesse, the son of Obed, the son of Booz, the son of Salmon, the son of Naasson,

33. The son of Aminadab, the son of Aram, the son of Esron, the son of Phares, the son of Juda,

34. The son of Jacob, the son of Isaac, the son of Abraham, the son of Thare, the son of Nachor,

35. The son of Sarug, the son of Ragau, the son of Phaleg, the son of Heber, the son of Sale,

36. The son of Cainan,<sup>22</sup> the son of Arphaxad, the son of Sem, the son of Noe, the son of Lamech,

37. The son of Mathusale, the son of Henoch, the son of Jared, the son of Malaleel, the son of Cainan,

<sup>21</sup> Probably the legal genealogy of Joseph is given here, St. Matthew having given the natural line of descents. The difference in the lines is thus accounted for by St. Ambrose, as the children of one were sometimes held to be of a deceased brother, who had died without issue. We may rest satisfied with the fact, that the two genealogies were put forward on the faith of family registers, which were still carefully preserved (see Josephus, Vita I, Contr. Ap. 1: 7), and that no successful effort was made to destroy their authority.

<sup>22</sup> Cainan is not in H., Gen. 11: 12, 13: but he is named in Sept.

<sup>p</sup> G. P. "which said." V.—B. D.

<sup>q</sup> *Infra* 9: 35; 2 Pet. 1: 17.

<sup>r</sup> G. P. "began to be about." Campbell objects to this translation. Echott thinks that "beginning" is an addition to the text.

38. The son of Henos, the son of Seth, the son of Adam, who was of God.<sup>23</sup>

## CHAPTER IV.

CHRIST'S FASTING AND TEMPTATION. HE IS PERSECUTED IN NAZARETH. HIS  
MIRACLES IN CAPHARNAUM.

1. AND JESUS, full of the Holy Spirit,<sup>1</sup> returned from the Jordan,<sup>a</sup> and was led<sup>2</sup> by the<sup>3</sup> Spirit into the desert,

2. For forty days, and was tempted by the devil. And He ate nothing during those days; and when they were ended, He was hungry.

3. And the devil said to Him: If Thou art the Son of God, command this stone to become bread.

4. And JESUS answered him:<sup>b</sup> It is written: Man liveth<sup>c</sup> not by bread alone, but by every word<sup>d</sup> of God.<sup>e</sup>

5. And the devil led Him on to a high mountain,<sup>f</sup> and showed Him all the kingdoms of the world in a moment of time;<sup>g</sup>

6. And said to Him: To Thee will I give all this authority, and the glory of them:<sup>h</sup> for to me they have been delivered:<sup>i</sup> and to<sup>j</sup> whomsoever I will, I give them.

7. If therefore Thou wilt worship me,<sup>k</sup> all shall be Thine.

8. And JESUS answering said to him:<sup>l</sup> It is written: Thou shalt worship the Lord thy God, and Him only shalt thou serve.

9. And he brought Him to Jerusalem, and set Him on the pinnacle of the temple; and said to Him: If Thou art the Son of God, cast Thyself from hence.

10. For it is written:<sup>m</sup> He hath given His angels charge over Thee, to keep Thee:

11. And<sup>n</sup> on their hands they shall bear Thee up, lest Thou dash Thy foot against a stone.<sup>o</sup>

<sup>23</sup> Created by Him. He might be styled His son.

<sup>1</sup> The plenitude of the Holy Spirit was in Jesus from the moment of His conception: but was specially manifested after His baptism.

<sup>2</sup> Impelled:

<sup>3</sup> Lit. in the spirit.

<sup>4</sup> Everything which God may choose.

<sup>5</sup> This temptation is put in the third place by St. Matthew, but Luke adheres more strictly to the order of events.

<sup>6</sup> By some representation, or by pointing in various directions and describing them.

<sup>7</sup> "Kingdoms." Satan promises what he cannot perform.

<sup>8</sup> Not absolutely; for God controls all human events and directs them, according to His counsels. Satan, nevertheless, is sometimes permitted to interfere in human affairs, as in the case of Job.

<sup>9</sup> Lit. in my presence. Satan wished this homage to be rendered to himself.

<sup>10</sup> "Learn hence that Satan transforms himself into an angel of light, and often prepares a snare for the

<sup>a</sup> Matt. 4: 1; Mark 1: 12.

<sup>c</sup> G. P. "shall not live."

<sup>d</sup> Deut. 8: 3; Matt. 9: 4.

<sup>e</sup> Deut. 6: 13; 10: 20.

<sup>f</sup> Ps. 90: 11.

<sup>b</sup> G. P. + "saying." V. B. L. It.

<sup>g</sup> G. P. "it."

<sup>h</sup> G. P. + "Get thee behind Me, Satan, for." V. — MSS. versions, critica.

<sup>i</sup> G. P. — V. Schott.

12. And JESUS answered and said to him : It is said :<sup>i</sup> Thou shalt not tempt the Lord thy God.

13. And all the temptation being ended, the devil departed from Him for a time.<sup>11</sup>

14. And JESUS returned in the power of the Spirit,<sup>12</sup> into Galilee,<sup>k</sup> and fame concerning Him<sup>13</sup> went out through the whole surrounding country.

15. And He taught in their synagogues, and was extolled by all.

16. And He came to Nazareth, where He was brought up :<sup>1</sup> and according to His custom, He went into the synagogue on the sabbath day, and stood up<sup>14</sup> to read :

17. And the book of Isaiah the prophet was handed to Him. And as He unrolled<sup>15</sup> the book, He found the place where it was written :

18. The Spirit of the Lord<sup>m</sup> is on Me : wherefore He hath anointed Me,<sup>16</sup> He hath sent Me to preach good news<sup>17</sup> to the poor, to heal the broken-hearted,<sup>n</sup>

19. To announce deliverance to the captives, and sight to the blind ; to set at liberty those who are bruised, to proclaim the acceptable year of the Lord, and the day of reward.<sup>o</sup>

20. And when He had rolled up the book, He returned it to the officer,<sup>18</sup> and sat down. And the eyes of all in the synagogue were fixed on Him.

21. And He began to say to them : This day this Scripture is fulfilled in your ears.

22. And all bare Him testimony :<sup>19</sup> and wondered at the gracious words<sup>20</sup> which proceeded from His mouth ; and said : Is not this the son of Joseph ?<sup>21</sup>

faithful from the Divine Scriptures themselves. In this way he makes heretics, destroys faith, subverts piety. Let not then the heretic ensnare you, because he can quote some passages from the Scripture, nor let him arrogate to himself the praise of learning. Even the devil employs testimonies of the Scriptures, not for the purpose of instruction, but to circumvent and deceive us." St. Ambrose.

<sup>11</sup> From this it might be inferred that Satan renewed the temptations subsequently : but it is not likely that our Lord suffered him to do so. The phrase may indicate that in other ways, namely, by the agency of men, the tempter afterwards assailed Him, by persecuting Him even to death.

<sup>12</sup> Whether Christ retired into solitude, or returned into society, He was moved by the Divine Spirit.

<sup>13</sup> His fame.

<sup>14</sup> Among the Jews the standing posture was that of a reader of the Divine Scriptures : sitting was the posture of an expounder, or instructor.

<sup>15</sup> The books were literally rolls, whence they are called *volamina*.

<sup>16</sup> Christ received no external unction for His ministry. He was internally replenished with the Divine Spirit, of whose grace the unction used in consecrating priests and kings was emblematic.

<sup>17</sup> To announce good tidings.

<sup>18</sup> G. here denotes a person in attendance on the presiding officer of the synagogue.

<sup>19</sup> They praised Him. They admired the felicity with which He expounded and applied the text : but they soon changed their views and became hostile to Him.

<sup>20</sup> Words replete with grace and unction.

<sup>21</sup> Their astonishment was the greater, by reason of His lowly origin.

<sup>i</sup> Deut. 6 : 16.

<sup>k</sup> Matt. 13 : 54 ; Mark 6 : 1 ; John 4 : 45.

<sup>m</sup> P. V. A. B. D. L.

<sup>k</sup> Matt. 4 : 12 ; Mark 1 : 14.

<sup>m</sup> Isaiah 61 : 1.

<sup>o</sup> G. P. — V. 2 Syr. Ar. Arm. Sax. from Is. 61.

23. And He said to them : Doubtless ye will say to Me this proverb : Physician, heal Thyself : the great things which we have heard done in Capharnaum,<sup>22</sup> do here also in Thy country.

24. And He said : Truly I say to you, no prophet is acceptable in his own country.<sup>23</sup>

25. In truth I say to you, there were many widows in Israel in the days of Elias, when heaven was shut up<sup>24</sup> three years and six months,<sup>24</sup> and there was a great famine throughout all the land.<sup>25</sup>

26. And to none of them was Elias sent, but to a widow woman<sup>26</sup> in Sarepta of Sidon.

27. And there were many lepers in Israel in the time of Eliseus the prophet ; and none of them was cleansed but Naaman<sup>27</sup> the Syrian.<sup>28</sup>

28. And all in the synagogue hearing these things, were filled with anger.<sup>29</sup>

29. And they rose up, and drove Him out of the city :<sup>30</sup> and led Him to the brow of the mountain, on which the city was built, that they might cast Him down headlong.

30. But He passing through the midst of them,<sup>30</sup> went away.

31. And He went down into Capharnaum,<sup>31</sup> a city of Galilee, and [there] taught them on the sabbath days.

32. And they were astonished at His doctrine,<sup>32</sup> for His speech was with authority.

33. And in the synagogue there was a man who had an<sup>33</sup> unclean devil, and he cried out with a loud voice,

34. Saying : Let us alone : what have we to do with Thee,<sup>34</sup> JESUS of Nazareth ? art Thou come to destroy us ?<sup>31</sup> I know Thee who Thou art, the Holy One of God.

35. And JESUS rebuked him, saying : Be silent, and come out of him.

<sup>22</sup> These wonders have not been related by this evangelist, who here records the reference made to them by the people of Nazareth.

<sup>23</sup> "It is not without reason that the Savior excuses Himself for not having performed miracles in His own country : lest perchance any one should fancy that we ought not to love our country." St. Ambrose.

<sup>24</sup> In the third year God sent Elias to Achab, and gave rain. This appears to be counted from a different period. Elias dwelt at the torrent of Carith, and afterwards at the torrent of Sarepta. Probably the third year of his dwelling at Sarepta is meant in the book of Kings. Three full years of drought are embraced, besides some months of dry weather before.

<sup>25</sup> Throughout Palestine.

<sup>26</sup> God grants His favors to whom He pleases : sometimes to the stranger, passing by those of the household.

<sup>27</sup> Feeling that they were considered as unworthy of Divine favor.

<sup>28</sup> Such is the inconstancy of men. A while before they had praised Him.

<sup>29</sup> When He pleased, He withdrew from their observation. "Their mind being suddenly changed, or astonishment having seized on them, He passed through the midst of them." St. Ambrose.

<sup>30</sup> At His authoritative manner of teaching.

<sup>31</sup> To torment and restrain.

r 3 Kings 18 : 1 ; James 5 : 17.

s 4 Kings 5 : 14.

t G. P. : "a spirit of." V. 89 lt. Ethiop.

q 3 Kings 17 : 19.

\* Matt. 4 : 14 ; Mark 1 : 21.

u Mark 1 : 23.

And when the devil had thrown him down in the midst,<sup>32</sup> he went out of him, and hurt him not at all.

36. And fear came on all, and they conversed among themselves, saying: What a word<sup>33</sup> is this, for with authority and power He commandeth the unclean spirits, and they go out?

37. And the fame concerning Him was spread into every place of the country.<sup>34</sup>

38. And JESUS, rising up<sup>35</sup> out of the synagogue, went into the house of Simon. And Simon's mother-in-law was taken with a great fever, and they besought Him for her.

39. And standing over<sup>36</sup> her, He commanded the fever, and it left her. And immediately she arose and ministered to them.<sup>37</sup>

40. And after sunset,<sup>38</sup> all they who had any sick with various diseases, brought them to Him. And He laid His hands on every one of them, and healed them.

41. And devils went out from many, crying out and saying: Thou art<sup>39</sup> the Son of God. But He rebuked them, and would not suffer them to speak,<sup>40</sup> for they knew<sup>41</sup> that He was the Christ.<sup>42</sup>

42. And when it was day, going out, He went into a desert place: and the crowds sought Him, and came to Him: and tried to detain Him,<sup>43</sup> that He might not depart from them.

43. And He said to them: I must preach the kingdom of God to other cities likewise: because for this<sup>44</sup> I have been sent.

44. And He was preaching in the synagogues of Galilee.

## CHAPTER V.

THE MIRACULOUS DRAUGHT OF FISHES. THE CURE OF THE LEPER, AND OF THE PARALYTIC. THE CALL OF MATTHEW.

1. AND it came to pass, that when the crowd<sup>a</sup> pressed on Him to hear the word of God,<sup>1</sup> He stood by the lake of Genesareth,<sup>2</sup>

<sup>32</sup> Thrown him down before all.

<sup>33</sup> What is this? or what manner of speech is this?

<sup>34</sup> It represents the position of a physician at the couch of the patient.

<sup>35</sup> Served them at table.

<sup>36</sup> After the sabbath, which closed at sunset.

<sup>37</sup> Experimentally and conjecturally.

<sup>38</sup> Christ did not wish the devils to testify to His being the Messiah, but chose rather to leave this truth to be manifested by His works.

<sup>39</sup> By entreaties.

<sup>40</sup> To this end.

<sup>41</sup> This shows that the people truly desired to be instructed in the things of salvation.

<sup>42</sup> On the border of the lake.

v G. P. "around."

w Matt. 8:14; Mark 1:30.

x G. P. "Christ." V.—6 MSS. versions, fathers, critics.

y Matt. 1:34.

a B. P. sing.

2. And saw two barks<sup>3b</sup> standing by the lake: but the fishermen were gone out of them, and were washing their nets.

3. And going up into one of the barks, that was Simon's,<sup>4</sup> He desired him to put off a little from the land. And sitting down, He taught the crowds out of the bark.

4. Now when He had ceased to speak, He said to Simon: Put off into the deep,<sup>5</sup> and let down your nets for a draught.

5. And Simon answering, said to Him: Master,<sup>6</sup> we have toiled all the night, and taken nothing: but at Thy word I will let down the net.<sup>6</sup>

6. And when they had done this, they inclosed a great multitude of fishes, and their net was breaking.<sup>7</sup>

7. And they beckoned to their partners who were in the other bark, that they should come and help them. And they came,<sup>8</sup> and filled both the barks, so that they were [almost] sinking.

8. When Simon Peter saw this, he fell down at the knees of JESUS,<sup>9</sup> saying: Depart from me, for I am a sinful man, O Lord!<sup>10</sup>

9. For amazement had seized him,<sup>11</sup> and all who were with him, at the draught of the fishes which they had taken:

10. And so likewise James and John, the sons of Zebedee, who were partners of Simon. And JESUS said to Simon: Fear not; from henceforth thou wilt catch<sup>12</sup> men.

11. And when they had brought their barks to shore,<sup>13</sup> they left all things and followed Him.

12. And it came to pass, when He was in one of the cities, behold, a man full of leprosy, seeing JESUS, fell on his face,<sup>14a</sup> and besought Him, saying: Lord, if Thou wilt, Thou canst cleanse me.

13. And stretching forth His hand, He touched him, saying: I will: be cleansed. And immediately the leprosy departed from him.

<sup>3</sup> Fishing boats.

<sup>4</sup> "This is that ship which, according to Matthew, is still tossed by the waves, and, according to Luke, is filled with fishes; so that you perceive in it the type of the Church, which in the beginning was violently agitated, and in the end abounded in members." St. Ambrose.

<sup>5</sup> "Although the others are commanded to let down their nets, to Peter alone it is said: 'Launch out into the deep;' that is, into the depth of mystery. For what is so deep as the riches of Divine knowledge, to know the Son of God, and to profess belief in His Divine generation? To this depth of mystery the Church is led by Peter." Idem.

<sup>6</sup> With unbounded confidence.

<sup>7</sup> The net was on the point of breaking.

<sup>8</sup> "From the synagogue they came to the bark of Peter, that is, to the Church." St. Ambrose.

<sup>9</sup> In adoration. He was already taught of the Father to recognise the Son.

<sup>10</sup> From a sense of his own unworthiness, he begs our Lord to withdraw.

<sup>11</sup> This feeling arose from a sense of Divine power displayed in the miraculous draught of fishes. This being made near the shore, and in open day, and being so abundant, filled the apostles with greater awe than the cures of the sick which they had often witnessed.

<sup>12</sup> The term is used of hunters catching beasts in their dens, and of warriors taking their antagonists alive. It here is applied to the conversion of men by the preaching of the gospel.

<sup>13</sup> Stranding them.

<sup>14</sup> In attitude of adoration.

<sup>b</sup> Matt. 4: 18; Mark 1: 16.

<sup>d</sup> Matt. 8: 2; Mark 1: 40.

<sup>c</sup> *Enicrara*. Prefect.

14. And He charged him to tell no one;<sup>15</sup> but<sup>16</sup> go, show thyself to the priest, and offer<sup>17</sup> for thy cleansing as Moses commanded,<sup>18</sup> for a testimony to them.<sup>19</sup>

15. But the fame concerning Him went abroad the more, and great crowds came together to hear,<sup>19</sup> and to be healed<sup>20</sup> of their infirmities.

16. And He used to retire into the desert and pray.

17. And it came to pass on one of the days, as He sat teaching, that there were also Pharisees and doctors of the law sitting by, who had come out of every town of Galilee, and Judea, and from Jerusalem;<sup>20</sup> and the power of the Lord<sup>21</sup> was *there* to heal them.<sup>22</sup>

18. And, behold, men brought on a bed<sup>23</sup> a man who had the palsy;<sup>24</sup> and they sought means to bring him in, and to lay him before Him.

19. And when they could not find by what way they might bring him in, on account of the crowd, they went<sup>24</sup> upon the roof, and let him down through the tiles with his bed into the midst before JESUS.

20. And when He saw their faith,<sup>25</sup> He said:<sup>26</sup> Man, thy sins are forgiven thee.

21. And the scribes and Pharisees began to think,<sup>1</sup> saying: Who is this that uttereth blasphemies? Who can forgive sins, but God only?<sup>26</sup>

22. But JESUS knew their thoughts, and answering, said to them: What think ye in your hearts?

23. Which is easier to say, Thy sins are forgiven thee, or to say: Rise and walk?

24. But that ye may know that the Son of man hath power on earth to forgive sins (He saith to the man sick of the palsy), I say to thee, Rise, take up thy bed, and go into thy house.

25. And immediately rising up before them, he took up the bed<sup>27</sup> on which he lay; and went away to his own house, glorifying God.

26. And all were astonished; and glorified God: and were filled with fear, saying: We have seen strange things to-day.

27. And after these things He went forth, and saw a publican named Levi,<sup>27</sup> sitting at the toll-office, and said to him: Follow me.<sup>1</sup>

<sup>15</sup> Not wishing to display His works.

<sup>16</sup> He added.

<sup>17</sup> The prescribed gifts.

<sup>18</sup> In order to manifest submission to the law.

<sup>19</sup> Many were eager to hear His instructions.

<sup>20</sup> This city is specially mentioned on account of its importance.

<sup>21</sup> Of Christ.

<sup>22</sup> The sick. This would naturally follow v. 15.

<sup>23</sup> On a couch or litter.

<sup>24</sup> By an outside stairway.

<sup>25</sup> The patient, no doubt, entertained the like sentiments as those who brought him.

<sup>26</sup> God alone can forgive sins, as of His own right. The Man-God forgives them, even as man, by virtue of the union with the Divine Person. A mere man cannot, of himself, forgive sin, but can receive the power from God.

<sup>27</sup> He was also called Matthew, it being, at that time, not unusual to have two names.

<sup>1</sup> Lev. 14: 4.

<sup>2</sup> G. P. "by Him." V. B. D. L. versions, critics.

<sup>3</sup> Matt. 9: 2; Mark 2: 3.

<sup>4</sup> G. P. "unto him." V. B. L. versions, critics. G. P. "began to reason."

<sup>5</sup> "Said within themselves." Matt. 9: 3.

<sup>6</sup> G. P. —.

<sup>7</sup> Mark 2: 14.



28. And he left all, rose up, and followed Him.

29. And Levi made Him a great feast in his own house; and there was a great company of publicans, and of others, who were at table with them.

30. But the<sup>m</sup> Pharisees and scribes murmured, saying to His disciples: Why do ye eat and drink with publicans and sinners?

31. And JESUS answering, said to them: Those who are well need not a physician: but those who are sick.

32. I came not to call the just, but sinners to penance.

33. And they said to Him: Why do the disciples of John fast often,<sup>a</sup> and make prayers, and the disciples of the Pharisees in like manner? but Thine eat and drink.

34. And He said to them: Can ye make the companions of the bridegroom<sup>a</sup> fast, whilst the bridegroom is with them?<sup>23</sup>

35. But the days will come, when the bridegroom shall be taken away from them, then will they fast in those days.

36. And He spake also a similitude to them: No one putteth a patch from a new garment on an old garment; otherwise he both teareth the new, and the patch taken from the new suiteth not the old.

37. And no one putteth new wine into old skins: otherwise the new wine will burst the skins, and it will be spilled, and the skins will be lost.

38. But new wine must be put into new skins: and both are preserved.

39. And no man having drunk old *wine*, hath presently a mind for new: for he saith: The old is better.<sup>23</sup>

## CHAPTER VI.

CHRIST DEFENDS HIS DISCIPLES: CURES ON THE SABBATH DAY: CHOOSES THE TWELVE, AND MAKES A SERMON TO THEM.

1. AND it came to pass on the first sabbath,<sup>1\*</sup> after the second day of the feast, that, as He went through the fields of grain, His disciples plucked the ears, and ate, rubbing them in their hands.<sup>2</sup>

<sup>1</sup> "Fasting, whereby the flesh is subdued, and corporal luxury punished, is not rejected here, for this fast is pleasing to God. How could He forbid His disciples to fast, while He, the Lord Himself, fasted, and whilst He declared that the most wicked spirits cannot be cast out but by fasting and prayers?" St. Ambrose.

<sup>2</sup> Good wine improves by age.

<sup>1</sup> This is understood by Scaliger of the sabbath immediately after the second day of the feast of the pass-over, on which the first-fruits of sheaves were offered up.

<sup>2</sup> This circumstance shows how trivial and innocent the act was.

<sup>m</sup> G. P. "their." V. — D. F. versions.

<sup>o</sup> V. "sponsi." G. P. L. V. "the sons of the bride-chamber."

<sup>a</sup> Mark 2: 13.

<sup>a</sup> Matt. 12: 1; Mark 2: 23.

2. And some of the Pharisees said to them: Why do ye that which is not lawful on the sabbath?

3. And JESUS answering them, said: Have ye not read this, which David did, when he was hungry, and they who were with him:<sup>2</sup>

4. How he went into the house of God,<sup>4</sup> and took<sup>b</sup> and ate the loaves of the presence, and gave to those with him, which it is not lawful for any but the priests to eat?<sup>a</sup>

5. And He said to them: The Son of man is Lord even of the sabbath.

6. And it came to pass on another sabbath also, that He entered into the synagogue, and taught. And a man was there whose right hand was withered.<sup>d</sup>

7. And the scribes and Pharisees watched<sup>e</sup> if He would heal on the sabbath, that they might find an accusation against Him.

8. But He knew their thoughts: and said to the man who had the withered hand: Rise up; and stand in the midst. And he rose and stood.

9. Then JESUS said to them: I<sup>f</sup> ask you, if it be lawful on the sabbath to do good, or to do evil; to save life, or to destroy it?<sup>g</sup>

10. And looking round on them all, He said to the man: Stretch out thy hand. And he stretched it out,<sup>h</sup> and his hand was restored.<sup>i</sup>

11. And they were filled with madness,<sup>j</sup> and consulted with one another what they should do to JESUS.

12. And it came to pass in those days, He went out on to the mountain<sup>k</sup> to pray,<sup>o</sup> and passed the night in prayer to God.<sup>7</sup>

13. And when it was day, He called His disciples: and out of them, He chose twelve (whom also He named apostles):<sup>8</sup>

14. Simon, whom He surnamed Peter, and Andrew his brother, James and John, Philip and Bartholomew,

15. Matthew and Thomas, James the son of Alphaeus, and Simon called Zelotes.<sup>9</sup>

<sup>2</sup> Were hungry.

<sup>4</sup> The tabernacle.

<sup>a</sup> Rage is popularly so styled.

<sup>b</sup> The retreat and prayer of Christ show the importance of the work which He was about to undertake.

<sup>c</sup> Lingard, "an oratory." Besides the synagogues, the Jews had places for prayer. But it is not likely that there was an oratory on the mountain.

<sup>d</sup> G. is understood of official delegates, such as ambassadors. Our Lord used the corresponding term in the Syro-Chaldaic.

<sup>e</sup> This name signifies *scalpus*. He is styled by St. Matthew the Cananean, which bears the same meaning.

<sup>f</sup> 1 Kings 21: 6.

<sup>g</sup> Exod. 29: 32; Lev. 24: 9.

<sup>h</sup> Matt. 12: 10; Mark 3: 1.

<sup>i</sup> G. P. "I will ask." V. A.

<sup>j</sup> G. P. "I will ask." V. A.

<sup>k</sup> Matt. 12: 12.

<sup>l</sup> G. P. "he did so." V. D. X.

<sup>m</sup> G. P. "whole as the other." V. — 6 MSS. versions, critics.

<sup>n</sup> Matt. 10: 1; Mark 3: 13.

16. And Jude<sup>10</sup> of James, and Judas Iscariot, who<sup>1</sup> became a traitor.<sup>11</sup>

17. And coming down with them,<sup>12</sup> He stood in a plain,<sup>13</sup> and *also* the crowd of His disciples, and a great multitude of the people from all Judea and Jerusalem, and the sea-coast both of Tyre and Sidon,

18. Who had come to hear Him, and to be healed of their diseases. And those who were tormented by unclean spirits<sup>m</sup> were cured.

19. And all the crowd sought to touch Him; for power went out from Him, and healed all.

20. And He, lifting up His eyes on His disciples, said:<sup>14</sup> Blessed *are* ye poor: for yours is the kingdom of God.

21. Blessed *are* ye who hunger now: for ye shall be filled. Blessed *are* ye who weep now: for ye shall laugh.<sup>15</sup>

22. Blessed will ye be when men shall hate you,<sup>n</sup> and shall<sup>16</sup> separate you, and reproach you, and cast out your name as evil,<sup>17</sup> for the sake of the Son of man.

23. Be glad in that day, and rejoice: for behold your reward is great in heaven: for thus<sup>18</sup> did their fathers to the prophets.

24. But woe to you rich:<sup>19</sup> for ye have your consolation.

25. Woe to you<sup>p</sup> who are filled:<sup>20</sup> for ye shall hunger. Woe to you who laugh now: for ye shall mourn and weep.

26. Woe to you when<sup>q</sup> men shall speak well of you: for thus did their fathers to the false prophets.<sup>21</sup>

27. But I say to you who hear<sup>22</sup> Me: Love your enemies, do good to those who hate you.<sup>r</sup>

28. Bless those who curse you, and pray for those who harass<sup>s</sup> you.

29. And to him who striketh thee on one cheek, present the other<sup>t</sup>

<sup>10</sup> Brother of James.

<sup>11</sup> "Judas is chosen, not through mistake, but designedly. How powerful is truth, since not even the hostility of the man commissioned to announce it, weakens its force. How great is the condescension of our Lord, who exposed His judgment to our censure, rather than be wanting in affection to us!" Ambrose.

<sup>12</sup> From the top of the mountain.

<sup>13</sup> On a level place, a kind of table land. It is not uncommon to have large plains on the side of a mountain.

<sup>14</sup> A similar discourse is given by St. Matthew, but this appears to have been pronounced on a different occasion.

<sup>15</sup> Rejoice.

<sup>16</sup> When they shall expel you from their society.

<sup>17</sup> Expunge your name from their list—cast you off and disown you, for no cause but for your Christian profession.

<sup>18</sup> In like manner.

<sup>19</sup> This woe regards those who abuse riches, or are inordinately attached to them.

<sup>20</sup> Are in abundance.

<sup>21</sup> They who received praise, might fear that, like the false prophets, they gained applause at the expense of truth.

<sup>22</sup> St. Luke, writing for converts from Paganism, omits mention of the Mosaic law, which being perversely interpreted, occasion was furnished for this injunction.

<sup>1</sup> G. P. "also." V.—B. L. versions.

<sup>m</sup> G. P. "and they." Critics differ.

<sup>n</sup> Eccl. 31:7; Amos 6:1.

<sup>p</sup> G. P. "all men." V. MSS. versions, critics.

<sup>q</sup> 1 Pet. 3:18.

<sup>r</sup> Matt. 5:11.

<sup>s</sup> Isai. 65:13.

<sup>t</sup> Matt. 5:44.

Matt. 5:39; 1 Cor. 6:7.

also. And him who taketh away from thee thy cloak, forbid not to take thy coat also.<sup>23</sup>

30. Give to every one who asketh of thee;<sup>24</sup> and from him who taketh away thy goods, ask them not.<sup>25</sup>

31. And as ye would<sup>26</sup> that men should do to you, so do ye<sup>a</sup> also to them.

32. And if ye love those who love you, what thanks are due to you?<sup>27</sup> for even sinners love those who love them.

33. And if ye do good to those who do good to you, what thanks are due to you? for sinners also do this.

34. And if ye lend to them of whom ye hope to receive,<sup>28</sup> what thanks are due to you?<sup>29</sup> for sinners also lend to sinners, to receive as much.

35. But love your enemies; do good, and lend, hoping for nothing thereby;<sup>30</sup> and your reward shall be great, and ye will be sons of the Most High:<sup>31</sup> for He is kind to the unthankful, and to the wicked.

36. Be therefore merciful, as your Father also is merciful.

37. Judge not,<sup>32</sup> and ye shall not be judged: condemn not,<sup>33</sup> and ye shall not be condemned. Forgive, and ye shall be forgiven.

38. Give, and it shall be given to you: good measure, and pressed down,<sup>34</sup> and shaken together,<sup>35</sup> and running over, shall they give into your bosom:<sup>36</sup> for with the same measure with which ye measure, it shall be measured to you again.<sup>36</sup>

<sup>23</sup> St. Matthew inverts. The coat is taken by violence; the cloak is yielded.

<sup>24</sup> This excludes invidious distinctions where charity is to be exercised; but it by no means forbids the exercise of prudence in almsgiving.

<sup>25</sup> This can only be considered a counsel to forbear from compulsory means of redress, where charity may be injured by their employment. The right to seek it is not denied.

<sup>26</sup> Reasonably.

<sup>27</sup> What merit have you? G. which means grace and thanks, here implies title to reward.

<sup>28</sup> The amount of their loan.

<sup>29</sup> There is no extraordinary merit in giving a loan. It is, however, a kind act, which, in some circumstances, may be very meritorious, as when a great risk is incurred, or a great calamity averted.

<sup>30</sup> Theologians, and canonists generally, explain it as a strict prohibition to look for gain from the loan; but not as precluding the right to demand the amount lent, or any loss incurred by lending. It is agreed that the *interest*, namely, the loss sustained, or the advantages of just gain which were forfeited, may be demanded over and above the capital lent. The legal interest is *practically* taken as the equivalent, whatever abstract questions may be raised as to the power of the state to give the right to receive it, independently of other titles.

<sup>31</sup> His beloved children.

<sup>32</sup> Harshly or rashly.

<sup>33</sup> Unjustly. G. signifies the pronouncing of an unjust severe sentence. If we judge others unjustly, or with severity, we draw down on ourselves the Divine punishment.

<sup>34</sup> A strong manner of expressing full measure in selling dry goods, which by being pressed down and shaken together, settle down.

<sup>35</sup> Things poured into the girdle, might be said to be poured into the bosom or lap of the receiver.

<sup>36</sup> By this similitude our Lord encourages us to liberality and generosity.

<sup>a</sup> Tob. 4: 16; Matt. 7: 12.

<sup>w</sup> Dent. 15: 8; Matt. 6: 42.

<sup>y</sup> Matt. 7: 2; Mark 4: 24.

<sup>v</sup> Matt. 5: 46.

<sup>x</sup> Matt. 7: 1.

39. And He spake also a similitude to them : Can a blind man lead a blind man ? do not both fall into the pit.<sup>27</sup>

40. The scholar is not above his teacher : but every one will be perfect,\* if he be as his teacher.<sup>28</sup>

41. And why seest thou<sup>29</sup> the mote in thy brother's eye ; and considerest not the beam that is in thine own eye ?

42. Or how canst thou say to thy brother : Brother, let me draw the mote out of thine eye, when thou thyself perceivest not the beam in thine own eye ? Hypocrite, cast first the beam out of thine own eye ; and then wilt thou see clearly to draw the mote out of thy brother's eye.

43. For there is no good tree that bringeth forth evil fruit ;<sup>30</sup> nor an evil tree that bringeth forth good fruit.

44. For every tree is known by its fruit. For men do not gather figs from thorns ; nor do they gather the grape from a bramble.

45. The good man out of the good store of his heart bringeth forth good : and the wicked man out of the evil store<sup>31</sup> bringeth forth evil. For out of the abundance of the heart the mouth speaketh.

46. And why do ye call Me, Lord, Lord :<sup>32</sup> and do not the things which I say ?

47. Every one that cometh to Me, and heareth My words, and doeth them, I will show you to whom he is like.

48. He is like to a man building a house, who dug deep, and laid the foundation upon the rock : and when a flood came, the torrent burst against that house, and it could not shake it ; for it was founded upon the rock.

49. But he who heareth, and doeth not, is like to a man building his house upon the earth without a foundation : against which the torrent burst, and immediately it fell, and the ruin of that house was great.

<sup>27</sup> The application of this proverbial expression to the Pharisees was made by Christ, when they took scandal at His declaring that what enters the mouth does not defile the soul. In this place its application is not equally obvious : but it may be understood as a warning to His hearers, lest, being blinded by self-love, they should be an occasion of ruin to others.

<sup>28</sup> This also is a proverbial expression, to signify that the person taught rarely excels his preceptor. Christ elsewhere uses it to intimate that the pupil, or servant, should not be impatient under insults or sufferings such as his Master has patiently endured.

<sup>29</sup> Matt. 10 : 24 ; John 13 : 16.

<sup>30</sup> Matt. 7 : 13 ; 12 : 33.

<sup>31</sup> Matt. 7 : 21 ; Rom. 2 : 13 ; James 1 : 23.

<sup>32</sup> Matt. 7 : 3.

<sup>33</sup> G. P. + "of his heart." V. — B. D. critics.

## CHAPTER VII.

CHRIST HEALS THE SERVANT OF THE CENTURION: RAISES TO LIFE THE SON OF THE WIDOW: ANSWERS THE MESSENGERS SENT BY JOHN: AND ABSOLVES THE PENITENT.

1. AND when He had finished all His words<sup>a</sup> in the hearing of the people, He entered into Capharnaum.

2. And a servant of a certain centurion, of great worth<sup>1</sup> to him, being sick, was likely to die.

3. And when he heard of JESUS, he sent to Him the ancients<sup>2</sup> of the Jews, asking Him to come and heal his servant.

4. And when they came to JESUS, they besought Him earnestly, saying [to Him]: He is worthy that Thou shouldst do this for him:

5. For he loveth our nation:<sup>3</sup> and he himself built us the synagogue.

6. And JESUS went with them. And when He was now not far from the house, the centurion sent friends to Him, saying: Lord, do not trouble Thyself: for I am not worthy that Thou shouldst enter under my roof.

7. For which cause I did not think myself worthy to come to Thee; but say the word, and my servant will be healed.

8. For even I am a man subject to authority,<sup>4</sup> having soldiers under me:<sup>b</sup> and I say to one: Go; and he goeth: and to another: Come; and he cometh: and to my servant: Do this; and he doeth it.

9. When JESUS heard this, He marvelled:<sup>c</sup> and turning about to the multitude that followed Him, said: Truly I say to you, I have not found so great faith even in Israel.

10. And those who were sent, returning to the house, found the servant well, who had been sick.

11. And it came to pass afterwards,<sup>d</sup> that He was going into a city called Naim: and there went with Him<sup>e</sup> His disciples, and a great crowd.

12. And when He came nigh to the gate of the city, behold, a dead man was carried out, an only son of his mother; and she was a widow:<sup>f</sup> and a great crowd of the city<sup>f</sup> was with her.

<sup>a</sup> It may be understood of the value of the slave to his master, as efficient and trustworthy.

<sup>b</sup> Chief men of the synagogue.

<sup>c</sup> The centurion was a Roman citizen; yet he was kind to the Jews among whom he lived, and he favored their religion, being himself a worshipper of God.

<sup>d</sup> He was dependent on superior authority; yet he exercised with determination the authority committed to him: whence he inferred that Christ, whose Divine power he recognized, could exercise it without being present with the patient, by the sole act of His sovereign will.

<sup>e</sup> The distinct manner in which these two circumstances are stated, is truly affecting.

<sup>f</sup> Matt. 8: 5.

<sup>g</sup> Matt. 8: 8.

<sup>h</sup> G. P. + "at him." V. D. X. Sax.

<sup>i</sup> G. P. "the day after." V. 7 MSS. versions.

<sup>j</sup> G. P. "many of." V. — B. D. F. L. versions, critics.

<sup>k</sup> G. P. "was." V. — 7 MSS. versions.

13. And the Lord seeing her, was moved with pity<sup>6</sup> towards her, and said to her: Weep not.

14. And He came near, and touched the bier. (And they that carried it, stood still.) And He said: Young man, I say to thee, arise.

15. And he that was dead, sat up, and began to speak. And He gave him to his mother.<sup>7</sup>

16. And fear seized all: and they glorified God, saying: A great prophet is risen up among us: and God hath visited<sup>8</sup> His people.<sup>6</sup>

17. And this saying concerning Him went forth throughout all Judea, and throughout all the surrounding country.

18. And the disciples of John told him all these things.

19. And John called to him two of his disciples, and sent them to JESUS, saying: Art thou He that cometh?<sup>9</sup> or look we for another?

20. And when the men were come to Him, they said: John the Baptist hath sent us to Thee, saying: Art Thou He that cometh? or look we for another?

21. (And in that very hour, He cured many of their diseases, and hurts, and evil spirits: and to many that were blind He gave sight.)

22. And<sup>1</sup> answering, He<sup>2</sup> said to them: Go, and relate to John what ye have heard and seen: The blind see, the lame walk, lepers are cleansed, the deaf hear, the dead rise, to the poor<sup>1</sup> the gospel is preached.

23. And happy is he whoever shall not be scandalized in regard to Me.<sup>9</sup>

24. And when the messengers of John were departed,<sup>10</sup> He began to speak to the crowds concerning John. What went ye out into the desert to see? A reed shaken by the wind?

25. But what went ye out to see? A man clothed in soft garments? Behold, those who are in costly apparel, and live in luxury, are in the houses of kings.<sup>11</sup>

26. But what went ye out to see? A prophet? Yea, I say to you, and more than a prophet.

27. This is he of whom it is written:<sup>12</sup> Behold, I send Mine angel before Thy face, who shall prepare Thy way before Thee!

<sup>6</sup> G. is particularly expressive of the tenderest feeling of compassion.

<sup>7</sup> Each circumstance added to the touching effect of the miracle on the beholders.

<sup>8</sup> Graciously.

<sup>9</sup> Shocked and led into doubt, or induced to apostatize, in consequence of His humble appearance.

<sup>10</sup> Christ awaited the departure of the messengers, that His praise might be seen to be entirely disinterested.

<sup>11</sup> Those who wear magnificent garments are in royal palaces, not in deserts. The austerity of John is tacitly contrasted with the splendor and luxury of courts.

<sup>12</sup> *Infra* 24: 19; John 4: 19.

<sup>1</sup> P. "Then." G. V.

<sup>1</sup> Isaiah 35: 5.

<sup>1</sup> Matt. 11: 2.

<sup>1</sup> G. P. "Jesus." V. — A. D. versions.

<sup>12</sup> Mal. 3: 1; Matt. 11: 10; Mark 1: 2.

28. For I say to you : Amongst those horn of women, there is not a greater prophet than John the Baptist.<sup>12</sup> But he that is the least in the kingdom of God, is greater than he.

29. And all the people who heard<sup>13</sup> this, even the publicans, justified<sup>14</sup> God, being baptized with<sup>15</sup> the baptism of John.

30. But the Pharisees and the lawyers despised<sup>16</sup> the counsel of God on<sup>17</sup> themselves, not having been baptized<sup>a</sup> by him.

31. And the Lord said : To what then shall I liken the men of this generation ? and to what are they like ?

32. They are like children sitting in the market-place and calling to one another, and saying : We have piped to you, and ye have not danced ; we have mourned, and ye have not wept.

33. For John the Baptist came<sup>o</sup> neither eating bread, nor drinking wine ; and ye say : He hath a devil.

34. The Son of man hath come eating and drinking : and ye say : Behold, a man that is a glutton, and a drinker of wine, a friend of publicans and sinners.

35. But wisdom is justified by all her children.

36. And one of the Pharisees asked Him to eat with him. And He went into the house of the Pharisee, and reclined at table.

37. And behold, a woman<sup>p</sup> of the city, a sinner,<sup>18</sup> when she knew that He sat at table in the house of the Pharisee, brought an alabaster box of ointment :

38. And stood behind at His feet, and she began to wash His feet with tears, and wiped them with the hair of her head, and kissed His feet, and anointed them with the ointment.

39. And the Pharisee, who had invited Him, seeing it, spake within himself, saying : This *man*, if He were a prophet, would know surely who and what manner of woman this is, that toucheth Him, for she is a sinner.

40. And JESUS answering said to Him : Simon,<sup>19</sup> I have something to say to thee. And he said :<sup>a</sup> Teacher, say *it*.

<sup>12</sup> John was the greatest prophet, since he pointed out Christ, whom he had foretold. He may be said to have prophesied in the womb of his mother.

<sup>13</sup> Who heard John.

<sup>14</sup> Proclaimed Divine justice—glorified it by embracing penance.

<sup>15</sup> Having received.

<sup>16</sup> Disregarded, set at naught.

<sup>17</sup> Having refused to receive his baptism. Simon considers these two verses, 29, 30, as the words of Christ, relating to the people what had taken place.

<sup>18</sup> The name of this woman is popularly supposed to be Mary Magdalen, which opinion is countenanced by the lessons read on her feast in the Roman Breviary.

<sup>19</sup> The name is the same as that of him who entertained our Lord when the sister of Lazarus anointed His feet : but the latter was known as Simon the leper. The last anointing occurred in Bethany, a little before our Lord's passion ; the former, at a much earlier period, in Naim.

<sup>a</sup> Matt. 11 : 16.

<sup>p</sup> Matt. 26 : 7 ; Mark 14 : 3.

<sup>o</sup> Matt. 3 : 4 ; Mark 1 : 6.

<sup>a</sup> G. P. "saith." V. D. Philox. versions.



41. A certain creditor had two debtors: one owed five hundred shillings, and the other fifty.

42. And as they had nothing to pay, he forgave both. Which,<sup>2</sup> therefore, loveth<sup>3</sup> him most?

43. Simon answering, said: I suppose, he to whom he forgave most. And He said to him: Thou hast judged rightly.

44. And turning to the woman, He said to Simon: Seest thou this woman? I entered into thy house: thou gavest Me no water for My feet:<sup>20</sup> but she hath washed My feet with her tears, and wiped them with her hair.<sup>4</sup>

45. Thou gavest Me no kiss:<sup>21</sup> but she, since she came in,<sup>22</sup> hath not ceased to kiss My feet.

46. My head with oil<sup>23</sup> thou didst not anoint: but she hath anointed My feet with ointment.

47. Wherefore, I say to thee: Her many sins<sup>24</sup> are forgiven, because<sup>24</sup> she loveth much.<sup>25</sup> But to whom little is forgiven, he loveth little.

48. And He said to her: Thy sins are forgiven.

49. And they who reclined at table with Him began to say within themselves: Who is this that even forgiveth sins?

50. And He said to the woman: Thy faith hath saved thee:<sup>26</sup> go in peace.

## CHAPTER VIII.

THE PARABLE OF THE SEED. CHRIST STILLS THE STORM AT SEA: CASTS OUT THE LEGION: HEALS THE ISSUE OF BLOOD: AND RAISES TO LIFE THE DAUGHTER OF JAIRUS.

1. AND it came to pass afterwards, that He travelled through the cities and towns, preaching and announcing<sup>1</sup> the glad news of the kingdom of God: and the twelve were with Him,

<sup>20</sup> This was a customary act of courtesy to guests, since sandals did not protect the feet from dust. Our Lord gently reminds Simon of this omission.

<sup>21</sup> This salutation was usual.

<sup>22</sup> Perfumes were in general use.

<sup>23</sup> The text is very emphatic.

<sup>24</sup> The application of the parable requires *therefore*.

<sup>25</sup> The text is in the past tense, but our Lord speaks of the love which she then manifested in gratitude for the forgiveness of her manifold and grievous sins.

<sup>26</sup> Faith was the primary disposition—the principle of the sorrow and love which more immediately disposed her for pardon. It saved her, by securing her pardon, and thus placing her in the way of salvation.

<sup>1</sup> Lit. *evangelizing*: proclaiming the happy tidings.

<sup>2</sup> G. P. + "tell Me." V. B. D. critics.

<sup>4</sup> G. P. "the hairs of her head." V. 6 MSS. versions, critics.

<sup>22</sup> G. P. "since the time I came in." V. L. critics.

<sup>3</sup> G. P. "will love."

2. And certain women who had been healed of evil spirits and infirmities; Mary, who is called Magdalene,<sup>a</sup> from whom seven devils<sup>a</sup> had gone forth,<sup>3</sup>

3. And Joanna, the wife of Chusa, Herod's steward, and Susanna, and many others who ministered to Him of their substance.<sup>4</sup>

4. And when a great crowd was gathered together, and they hastened to Him out of the cities, He spake by a similitude:

5. The sower went out to sow his seed.<sup>b</sup> And as he sowed, some fell by the wayside, and it was trodden down, and the birds of the air ate it up.

6. And some fell on the rock, and as soon as it had sprung up, it withered away, because it had no moisture.

7. And some fell among thorns, and the thorns growing up with it, choked it.

8. And some fell on good ground, and sprang up, and yielded fruit a hundred-fold. Saying these things, He cried out: He who hath ears to hear, let him hear.

9. And His disciples asked Him<sup>c</sup> what this parable might be?

10. And He said to them: To you it is given to know the mystery<sup>d</sup> of the kingdom of God; but to the rest in parables, that seeing they may not see,<sup>e</sup> and hearing they may not understand.<sup>e</sup>

11. Now the parable is this: The seed is the word of God.

12. And those by the wayside are they who hear; then the devil cometh, and taketh the word out of their heart, lest believing they should be saved.

13. Now those upon the rock are they who, when they hear, receive the word with joy: and these have no root:<sup>f</sup> for they believe for awhile, and in time of temptation they fall away.

14. And that which fell among the thorns are they who, when they have heard, go forth and are choked with cares and riches and pleasures of life, and bring no fruit to maturity.

15. But that on the good ground, are they who in a good and excellent heart, hearing the word, retain it, and bring forth fruit in patience.<sup>g</sup>

16. Now no one when he lighteth a lamp, covereth it with a vessel,<sup>h</sup>

<sup>a</sup> So called from Magdala, her native town, not far from Capharnaum.

<sup>3</sup> Corporal possession is no evidence of sinfulness.

<sup>4</sup> The attendance of women on our Lord in His journeys to prepare His food, and render other services, was conformable to the customs of the Jews. These pious women supplied His wants out of their own means.

<sup>5</sup> In St. Matthew their blindness is assigned as the cause of the obscurity in which the truth appears enveloped.

<sup>6</sup> G. implies perseverance: unflinching devotedness and constancy in suffering, in the hope of future rewards.

<sup>a</sup> Mark 16: 9.

<sup>c</sup> G. P. "saying." V.—B. D. E. versions, critics.

<sup>d</sup> Isal. 6: 9; Matt. 13: 14; Mark 4: 12; John 12: 40; Acts 28: 26; Rom. 11: 8.

<sup>e</sup> V. plural.

<sup>b</sup> Matt. 13: 8; Mark 4: 3.

<sup>d</sup> G. P. "mysteries."

<sup>f</sup> Matt. 5: 16; Mark 4: 21.

or putteth it under a couch: but setteth it upon a lamp-stand, that those who come in may see the light.<sup>7</sup>

17. For there is nothing secret, that shall not be made manifest:<sup>8</sup> nor hidden, that shall not be known and come to light.<sup>8</sup>

18. Take heed, therefore, how ye hear. For whoever hath, to him shall be given;<sup>9</sup> and whoever hath not, that also which he thinketh he hath,<sup>10</sup> shall be taken from him.<sup>1</sup>

19. And His mother and brethren<sup>k</sup> came to Him; and they could not approach Him on account of the crowd.

20. And it was told Him:<sup>l</sup> Thy mother and Thy brethren stand without, desiring to see Thee.

21. But He answered and said to them: My mother and My brethren are they who hear the word of God,<sup>11</sup> and do it.

22. And it came to pass on a certain day, that He went into a bark, with His disciples,<sup>m</sup> and said to them: Let us go over to the other side of the lake. And they put forth.<sup>n</sup>

23. And as they were sailing, He slept; and there came down a storm of wind upon the lake, and they<sup>12</sup> were filling *with water*, and were in danger.

24. And they came and awakened Him, saying: Master,<sup>o</sup> we are perishing. But He arose, and rebuked the wind, and the raging of the water: and it ceased, and there was a calm.

25. And He said to them: Where is your faith? But being afraid, they wondered, saying to one another: Who then is this, for He commandeth both the winds and the sea, and they obey Him?

26. And they sailed to the country of the Gerasens,<sup>p</sup> which is over against Galilee.

27. And as He came forth on the land, there met Him<sup>q</sup> a certain man,<sup>13</sup> who had a devil<sup>r</sup> a long time, and ware no clothes, neither did he live in a house, but in the tombs.

<sup>7</sup> The word is preached that it may shine forth in our works.

<sup>8</sup> Secret transgressions shall come to light: the most hidden actions of men will be judged of by the standard of the Divine law.

<sup>9</sup> Docility to the word preached insures an increase of light and grace.

<sup>10</sup> The sinner is threatened with the loss of the grace which he rejects.

<sup>11</sup> St. Ambrose observes: "He did not mean to reject the attentions of His mother, for He Himself commands: Let whoever dishonors father or mother, die the death; but He acknowledges Himself obliged to attend rather to the mysteries of His Father, than to indulge maternal affection. His mother is not disowned here (as some heretics insidiously pretend): even from the Cross He acknowledges her."

<sup>12</sup> The boat was filling.

<sup>13</sup> St. Matthew states that two demons met Jesus on this occasion. St. Luke speaks only of one, probably the more remarkable of the two.

<sup>k</sup> Matt. 10: 28; Mark 4: 22.

<sup>l</sup> Matt. 13: 12; 25: 26.

<sup>m</sup> Matt. 12: 46; Mark 8: 32.

<sup>n</sup> G. P. "by certain which said." V.—B. D. versions.

<sup>o</sup> Matt. 8: 23; Mark 4: 38.

<sup>p</sup> V. "ascenderunt." It seems here to mean, they put to sea.

<sup>q</sup> G. P. *Ala*. "Prefect."

<sup>r</sup> Matt. 8: 28. V. D. MSS. vary.

<sup>1</sup> G. P. "out of the city."

<sup>r</sup> G. P. "devils."

28. And when he saw JESUS,\* he fell down before Him: and crying out with a loud voice, said: What have I to do with Thee, JESUS,<sup>†</sup> Son of the Most High God? I beseech Thee, do not torment me.

29. For He commanded the unclean spirit to go out of the man. For many times it seized him, and he was bound with chains, and kept in fetters; and breaking the bands, he was driven by the devil into the deserts.

30. And JESUS asked him, saying: What is thy name? But he said: Legion: because many devils had entered into him.

31. And they besought Him that He would not command them to go into the abyss.<sup>‡</sup>

32. And a herd of many swine was there feeding on the mountain: and they besought Him to suffer them to enter into them. And He suffered them.

33. The devils, therefore, went out of the man, and entered into the swine: and the herd rushed down the steep into the lake, and was choked.

34. And when those who fed them saw this, they fled,<sup>‡</sup> and told it in the city and in the villages.

35. And they went out to see what had happened: and they came to JESUS, and found the man out of whom the devils had departed, sitting at His feet, clothed, and in his right mind, and they were afraid.<sup>§</sup>

36. And those also who had seen it, told them how he had been healed of the legion:<sup>‡</sup>

37. And all the multitude of the<sup>‡</sup> country of the Gerasens besought Him to depart from them: for they were seized with great fear. And going up into the bark, He returned.

38. Now the man, out of whom the devils were departed, besought Him to *allow* that he might be with Him. But JESUS sent him away, saying:

39. Return to thy home, and tell how great things God hath done for thee.<sup>§</sup> And he went through the whole city, publishing what great things JESUS had done for him.

40. And it came to pass, that when JESUS was returned, the crowd received Him *gladly*: for they were all waiting for Him.

41. And behold there came a man<sup>‡</sup> whose name was Jairus, and he

\* G. P. "and." V.—B. L. X.

† Matt. 8:29.

‡ Hell, the place of torments. P. "the deep."

‡ G. P. "and went." V. 13 MSS. versions, critics.

‡ G. + "surrounding." Rev. V.

‡ P. "the demoniac was healed." V. MSS. vary.

‡ Matt. 9:18; Mark 5:22.

was a ruler of the synagogue: and he fell down at the feet of JESUS, beseeching Him to come into his house,

42. For he had an only daughter almost twelve years old, and she was dying. And it happened as He went, that the crowds pressed on Him.<sup>16</sup>

43. And a certain woman having an issue of blood twelve years, who had spent all her substance<sup>17</sup> on physicians, and could not be healed by any:

44. Came behind Him, and touched the fringe of His garment; and immediately her issue of blood stopped.

45. And JESUS said: Who touched Me? And all denying, Peter, and those with Him, said: Master, the crowds shove and press Thee; and sayest Thou: Who touched Me?

46. And JESUS said: Some one touched Me, for I know that power is gone out of Me.<sup>18</sup>

47. And the woman, seeing that she had not escaped notice, came trembling, and fell down before His feet, and declared<sup>a</sup> before all the people, for what cause she had touched Him, and how she was immediately healed.

48. But He said to her: Daughter,<sup>aa</sup> thy faith hath healed thee: go in peace.

49. As He was yet speaking, some one cometh to the ruler of the synagogue,<sup>bb</sup> saying to him: Thy daughter is dead: trouble Him<sup>cc</sup> not.

50. And JESUS hearing this word, answered the father of the maid: Fear not: only believe, and she shall be restored.

51. And when He was come to<sup>dd</sup> the house, He suffered no one to go in [with Him], except Peter, and James, and John, and the father and mother of the maid.

52. And all were weeping and mourning<sup>ee</sup> for her. But He said: Weep not, the maid<sup>ff</sup> is not dead, but sleepeth.

53. And they laughed at Him, knowing that she was dead.

54. But He,<sup>gg</sup> taking her by the hand, cried out, saying: Maiden, arise.

55. And her spirit returned, and she rose immediately. And He bade them to give her *something* to eat.

<sup>a</sup> Lit. "suffocated Him."

<sup>17</sup> Means of living.

<sup>18</sup> This is a popular manner of expressing the exercise of His miraculous power.

<sup>z</sup> G. P. + "to him." V. A. B. C. D. L. X. versions, critics.

<sup>aa</sup> G. P. + "be of good comfort." V. B. D. L. versions.

<sup>bb</sup> From his house. See John 18:28.

<sup>cc</sup> G. "the Teacher." P. "Master." V. Men. Arm. It.

<sup>dd</sup> P. "into." V. 8 MSS. versions, critics.

<sup>ee</sup> G. *ἐκτενέοντο*, "struck their breasts." P. V.

<sup>ff</sup> G. P. — V. A.

<sup>gg</sup> G. P. + "put them all out." V. — B. D. L. X. versions, critics.

56. And her parents were astonished; but He charged them to tell to no one what had been done.

## CHAPTER IX.

CHRIST SENDS FORTH HIS APOSTLES: FEEDS FIVE THOUSAND WITH FIVE LOAVES: HE IS TRANSFIGURED: AND HE CASTS OUT A DEVIL.

1. THEN calling together<sup>a</sup> the twelve apostles,<sup>b</sup> He gave them power and authority over all the demons, and to cure diseases.

2. And He sent them forth to announce the kingdom of God, and to heal the sick.

3. And He said to them:<sup>c</sup> Take nothing for your journey, neither staff,<sup>d</sup> nor bag, nor bread, nor money: nor have two coats *apiece*.

4. And into whatever house ye enter, remain there, and depart not thence.

5. And whoever will not receive you, when ye go out of that city, shake off even the dust from your feet for a testimony against them.

6. And going out, they went through the towns, preaching the good news, and healing everywhere.

7. Now Herod, the tetrarch, heard of all that was done by Him: and he was at a loss, because it was said,<sup>e</sup>

8. By some: that John was risen from the dead;<sup>f</sup> but by others: that Elias had appeared;<sup>g</sup> and by others: that one of the old prophets had risen.<sup>h</sup>

9. And Herod said: John I beheaded: but who is this of whom I hear such things? And he sought to see Him.<sup>i</sup>

10. And the apostles, when they returned, told Him what great things they had done: and taking them,<sup>j</sup> He withdrew privately into a desert place, which belongeth to<sup>k</sup> Bethsaida.<sup>l</sup>

11. But the crowds having learned it, followed Him, and He received

<sup>a</sup> This was the opinion of Herod himself. He did not, however, hold it with entire confidence, but wavered amidst conflicting conjectures.

<sup>b</sup> It was a prevailing opinion that Elias and some others of the ancient prophets would appear on earth before the coming of the Messiah. The prophecy of Malachi was thus popularly interpreted.

<sup>c</sup> With Him.

<sup>d</sup> The place was in the neighborhood of this village.

<sup>a</sup> Math 10: 1; Mark 3: 15.

<sup>b</sup> G. P. "His twelve disciples." B. "the twelve." Critics prefer this.

<sup>c</sup> Math 10: 9; Mark 6: 8.

<sup>d</sup> MSS. G. P. "thence depart."

<sup>e</sup> Math 14: 2; Mark 6: 14.

<sup>f</sup> G. P. + "to the city called." MSS. vary.

<sup>g</sup> G. P. "staves." V. 7 MSS. versions, critics.

<sup>h</sup> Acts 13: 61.

<sup>i</sup> Math 23: 8.

them, and spake to them of the kingdom of God, and healed those who had need of healing.

12. Now the day began to decline. And the twelve came near, and said to Him: Send away the crowd, that they may go into the towns and villages around, and lodge, and get provisions, for we are here in a desert place.

13. But He said to them: Give ye them *something* to eat. And they said: We have no more than five loaves<sup>k</sup> and two fishes: unless<sup>l</sup> we should go, and buy food for all this people.

14. Now there were about five thousand men. And He said to His disciples: Make them recline by fifties in a company.

15. And they did so: and made them all recline.

16. And taking the five loaves, and the two fishes, He looked up to heaven, and blessed them; and He brake, and gave them to His disciples, to set before the crowd.

17. And they all ate, and were satisfied. And there was taken up of broken meats that remained to them, twelve baskets<sup>1</sup> full.

18. And it came to pass, as He was praying<sup>m</sup> in private,<sup>6</sup> His disciples also were with Him:<sup>7</sup> and He asked them, saying: Who do the crowds say that I am?

19. But they answered, and said: John the Baptist, but some say Elias; and others say that one of the former prophets is risen up.

20. And He said to them: But who do ye say that I am? Simon Peter answering, said: The Christ of God.<sup>n</sup>

21. But He strictly charging them, commanded that they should tell this to no one,

22. Saying: The Son of man must suffer many things,<sup>o</sup> and be rejected by the ancients, and chief priests, and scribes, and be put to death, and rise on the third day.

23. And He said to all: If any one will come after Me,<sup>p</sup> let him deny himself, and take up his cross daily,<sup>q</sup> and follow Me.

24. For whoever would save his life,<sup>r</sup> will lose it: but he that shall lose his life for My sake, will save it.

25. For what is a man benefited, if he gain the whole world and lose himself, or bring ruin on himself?

26. For whoever shall be ashamed of Me and of My words,<sup>s</sup> of him

<sup>k</sup> It is elliptical. "We cannot supply them, unless," &c.

<sup>l</sup> Apart from the multitude, and even from His disciples.

<sup>m</sup> After His prayer.

<sup>n</sup> The disciple of Christ must daily take up the cross, by submitting to the afflictions which happen to him on account of the gospel.

<sup>o</sup> John 6: 9. <sup>1</sup> Matt. 14: 15; Mark 6: 38.

<sup>p</sup> Matt. 16: 13; Mark 8: 27.

<sup>q</sup> Matt. 16: 16.

<sup>r</sup> Matt. 17: 21; Mark 8: 31; 9: 30.

<sup>s</sup> Matt. 10: 38; 16: 24; Mark 8: 34; *infra* 14: 27.

<sup>t</sup> *Infra* 17: 33; John 12: 25.

<sup>u</sup> Matt. 10: 33; Mark 8: 38; 2 Tim. 2: 12.

the Son of man will be ashamed, when He cometh in His majesty, and *that* of the Father, and of the holy angels.

27. But I tell you truly: There are some standing here\* who will not taste death, till they see the kingdom of God.<sup>9</sup>

28. And it came to pass about eight days<sup>10</sup> after these words, that He took with Him Peter, and James, and John, and went up on the mountain to pray.

29. And whilst He prayed, the appearance of His countenance was altered, and his raiment became white *and* glittering.

30. And behold, two men were talking with Him. And they were Moses and Elias.

31. Who appeared in glory,<sup>11</sup> and spake of His departure,<sup>12</sup> which He was about to accomplish at Jerusalem.

32. But Peter and those with him, were heavy with sleep. And awakening, they saw His glory, and the two men who stood with Him.

33. And it came to pass that as they were departing from Him, Peter saith to JESUS: Master, it is good for us to be here: and let us make three tents, one for Thee, and one for Moses, and one for Elias: not knowing what he said.

34. And as he spake these things, a cloud came, and overshadowed them: and they were afraid,<sup>13</sup> as those<sup>14</sup> entered into the cloud.

35. And a voice came out of the cloud, saying: This is My beloved Son; hear Him.<sup>15</sup>

36. And whilst the voice was uttered, JESUS was found alone. And they were silent, and told no man in those days any of these things which they had seen.

37. And it came to pass, the next day, as they came down from the mountain, a great crowd met them.

38. And behold, a man among the crowd<sup>16</sup> cried out, saying: Teacher, I beseech Thee look on my son, because he is mine only one.

39. And lo! a spirit seizeth him, and he suddenly crieth out, and it throweth him down, and teareth him, so that he foameth, and bruising him, it hardly<sup>17</sup> departeth from him.

40. And I besought Thy disciples to cast it out, and they could not.

\* This seems here to mean the manifestation of Christ in His transfiguration, as we may gather from the sequel.

<sup>9</sup> Matthew and Mark say: "after six days." They did not include the day on which the words were spoken, and the day on which the transfiguration took place.

<sup>10</sup> Splendor.

<sup>11</sup> Of the death which He was to undergo. The terms show that it was His own free act to embrace that ignominious end.

<sup>12</sup> Awe and fear were caused by the supernatural manifestation.

<sup>13</sup> Moses and Elias.

<sup>14</sup> The attacks were almost continual.

<sup>15</sup> Matt. 16: 28; Mark 8: 38.

<sup>16</sup> 2 Peter 1: 17.

<sup>17</sup> Matt. 17: 14; Mark 9: 16.



41. And JESUS answering, said: O unbelieving and perverse generation, how long shall I be with you, and suffer you? Bring hither thy son.

42. And as he was coming to Him, the devil threw him down, and tare him.

43. And JESUS rebuked the unclean spirit, and cured the boy, and restored him to his father.

44. And all were astonished at the mighty power of God: but while all wondered at all the things He<sup>v</sup> did, He said to His disciples: Lay up in your hearts these words,<sup>w</sup> for it shall come to pass that the Son of man shall be delivered into the hands of men.<sup>15</sup>

45. But they understood not this word: and it was hid from them, so that they perceived it not. And they were afraid to ask Him concerning this word.<sup>17</sup>

46. And a thought<sup>x</sup> arose in them, which of them was greatest.

47. But JESUS seeing the thoughts<sup>y</sup> of their heart, took a child, and set it by Him,

48. And said to them: Whoever shall receive this child in My name, receiveth Me; and whoever shall receive Me, receiveth Him that sent Me. For he that is the least among you all, he is<sup>z</sup> the greatest.<sup>18</sup>

49. And John answering, said: Master, we saw one casting out devils in Thy name, and we forbade him, because he followeth not with us.<sup>19</sup>

50. And JESUS said to him: Forbid *him* not: for he that is not against you,<sup>aa</sup> is for you.<sup>20</sup>

51. And it came to pass, when the days of His being taken up<sup>21</sup> were completed, that He set His face steadfastly to go<sup>22</sup> to Jerusalem.

52. And He sent messengers before Him:<sup>23</sup> and going, they entered into a city of the Samaritans, to prepare for Him.<sup>24</sup>

<sup>15</sup> The remembrance of these miraculous facts was to support their faith in the time of His passion.

<sup>17</sup> They could not conceive that He would be put to death.

<sup>18</sup> To practise acts of charity and humility—to imitate infantile docility—is the way to true greatness.

<sup>19</sup> He is not of our company: he is not a disciple.

<sup>20</sup> This proverbial expression is true when the tendency of the acts of the stranger is favorable.

<sup>21</sup> G. is understood to mean His ascent into heaven. Lingard, however, explains it of His retirement to Galilee, to avoid notice. He now returns to Jerusalem to consummate His work, as the time for His ascension was drawing nigh.

<sup>22</sup> Entered on the road.

<sup>23</sup> Lit. "His face."

<sup>24</sup> To prepare for His reception, that they might profit by His teaching.

<sup>v</sup> G. P. "Jesus." V. —D. versions.

<sup>w</sup> G. P. "let these sayings sink down into your ears." B. See Luke 1: 26; 21: 14; Eccl. 50: 28.

<sup>x</sup> P. "a reasoning." Matt. 18: 1; Mark 9: 33.

<sup>y</sup> Bloomfield remarks, "that the Greek writers often use the verb: ἐκλογίζεσθαι in this sense of thought is well known."

<sup>z</sup> G. P. "shall be." V. B. versions.

<sup>aa</sup> G. P. "us." V. B. versions, fathers, critics.

53. And they received Him not, because His face was of one going to Jerusalem.<sup>25</sup>

54. And when His disciples James and John had seen this, they said: Lord, wilt Thou that we command fire to come down from heaven, and consume them?<sup>26</sup>

55. And turning, He rebuked them, saying: Ye know not of what spirit ye are.<sup>27</sup>

56. The Son of man came not to destroy souls,<sup>28</sup> but to save. And they went into another town.

57. And it came to pass, as they were going in the way, that a certain man said to Him: I will follow Thee, wherever Thou goest.

58. JESUS said to him: The foxes have burrows, and the birds of the air nests;<sup>29</sup> but the Son of man hath not where to lay His head.<sup>30</sup>

59. But He said to another: Follow Me. And he said: Lord, permit me first to go, and bury my father.

60. And JESUS said to him: Leave the dead to bury their own dead:<sup>31</sup> but do thou go and preach the kingdom of God.

61. And another said: I will follow Thee, Lord, but let me first bid farewell to those in my house.

62. JESUS said to Him: No man having put his hand to the plough, and looking back,<sup>32</sup> is fit for the kingdom of God.

## CHAPTER X.

CHRIST SENDS FORTH HIS SEVENTY-TWO DISCIPLES. THE GOOD SAMARITAN.

1. AND after these things the Lord<sup>1</sup> appointed also seventy-two others:<sup>2</sup> and sent them, two by two, before Him, into every city and place, whither He Himself was to come.

2. And<sup>3</sup> said to them: The harvest indeed is great, but the laborers are few. Pray, therefore, the Lord of the harvest to send laborers into His harvest.

<sup>25</sup> The Samaritans would not hold religious communion with one who worshipped in that city.

<sup>26</sup> Has no fixed habitation.

<sup>27</sup> "He does not forbid the performance of acts of filial duty, but He intimates that the service of God is to be preferred to human affections." St. Peter Chrysologus, *serm.* 19, *de Scribe*.

<sup>28</sup> The ploughman must keep his eye on the furrow before him: so the preacher of the gospel must not look back on the world.

<sup>1</sup> This term, simply and absolutely used, marks His Divinity.

<sup>2</sup> G. P. "even as Elias did." "This clause is wanting in two MSS." Campbell.

<sup>3</sup> B.—10 MSS. versions, Chrys. Theoph. P. V. Critics think it borrowed from other gospels.

<sup>25</sup> John 3: 17; 12: 47.

<sup>26</sup> Matt. 8: 20.

<sup>27</sup> *Supra* 1: 43.

<sup>28</sup> G. P. "seventy." V. B. D.

<sup>29</sup> Matt. 9: 37. G. P. "therefore." V. 4 MSS. versions.

3. Go: Behold I send you<sup>4</sup> as lambs among wolves.

4. Carry neither purse,<sup>5</sup> nor bag, nor sandals: and salute no one by the way.<sup>2</sup>

5. Into whatever house ye enter, first say: Peace be to this house.

6. And if a son of peace be there, your peace shall rest upon him: but if not, it shall return to you.<sup>3</sup>

7. And remain in the same house, eating and drinking such things as they have:<sup>4</sup> for the laborer is worthy of his wages.<sup>1</sup> Remove not from house to house.

8. And into whatever city ye enter, and they receive you, eat such things as are set before you;<sup>6</sup>

9. And heal the sick in it, and say to them: The kingdom of God is come nigh unto you.

10. But into whatever city ye enter, and they receive you not, go out into its streets and say:

11. Even the very dust of your city which cleaveth to us, we wipe off against you.<sup>5</sup> Yet know that the kingdom of God is at hand.<sup>4</sup>

12. 'I say to you, it will be more tolerable<sup>k</sup> at that day<sup>7</sup> for Sodom, than for that city.

13. Woe to thee, Corozain,<sup>1</sup> woe to thee, Bethsaida: for if the mighty works which have been wrought in you, had been wrought in Tyre and Sidon, they would have repented long ago, sitting in sackcloth and ashes.

14. But at the judgment it will be more tolerable for Tyre and Sidon, than for you.

15. And thou, Capharnaum, which art exalted unto heaven, shalt be thrust down to hell.

16. He who heareth you,<sup>7</sup> heareth Me:<sup>m</sup> and he who despiseth you, despiseth Me.<sup>8</sup> And he who despiseth Me, despiseth Him who sent Me.

<sup>2</sup> By this He intimates that they should not turn aside from their mission for matters of mere courtesy. "Frequent salutation," St. Ambrose remarks, "is not here forbidden, but an obstacle to devotion is removed, that offices of respect towards men may be for a while suspended, while Divine duties are to be performed."<sup>2</sup>

<sup>3</sup> The blessing invoked is available to him who prays, even when the individual for whom he expresses his good wishes is unworthy to receive it.

<sup>4</sup> Partaking of the hospitality proffered, to which their labors entitle them.

<sup>5</sup> The same sentiment is repeated.

<sup>6</sup> When the kingdom of the Messiah shall be established: or in the day of judgment.

<sup>7</sup> With docility, by embracing their doctrine.

<sup>8</sup> The rejection of the doctrine of Christ, proclaimed by His authorised ministers, is a virtual rejection of Himself, whatever profession may be made of deference to His authority.

d Matt. 10: 16.

f Deut. 24: 14; Mark 10: 10; 1 Tim. 5: 8.

h G. P. "unto you." V. — B. D. L. versions, critics.

i G. P. "But." V. MSS. critics.

j Matt. 11: 21.

• Mark 6: 8.

• Acts 13: 51.

k Bishops' Bible: "easier."

m Matt. 10: 40; John 13: 20.

17. And the seventy-two<sup>a</sup> returned with joy, saying: Lord, even the devils are subject to us in Thy name.

18. And He said to them: I saw Satan, like lightning, fall from heaven.<sup>9</sup>

19. Behold, I have given you power to trample on serpents and scorpions, and over all the power of the enemy, and nothing shall<sup>o</sup> hurt you.<sup>10</sup>

20. But yet rejoice, not in this, that spirits are subject to you: but<sup>p</sup> rejoice that your names are written in the heavens.<sup>11</sup>

21. In that hour He<sup>q</sup> rejoiced in the Holy<sup>r</sup> Spirit, and said: I praise Thee, O Father, Lord of heaven and earth, because Thou hast hidden<sup>12</sup> these things from the wise and prudent, and hast revealed them to little ones. Yea, Father, for so it hath seemed good in Thy sight.

22. All things are delivered to Me by My Father. And no one knoweth who the Son is but the Father, and who the Father is except the Son, and he to whom the Son chooseth to reveal Him.<sup>13</sup>

23. And turning to His disciples, He said:<sup>s</sup> Happy are the eyes that see the things which ye see.<sup>t</sup>

24. For I say to you, that many prophets and kings desired to see the things which ye see, and saw them not; and to hear the things which ye hear, and heard them not.

25. And behold a certain lawyer<sup>14</sup> stood up,<sup>u</sup> trying Him,<sup>15</sup> and saying: Teacher, what must I do to possess eternal life?

26. But He said to him: What is written in the law? how readest thou?

27. He answering, said: Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbor as thyself.<sup>v</sup>

28. And He said to him: Thou hast answered rightly: this do, and thou shalt live.<sup>16</sup>

<sup>a</sup> This is a most expressive image of the suddenness of the fall of the rebel angel. Our Lord would teach His disciples to fear, lest they fall as Satan had fallen.

<sup>9</sup> This miraculous power was, of course, to be exercised without rashness, lest they should appear to tempt God.

<sup>11</sup> It is a matter of comparatively little importance to be able to work miracles. Our salvation must be the object of our chief solicitude.

<sup>12</sup> God is said to hide what He does not reveal. He withholds His light by a secret but just judgment, thus punishing pride and self-confidence.

<sup>13</sup> The knowledge of the Father and of the Son can only be had by Divine revelation. Each is an object of faith, not to be discovered by natural reason, which, however, can discover the Creator from His works.

<sup>14</sup> Doctor of the law.

<sup>15</sup> Desirous of puzzling Him.

<sup>16</sup> Love of God and of our neighbor includes the performance of all duties.

<sup>a</sup> G. P.—V. D. Sax.

<sup>p</sup> G. P.—"rather." B. S. V. critica.

<sup>q</sup> G. P.—V. B. C. D. K. L. X. Syr.

<sup>t</sup> Matt. 13: 16.

<sup>o</sup> G. P. "by any means."

<sup>r</sup> G. P. "Jesus." V. B. D. critics.

<sup>s</sup> G. P. "privately." V.—D. Sax.

<sup>u</sup> Matt. 23: 35; Mark 12: 28.

<sup>v</sup> Deut. 6: 5.

29. But he, willing to justify himself,<sup>17</sup> said to JESUS: And who is my neighbor?

30. And JESUS resumed<sup>w</sup> and said: A certain man<sup>18</sup> was going down from Jerusalem to Jericho, and fell in with robbers, who even stripped him, and wounded him, and went away, leaving him half dead.

31. And by chance a certain priest went down by the same road; and seeing him, passed by.<sup>19</sup>

32. In like manner also a Levite, when he was near the place, and saw him, passed by.

33. But a certain Samaritan,<sup>20</sup> travelling, came near him: and seeing him, was moved with compassion.<sup>21</sup>

34. And going up to him, he bound up his wounds, pouring in oil and wine: and set him on his own beast, brought him to an inn, and took care of him.<sup>22</sup>

35. And the next day<sup>x</sup> he took out two shillings,<sup>23</sup> and gave to the innkeeper, and said: Take care of him, and whatever thou shalt lay out over and above, I will repay thee<sup>24</sup> at my return.

36. Which of these three appeareth to thee to have been a neighbor to him who fell among the robbers?

37. And he said: He who showed mercy to him. And<sup>y</sup> JESUS said to him: Go, and do thou in like manner.

38. Now it came to pass, as they went,<sup>25</sup> that He entered into a certain town,<sup>26</sup> and a certain woman named Martha received Him into her house.

39. And she had a sister called Mary, who sitting also at the Lord's<sup>z</sup> feet,<sup>27</sup> heard His word.

40. But Martha was busy about much serving: and she stood and said: Lord, dost Thou not care that my sister hath left me to serve alone? Bid her then help me.

<sup>17</sup> To maintain his position as an inquirer.

<sup>18</sup> A Jew, as is gathered from his coming from Jerusalem. It is not necessary to believe that this is the statement of a fact: it may be merely an imaginary case used to illustrate a principle. Such parables were familiar to the Jews.

<sup>19</sup> The priest and Levite are introduced in order to show that the duties of charity are sometimes neglected by those who are specially bound to practise them.

<sup>20</sup> Involved in the schism common to his nation.

<sup>21</sup> He may have acted from mere natural compassion.

<sup>22</sup> The most minute personal attention was shown by the good Samaritan.

<sup>23</sup> Two pieces of money, probably equivalent to two days' wages.

<sup>24</sup> He rendered himself liable for all the expenses.

<sup>25</sup> Towards Jerusalem.

<sup>26</sup> Bethania, about two miles from Jerusalem.

<sup>27</sup> This was the posture of a disciple among the Jews.

<sup>w</sup> ἐνολαβών.

<sup>x</sup> G. P. "when he departed." "This word is wanting in the Cambridge and three other MSS, and is not rendered in V., Syriac, Ethiopic, Saxon, and Arabic versions." Campbell.

<sup>y</sup> G. P. "then." V. 2 MSS.

<sup>z</sup> G. P. "at Jesus' feet." V. B. D. L. versions.

41. And the Lord<sup>aa</sup> answering, said to her: Martha, Martha, thou art anxious, and troubled about many things.

42. But one thing is necessary.<sup>bb</sup> Mary hath chosen the best part, which shall not be taken away from her.

## CHAPTER XI.

CHRIST TEACHES HIS DISCIPLES TO PRAY: CASTS OUT A DUMB DEVIL: CONFUTES THE PHARISEES; AND PRONOUNCES WOES AGAINST THEM FOR THEIR HYPOCRISY.

1. AND it came to pass, that as He was in a certain place praying, when He ceased, one of His disciples said to Him: Lord, teach us to pray, as John also taught his disciples.

2. And He said to them: When ye pray, say: Father,<sup>a</sup> hallowed be Thy name, Thy kingdom come.

3. Give us this day<sup>b</sup> our daily<sup>c</sup> bread.

4. And forgive us our sins, for we also forgive every one indebted to us. And lead us not into temptation.

5. And He said to them: Which of you shall have a friend, and shall go to him in the middle of the night, and say to him: Friend, lend me three loaves,<sup>1</sup>

6. Because a friend of mine is come<sup>d</sup> to me off<sup>e</sup> his journey, and I have nothing to set before him,

7. And he from within shall answer, and say: Do not trouble me: the door is now fast;<sup>5</sup> and my children are with me, in bed:<sup>4</sup> I cannot rise and give thee.

8. Yet [if he continue knocking],<sup>6</sup> I say to you, although he will not rise and give him because he is his friend; yet on account of his importunity he will rise, and give him as many as he needeth.

9. And I say to you: Ask, and it shall be given to you: seek, and ye shall find: knock, and it<sup>f</sup> shall be opened to you.

10. For every one who asketh,<sup>g</sup> receiveth: and who seeketh, findeth: and to him who knocketh, it shall be opened.

<sup>1</sup> The cakes in the East were small, and always home-made.

<sup>2</sup> In very warm countries, travellers set out in the cool of the evening, whence it is not strange that they should turn off the road by night.

<sup>3</sup> Barred up.

<sup>4</sup> My children, as well as myself, are in bed. In the East, the one bed-room serves for the whole family.

<sup>5</sup> Provided he ask suitable things, and in a proper manner.

<sup>aa</sup> G. P. "Jesus." V. B. L. It.

<sup>bb</sup> G. P. + "and." V. D.

<sup>a</sup> G. P. as in Matt. 6: 9. It is not, however, certain that the occasion was the same, since this was delivered at the instance of an individual. V. MSS. versions, critics.

<sup>b</sup> G. P. "day by day." V. D. It.

<sup>c</sup> Rev. v. "needful."

<sup>d</sup> P. in.

<sup>e</sup> G. P. — V. Campbell. It was an Oriental custom to continue knocking, until the desired favor was obtained.

<sup>f</sup> Matt. 7: 7; 21: 22; Mark 11: 24; John 14: 13; James 1: 5.

11. And what father among you, if his son<sup>a</sup> shall ask him<sup>b</sup> bread,<sup>i</sup> will give him a stone? or if he ask a fish, will, instead of a fish, give him a serpent?

12. Or if he ask for an egg, will he reach him a scorpion?

13. If ye then, being evil, know how to give<sup>c</sup> good gifts to your children, how much more will your Father from heaven<sup>k</sup> give a good spirit<sup>l</sup> to those who ask Him?

14. And He was casting out a devil, and it was dumb;<sup>m</sup> and when He had cast out the devil, the dumb *man* spake: and the crowds wondered.

15. But some of them said: He casteth out devils through Beelzebub, prince of devils.<sup>n</sup>

16. But others, tempting, sought of Him a sign from heaven.

17. But seeing their thoughts, He said to them: Every kingdom divided against itself is brought to desolation, and house against house falleth.<sup>o</sup>

18. And if Satan also is divided against himself, how shall his kingdom stand? since ye say, that by Beelzebub I cast out the devils.

19. Now if I cast out the devils by Beelzebub, by whom do your children cast them out?<sup>p</sup> therefore they shall be your judges.<sup>q</sup>

20. But if, by the finger<sup>r</sup> of God,<sup>s</sup> I cast out the devils, doubtless the kingdom of God is come upon you.

21. When the strong one<sup>t</sup> armed guardeth his court, his goods are secure.

22. But if one stronger than he come upon *him*, and overcome him, he taketh away all his armor wherein he trusted, and distributeth his spoils.

23. He who is not with Me, is against Me:<sup>u</sup> and he who gathereth not with Me, scattereth.

<sup>a</sup> Are capable of giving; or are wont to give.

<sup>i</sup> The meaning seems to be, that God will give good dispositions of mind and heart to those who invoke Him.

<sup>k</sup> The demon made the man dumb.

<sup>m</sup> The divided house tumbles down, one part of it on another. Families engaged in civil discord cause mutual ruin.

<sup>n</sup> The exercise of the power by Jews was an implied condemnation of those who ascribed it to demonic influence.

<sup>o</sup> The finger is taken as the symbol of power.

<sup>p</sup> Beelzebub may be meant: but it is not unusual to designate, in that way, the officer specially charged with the care and defence of the palace.

<sup>q</sup> This proverbial expression is here applied to those who withhold their assent and obedience, in circumstances in which they are bound to give them.

<sup>a</sup> G. P. "a son."

<sup>i</sup> Matt. 7: 9.

<sup>l</sup> P. "the Holy Spirit" D. "good gift." L. "good spirit" V. Eth. Sax. Arm.

<sup>m</sup> Matt. 9: 32; 12: 32.

<sup>n</sup> Matt. 12: 25.

<sup>o</sup> Exod. 8: 19.

<sup>k</sup> G. P. accus. V. D. Origen, nomin.

<sup>l</sup> P. "heavenly Father." V. some MSS. Syr.

<sup>m</sup> Matt. 11: 34; Mark 3: 22.

<sup>p</sup> Matt. 12: 27.

24. When the unclean spirit is gone out of a man, he walketh through places without water,<sup>14</sup> seeking rest: and not finding it, he saith: I will return into my house, whence I came out.<sup>15</sup>

25. And when he cometh, he findeth it swept and adorned.<sup>16</sup>

26. Then he goeth and taketh with him seven other spirits more wicked than himself,<sup>17</sup> and they enter in, and dwell there; and the last state of that man becometh worse than the first.<sup>18</sup>

27. And it came to pass, as He spake these things, that a certain woman from the crowd, lifting up her voice, said to Him: Happy is the womb which bare Thee, and the breasts which Thou hast sucked.<sup>19</sup>

28. But He said: Yea, rather happy are they who hear the word of God, and keep it.<sup>20</sup>

29. And the crowds being gathered together, He began to say: This generation<sup>r</sup> is a wicked generation: it asketh a sign, and a sign shall not be given it, but the sign of Jonas the prophet.

30. For as Jonas was a sign to the Ninivites,<sup>a</sup> so will the Son of man also be to this generation.<sup>21</sup>

31. The Queen of the South will rise in the judgment with the men of this generation, and will condemn it, because she came from the ends of the earth<sup>t</sup> to hear the wisdom of Solomon: and, behold, more<sup>22</sup> than Solomon here.

32. The men of Niniveh will rise up at the judgment against this generation, and will condemn it, because they repented at the preaching of Jonas:<sup>a</sup> and, behold, more than Jonas here.

33. No man lighteth a lamp,<sup>r</sup> and putteth it in a hidden place, nor under a bushel; but upon the lamp-stand, that they who come in may see the light.

<sup>14</sup> It is not easy to conceive the operations of an evil spirit; but we gather from this passage, that when dislodged from an individual whom he possessed, he wanders through desert places, as if seeking rest far from human society.

<sup>15</sup> This return, as well as his ejection, is necessarily under Divine control.

<sup>16</sup> This figurative language represents the happy state of the soul, when free from demoniac influence.

<sup>17</sup> In order to secure permanent possession, he seeks associates, who, however, could not co-operate with him, unless as far as God suffers them, according to His just counsels.

<sup>18</sup> This is a striking image of the relapsing sinner.

<sup>19</sup> It is natural to ascribe to the mother a share in the glory of the Son.

<sup>20</sup> Last the mere fact of bearing the Son of God in her womb should be regarded as a source of blessedness, Christ reminds His hearers that the hearing and doing of the word is true happiness. Yet it cannot be doubted that this fact presupposes the highest degree of purity and sanctity, by which the Virgin was prepared for that high dignity: and that grace and blessing flowed from the presence in her womb of the Eternal Son of God incarnate. Venerable Bede says, that "she was happy in being in time the instrument of the Incarnation of the Divine Word, but still happier in being the perpetual guardian of His love."

<sup>21</sup> By His resurrection, after His body had lain in the tomb three days.

<sup>22</sup> It is in the neuter gender, as if meaning, "that which is more," or greater. Christ did not apply it directly to Himself, yet it can have no other application.

<sup>r</sup> G. P. "this"—V. A. B. D. L. versions, critics. Matt. 12: 39.

<sup>a</sup> Jon. 2: 1.

<sup>t</sup> Jon. 3: 5.

<sup>1</sup> 3 Kings 10: 1; 2 Chr. 9: 1.

<sup>v</sup> Matt. 5: 15; Mark 4: 21.



34. The lamp of thy body is thine eye.\* If thine eye<sup>23</sup> is clear, thy whole body will be lightsome: but if it is distempered, thy body also will be darksome.<sup>24</sup>

35. Take heed, therefore, that the light which is in thee, be not darkness.

36. If then thy whole body be lightsome, having no part dark, the whole will be lightsome,<sup>25</sup> and as a bright lamp will enlighten thee.

37. And as He was speaking, a certain Pharisee asked Him to dine with him. And He went in and reclined at table.<sup>26</sup>

38. And the Pharisee began to think within himself,\* and say, why He did not wash<sup>7</sup> before dinner.

39. And the Lord said to him: Now ye Pharisees make clean the outside of the cup and of the platter:† but your inside is full of rapine and iniquity.<sup>27</sup>

40. Ye fools,<sup>28</sup> did not He who made the outside make also the inside?<sup>29</sup>

41. But yet that which is in your power,<sup>30</sup> <sup>aa</sup> give alms;<sup>bb</sup> and behold all things are clean to you.<sup>31</sup>

42. But woe to you, Pharisees, for ye tithe mint, and rue, and every herb:<sup>32</sup> and pass over the judgment<sup>33</sup> and the charity of God. Now<sup>cc</sup> these things ye ought to have done, and not to leave the others undone.

43. Woe to you, Pharisees, for ye love the uppermost seats in the synagogues,<sup>dd</sup> and salutations in the market-place.<sup>34</sup>

<sup>23</sup> The intention is as the eye of the soul.

<sup>24</sup> If the intention is perverse, our actions are hateful to God.

<sup>25</sup> If light be diffused throughout every member, all is lightsome—the eye is sound, as well as the members that share in its light: so if the actions of man be universally correct, the conscience must be correct, since as a lamp it sheds its bright light, which is reflected in each action.

<sup>26</sup> The condescension of our Lord in accepting the invitation, shows us that hospitality may be accepted with a view to the spiritual advantage of the host.

<sup>27</sup> Our Lord knowing the secret thoughts of the Pharisee, took occasion to speak to him of the vanity of attending to external washings, whilst the interior—the soul—remains defiled.

<sup>28</sup> Plainness of speech was conformable to Oriental usage, especially where reproof was administered by a superior.

<sup>29</sup> God made soul and body.

<sup>30</sup> G. is understood either of the contents of the vessels, or of possessions generally.

<sup>31</sup> Aims, when given for the love of God, have an exalting virtue. Inattention to mere externals, such as the washing of the hands before meals, will not injure those who give alms with proper dispositions.

<sup>32</sup> Woe is denounced, not on account of the scrupulous minuteness with which they paid tithes, even of every trifling herb: but because they neglected essential duties. The contrast is made between this gross neglect and that extreme exactness.

<sup>33</sup> “You disregard the Divine judgment:” or, “you neglect what is positively enjoined.”

<sup>34</sup> The vanity of coveting distinction in public assemblies, and marks of respect in the public streets, though

\* O. P. “The light of the body is the eye.” V. A. B. C. D. M. versions, critica.

\* G. P. “when the Pharisee saw it, he marvelled.” V. D.

† Mark 7: 4.

\* Matt. 23: 25. Tertullian adv. Marcion, l. 4: 27.

<sup>aa</sup> *τὰ ἔσωτα*. V. “quod superest.” P. “such things as ye have.” Lingard observes, that V. “has seized the true meaning; that there still remained in their power to give alms in reparation of their injustice and rapacity.”

<sup>bb</sup> Tok. 4: 11, 12; Eccl. 29: 15. St. Ambrose.

<sup>cc</sup> G. P. — V. C. K. L. versions, critica.

<sup>dd</sup> Matt. 23: 6; Mark 12: 39; *infra* 20: 46.

44. Woe to you,<sup>36</sup> for ye are as graves that appear not, and of which the men who walk over, are not aware.<sup>35</sup>

45. And one of the lawyers answering, saith to Him: Teacher, in saying these things, Thou reproachest us also.<sup>36</sup>

46. But He said: Woe to you also, lawyers: because ye load men with burdens which they cannot bear,<sup>37</sup> and ye yourselves touch not the burdens with one of your fingers.<sup>37</sup>

47. Woe to you who build the monuments of the prophets: and your fathers killed them.

48. Truly, ye testify that ye consent to the deeds of your fathers: for they, indeed, killed them, and ye build their tombs.<sup>38</sup>

49. On this account also the wisdom of God<sup>39</sup> said: I will send to them prophets and apostles, and some of them they will kill and persecute;

50. That the blood of all the prophets which was shed from the foundation of the world, may be required of this generation:

51. From the blood<sup>40</sup> of Abel<sup>38</sup> unto the blood of Zachariah,<sup>39</sup> who was slain between the altar and the temple. Yea, I say to you, it shall be required of this generation.

52. Woe to you, lawyers, for ye have taken away the key of knowledge: ye yourselves have not entered in, and those that were entering in ye have hindered.<sup>41</sup>

53. And as He was saying these things to them, the Pharisees and the lawyers began to press Him hard, and to question Him<sup>42</sup> about many things,

not, in itself, grievously criminal, was worthy of severe reproof, especially since the Pharisees neglected to cherish the essential virtues.

<sup>35</sup> The Jews conceived that they were defiled by approaching near to a corpse, or even by walking over a hidden grave. Our Lord compares the Pharisees to these concealed sepulchres which secretly defile the unsuspecting. He elsewhere compares them to tombs, which appear splendid, but contain corruption.

<sup>36</sup> There seems no reason why a doctor of the law should have considered these reproaches as directed to his class, were he not conscious that they were tainted with the vices of the Pharisees.

<sup>37</sup> In expounding the law, its doctors had no regard to human weakness: whilst they did nothing to alleviate its pressure.

<sup>38</sup> The consent of the Pharisees and lawyers to the acts of their fathers, who murdered the prophets, could not be directly inferred from the fact of building the sepulchres: but their own acts were so similar to those of their ancestors, that the honor which they professed to render to the memory of the prophets, might be considered equivocal, and the monuments regarded as intended to celebrate their destruction.

<sup>39</sup> Divine wisdom—God, who is all-wise. It may be regarded as a periphrasis. Some take it to refer to a book no longer extant.

<sup>40</sup> The Jews were not to suffer for the death of Abel; but the vengeance which their own crimes provoked was so tremendous, that God appeared to have poured out on them the vial of His wrath, which had filled to overflowing by the crimes committed from the beginning.

<sup>41</sup> Their expositions of the law rendered the practice of its duties extremely difficult.

<sup>35</sup> G. P. "scribes and Pharisees, hypocrites." V. B. C. L. Copt. Arm. critics.

<sup>36</sup> Matt. 23: 4.

<sup>37</sup> Gen. 4: 8.

<sup>38</sup> 2 Chr. 24: 22; Matt. 23: 25.

<sup>39</sup> *ἀποκαλύπτειν*. P. "to provoke Him to speak." Suidas uses it of a master drawing answers from his pupils.

54. Lying in wait for Him, and seeking to catch something from His mouth, that they might accuse Him.

## CHAPTER XII.

CHRIST WARNS US AGAINST HYPOCRISY, THE FEAR OF THE WORLD, AND COVETOUSNESS :  
AND ADMONISHES ALL TO WATCH.

1. AND when myriads of people<sup>1</sup> crowded about Him, so that they trod one upon another, He began to say<sup>a</sup> to His disciples:<sup>b</sup> Beware of the leaven of the Pharisees,<sup>c</sup> which is hypocrisy.<sup>2</sup>

2. For nothing is covered that will not be revealed:<sup>3</sup> nor hidden, that will not be known.<sup>4</sup>

3. For whatever things ye speak in darkness, will be published in the light: and that which ye speak<sup>4</sup> in the ear in the closets, shall be proclaimed<sup>5</sup> on the housetops.

4. And I say to you, My friends:<sup>6</sup> Be not afraid of those who kill the body, and after that have nothing more that they can do.

5. But I will show you whom ye shall fear: fear Him who, after He hath killed, hath authority to cast into hell. Yea, I say to you, fear Him.

6. Are not five sparrows sold for two pence,<sup>7</sup> and not one of them is forgotten before God?

7. Yea, even the hairs of your head are all numbered.<sup>8</sup> Fear not, therefore: ye are of more worth than many sparrows.

8. And I say to you, whoever shall own<sup>9</sup> Me before men,<sup>10</sup> him shall the Son of man also own<sup>10</sup> before the angels of God.

9. But he who shall deny Me before men, shall be denied before the angels of God.

<sup>1</sup> Vast crowds.

<sup>2</sup> St. Matthew says, that Christ spoke of their doctrine, which was hypocritical, since they affected a severity of morals which they did not practise.

<sup>3</sup> This proverbial expression signifies what generally happens, that the mask of the hypocrite will fall, and his true character appear.

<sup>4</sup> Whisper.

<sup>5</sup> The low flat roofs in Judea were often used for announcements.

<sup>6</sup> Admirable condescension!

<sup>7</sup> Two *assaria* are valued at three cents.

<sup>8</sup> This is not to be understood of minute calculation, but of the Divine omniscience and providence.

<sup>9</sup> Acknowledge as Lord, by word and act.

<sup>10</sup> Acknowledge as disciple.

<sup>a</sup> "Said." Matt. 16: 6.

<sup>b</sup> Mark 8: 15.

<sup>c</sup> Matt. 10: 26; Mark 4: 22.

<sup>b</sup> P. "first of all." MSS. Critics connect it variously.

<sup>c</sup> Matt. 10: 32; Mark 8: 38; 2 Tim. 2: 12.

10. And whoever speaketh a word against the Son of man,<sup>11</sup> it will be<sup>12</sup> forgiven him:<sup>13</sup> but to him who blasphemeth against the Holy Spirit,<sup>14</sup> it will not be forgiven.

11. And when they shall bring you into the synagogues, and before magistrates and authorities, be not anxious how or what ye may answer, or what ye may say.

12. For the Holy Spirit will teach you in the same hour what ye ought to say.<sup>14</sup>

13. And one of the crowd said to Him: Teacher, bid my brother divide the inheritance with me.

14. But He said to him: Man, who hath appointed Me a judge or a divider over you?<sup>15</sup>

15. And He said to them: Take heed and guard against all<sup>16</sup> covetousness:<sup>17</sup> for a man's life<sup>17</sup> doth not consist in the abundance of his possessions.

16. And He spake a similitude to them, saying: The land of a certain rich man was very fruitful.<sup>18</sup>

17. And he thought within himself, saying: What shall I do, for I have no place where to lay up my fruits?<sup>19</sup>

18. And he said: This will I do: I will pull down my barns, and will build larger: and into them I will gather all my produce and my goods.

19. And I will say to my soul:<sup>20</sup> Soul, thou hast many goods laid up for many years; take thy rest, eat, drink, be merry.

20. But God said to him:<sup>20</sup> Fool, this night do they demand<sup>21</sup> thy life of thee; and who will have those things which thou hast provided?

21. So is he that layeth up treasure for himself, and is not rich towards God.<sup>22</sup>

22. And He said to His disciples: Therefore I say to you: Be not anxious for your life,<sup>23</sup> what ye shall eat,<sup>1</sup> nor for your body, what ye shall put on.

<sup>11</sup> In His human character.

<sup>12</sup> It may be forgiven.

<sup>13</sup> By ascribing miraculous works to demoniac influences.

<sup>14</sup> Divine aid is promised in the hour of danger. Anxiety about the mode of defence is forbidden.

<sup>15</sup> Although our Lord possessed all power on earth as well as in heaven, He abstained from exercising temporal authority. "He who had come on earth for Divine purposes, properly declines meddling with earthly strife; and having to judge the living and the dead, and to pass sentence on them according to their deserts, He does not vouchsafe to be judge of lawsuits, and to act as umpire in regard to possessions." St. Ambrose.

<sup>16</sup> The covetous disposition of either or both of the brothers, afforded occasion to the dispute. Our Lord cautions His hearers against the vice.

<sup>17</sup> His enjoyment of life—his happiness.

<sup>18</sup> Produce.

<sup>19</sup> To myself. In this soliloquy the thoughts which passed through his mind are represented.

<sup>20</sup> The decree and sudden visitation of God are strikingly represented.

<sup>21</sup> The angels, ministers of the Divine will.

<sup>22</sup> By the practice of good works.

<sup>23</sup> For the support of life.

<sup>1</sup> Matt. 12: 32; Mark 8: 30.

<sup>2</sup> Eccl. 11: 19.

<sup>3</sup> G. P. — V. 8 MSS. versions, critics.

<sup>4</sup> Ps. 54: 23; Matt. 6: 25; 1 Pet. 5: 7.

23. The life is more than the food, and the body is more than the raiment.

24. Consider the ravens,<sup>24</sup> for they neither sow nor reap; they have neither storehouse, nor barn: and God feedeth them. How much more precious are ye than they!<sup>k</sup>

25. And which of you, by anxious thought, can add to his age a span?<sup>l</sup>

26. If then ye cannot do the least thing, why are ye anxious for the rest?

27. Consider the lilies how they grow; they labor not, nor spin: yet I say to you, not even Solomon in all his glory was arrayed like one of these.

28. Now if God clotheth in this manner the grass, which to-day is in the field, and to-morrow is cast into an oven; how much more ye, O ye of little faith?

29. And seek not what ye may eat, or what ye may drink: and be not lifted up<sup>m</sup> on high.<sup>25</sup>

30. For all these things the nations of the world<sup>26</sup> seek. But your Father knoweth that ye need these things.

31. But seek [first] the kingdom of God<sup>n</sup> [and His justice],<sup>o</sup> and all these things shall be added to you.

32. Fear not, little flock,<sup>27</sup> for it is your Father's good pleasure to give you the kingdom.

33. Sell what ye possess,<sup>28</sup> and give alms.<sup>p</sup> Make for yourselves purses which grow not old, an unfailing treasure in the heavens,<sup>q</sup> where no thief approacheth, nor moth corrupteth.

34. For where your treasure is, there also will your heart be.

35. Let your loins be girded round,<sup>29</sup> and lamps burning<sup>30</sup> [in your hands].

36. And be ye like men waiting for their lord, when he shall return

<sup>24</sup> The providence of God is particularly remarkable in regard to young ravens, who are driven away from the nest as soon as they are able to fly.

<sup>25</sup> They are warned not to indulge ambition, or extravagant desires.

<sup>26</sup> The heathens.

<sup>27</sup> There is a double diminutive in G., which may be rendered: *poor little flock*. The disciples were few in number, and of low condition, but objects of the tenderest love of Christ, and of the merciful decrees of His Father.

<sup>28</sup> This is a counsel directed to such as desire to be perfect.

<sup>29</sup> As the Orientals wore long garments, they used girdles, especially when any work was to be undertaken, or any service to be performed. Servants waiting for the return of their master, had their loins girt.

<sup>30</sup> Lamps were kept lighted during the night by diligent servants, who expected their master, that no delay or confusion might occur in receiving him.

<sup>k</sup> G. P. "better than the fowls."

<sup>l</sup> Matt. 6: 27.

<sup>m</sup> G. P. "neither be ye of doubtful mind." Sept. used it for high-minded. Ps. 131: 1; Ezek. 10: 16, 17; 2 Mac. 5: 17; 7: 36.

<sup>n</sup> "Hie." Critica. P. V.

<sup>o</sup> From Matt. 6: 33.

<sup>p</sup> Matt. 19: 21.

<sup>q</sup> Matt. 6: 20.

from the wedding:<sup>31</sup> that when he cometh and knocketh, they may open to him immediately.

37. Happy<sup>32</sup> are those servants, whom the lord, when he cometh, shall find watching. Truly I say to you, that he will gird himself, and make them recline at table, and will come and serve them.<sup>33</sup>

38. And if he shall come in the second watch, or shall come in the third watch,<sup>34</sup> and so find, happy are those servants.

39. But know this, that if the master of the house did know at what hour the thief would come, he would surely watch,<sup>35</sup> and would not suffer his house to be broken open.<sup>34</sup>

40. Be ye then also ready: for at what hour ye think not, the Son of man will come.<sup>35</sup>

41. And Peter said to Him: Lord, dost Thou speak this parable to us, or likewise to all?

42. And the Lord said: Who then is the faithful and wise steward, whom his lord setteth over his household, to give them their measure of wheat in due season?

43. Happy is that servant, whom his lord, when he shall come, shall find so doing.

44. Truly I say to you, he will set him over all his possessions.

45. But if that servant say in his heart: My lord delayeth to come: and begin to strike the men-servants and maid-servants, and to eat and drink, and become drunk:

46. The lord of that servant will come on a day that he doth not expect, and at the hour that he knoweth not, and will separate<sup>37</sup> him,<sup>36</sup> and appoint him his portion with the unfaithful.<sup>38</sup>

47. And that servant who knew the will of his lord, and prepared not, and did not according to his will, shall be beaten with many stripes.<sup>39</sup>

48. But he that knew not,<sup>40</sup> and did things worthy of stripes, shall be beaten with few stripes. And to whom much hath been given, of him

<sup>31</sup> After the wedding had been celebrated during some days at the house of the bride, the bridegroom brought her home to his own dwelling.

<sup>32</sup> Fortunate: sure of being rewarded.

<sup>33</sup> Hebrew masters sometimes treated their slaves in this way.

<sup>34</sup> Our Lord points out the danger which is to be guarded against.

<sup>35</sup> As we know not the moment when we may be assailed, it behooves us to be always ready.

<sup>36</sup> By this our Lord shows the special application of what He had said to Peter and his fellow apostles. It is still customary in many places to give to servants an allowance of provisions for a week. The Latins called it *denarium*.

<sup>37</sup> Lingard: "will scourge him in twain."

<sup>38</sup> Such is the punishment of unfaithful ministers of Christ.

<sup>39</sup> Omissions or transgressions, when voluntary, are liable to severe punishment.

<sup>40</sup> Ignorance is seldom wholly faultless: therefore punishment is awarded according to the opportunities which were neglected.

much will be required: and to whom they<sup>41</sup> have committed much, of him they will demand the more.

49. I am come to cast fire upon the earth; and what do I wish but that it be kindled?<sup>a</sup>

50. And I have a baptism, with which I am to be baptized: and how am I straitened until it be accomplished?<sup>42</sup>

51. Think ye that I am come to give peace on the earth?<sup>v</sup> No, I tell you, but division.<sup>43</sup>

52. For henceforth there will be five in one house divided, three against two, and two against three<sup>44</sup>

53. Will be divided: father against son, and son against father, mother against daughter, and daughter against mother, mother-in-law against her daughter-in-law, and daughter-in-law against her mother-in-law.

54. And He said also to the crowds:<sup>v</sup> When ye see a cloud rising from the west, presently ye say: A shower is coming: and so it happeneth:

55. And when ye *perceive* the south wind blowing, ye say: it will be hot;<sup>x</sup> and it cometh to pass.

56. Hypocrites, ye know how to discern the face<sup>45</sup> of the sky and of the earth:<sup>y</sup> but how is it that ye do not discern this time?<sup>46</sup>

57. And why, even of yourselves, do ye not judge that which is just?

58. And when thou goest with thy adversary to a magistrate,<sup>z</sup> whilst thou art in the way, endeavor to be set free from him:<sup>47</sup> lest he drag thee before the judge, and the judge deliver thee to the bailiff, and the bailiff cast thee into prison.

59. I say to thee, thou wilt not go out thence until thou hast paid the very last mite.

<sup>a</sup> This may be considered as a general maxim applicable to all who intrust others with the management of property.

<sup>v</sup> Christ felt an earnest desire to accomplish the great object of His coming, even through extreme sufferings.

<sup>x</sup> Elsewhere Christ gives peace to His disciples. Peace on earth to men of good-will was proclaimed by angels at His birth. But through the perverseness of man, division resulted from His Divine mission, many refusing to believe what some embraced in the fulness of faith.

<sup>y</sup> This is given as a case which would easily occur. The proportion of believers and unbelievers varies.

<sup>z</sup> To judge from the appearance.

<sup>45</sup> Recognise His coming.

<sup>46</sup> By a compromise.

u P. "what will I, if it be already kindled?" V. Grotius.

v Matt. 10:34.

x Matt. 20:12; James 1:11.

z St. Ambrose. Matt. 5:26.

v Matt. 16:2.

y G. P. invert. V. A.

## CHAPTER XIII.

THE NECESSITY OF PENANCE. THE BARREN FIG-TREE. THE CURE OF THE INFIRM WOMAN.

1. AND there were some present at that time who told Him concerning the Galileans, whose blood Pilate had mingled with their sacrifices.<sup>1</sup>

2. And He<sup>a</sup> answering said to them: Do ye think that these Galileans were sinners above all the men of Galilee, because they suffered such things?<sup>2</sup>

3. No, I say to you:<sup>3</sup> but unless ye repent, ye will all likewise perish.<sup>4</sup>

4. Or those eighteen, on whom the tower in Siloe fell, and killed them, do ye think that they also were debtors above all the men who dwelt in Jerusalem?<sup>5</sup>

5. No, I say to you: but unless ye repent, ye will all perish in like manner.

6. He spake also this parable: A certain *man* had a fig-tree planted in his vineyard,<sup>6</sup> and he came seeking fruit on it, and found none.

7. And he said to the vine-dresser: Behold, for three years<sup>7</sup> I come seeking fruit on this fig-tree, and find none. Cut it down, therefore: why cumbereth it the ground?

8. But he answering saith to him: Sir, let it alone this year also, until I dig about it, and manure it:

9. And if it bear fruit, *well*:<sup>8</sup> but if not, afterwards thou wilt cut it down.<sup>9</sup>

10. And He was teaching in their synagogue<sup>b</sup> on the sabbath.<sup>c</sup>

11. And behold there was a woman who had a spirit of infirmity<sup>10</sup> for

<sup>1</sup> We do not know this fact from any other source, but Josephus informs us of the seditious spirit of the Galileans. Pilate sent soldiers to punish them, whilst they were engaged in offering sacrifice, and thus mingled their own blood with that of the victims.

<sup>2</sup> It was usual with the Jews to consider calamities as punishments, which the sufferers had drawn on themselves by their sins.

<sup>3</sup> Many equally guilty are spared by the secret counsel of God: sometimes the innocent fall victims.

<sup>4</sup> This may be understood of the calamities which were soon to fall on the nation, through the arms of Rome: but it is also properly understood of eternal ruin.

<sup>5</sup> From an accidental calamity it is not safe to argue guilt.

<sup>6</sup> It was forbidden to sow vineyards with different seeds: but the prohibition does not appear to have regarded trees.

<sup>7</sup> Fig-trees are not to be pruned before three years: within which time, if at all, they bear fruit.

<sup>8</sup> It will be well. There is an allusion of some words to this effect.

<sup>9</sup> The Jewish nation is represented under the image of the barren fig-tree. During three years our Lord had already preached to them. He continued His ministry six months more.

<sup>10</sup> The demon caused bodily infirmity.

<sup>a</sup> G. P. "Jesus." V. + B.

<sup>b</sup> G. P. "in one of the synagogues."

<sup>c</sup> G. plur. V.



eighteen years: and she was bent together, and unable in anywise to look upwards.<sup>d</sup>

12. And when JESUS saw her, He called her to Him, and said to her: Woman, thou art loosed<sup>e</sup> from thine infirmity.

13. And He laid His hands on her, and immediately she stood upright, and glorified God.

14. And the ruler of the synagogue (being angry that JESUS had healed on the sabbath), answered, and said to the crowd: Six days there are in which it is right to work: come, therefore, in them, and be healed; and not on the sabbath day.

15. And the Lord answered him and said: Hypocrites,<sup>g</sup> doth not each of you on the sabbath loose his ox or his ass from the stall, and lead *him* to water?

16. And this daughter of Abraham whom Satan hath bound, lo! these eighteen years, ought she not to be loosed from this bond on the sabbath day?

17. And when He said these things, all His adversaries were ashamed, and all the crowd rejoiced for all the glorious things which were done by Him.

18. He said therefore: To what is the kingdom of God like? and to what shall I compare it?

19. It is like a grain of mustard seed,<sup>f</sup> which a man took and cast into his garden, and it grew, and became a great tree, and the birds of the air lodged among its branches.

20. And again He said: To what shall I compare the kingdom of God?

21. It is like leaven,<sup>h</sup> which a woman took and covered up in three measures of meal, till the whole was leavened.

22. And He went through cities and towns, teaching, and making His journey to Jerusalem.

23. And a certain man said to Him: Lord, are they few who are saved? But He said to them:

24. Strive<sup>i</sup> to enter through the narrow gate: for many, I say to you, will seek to enter in, and will not be able.

25. But when the master of the house is gone in,<sup>j</sup> and hath shut the door, ye may begin to stand without, and knock at the door, saying:

<sup>d</sup> Her sinews and muscles had been contracted.

<sup>e</sup> G. P. "lift up herself"

<sup>g</sup> G. P. "thou hypocrite." V. MSS. versions, critics.

<sup>f</sup> Matt. 13: 31; Mark 4: 31.

<sup>h</sup> Matt. 13: 33.

<sup>i</sup> The term signifies earnest struggle, like that of the *athletes* in the gymnastic exercises. Matt. 7: 13.

<sup>j</sup> G. P. "is risen up." Grotius explains it of rising to bolt the door. Matt. 25: 10.

Lord,<sup>k</sup> open to us: and He will answer and say to you: I know you not, whence ye are.

26. Then ye may begin to say: We ate and drank in Thy presence, and Thou didst teach in our streets.<sup>l</sup>

27. And He shall say to you: I know you not,<sup>l</sup> whence ye are; depart from Me, all ye workers of iniquity.<sup>m</sup>

28. There will be wailing and gnashing of teeth; when ye shall see Abraham, and Isaac, and Jacob, and all the prophets in the kingdom of God, and yourselves cast out.

29. And they will come from the east, and west, and<sup>n</sup> the north, and south; and recline in the kingdom of God.

30. And behold, there are last<sup>o</sup> who will be first, and there are first who will be last.<sup>o</sup>

31. On the same day came some of the Pharisees, saying to Him: Depart, and get Thee hence, for Herod hath a mind<sup>p</sup> to put Thee to death.

32. And He said to them: Go tell that fox:<sup>q</sup> Behold, I cast out devils, and work cures to-day and to-morrow; and the third day I finish.<sup>r</sup>

33. Nevertheless I must walk<sup>r</sup> to-day and to-morrow, and the day following, because it cannot be that a prophet perish out of Jerusalem.<sup>r</sup>

34. Jerusalem, Jerusalem, that slayest the prophets,<sup>s</sup> and stonest those who are sent to thee, how often would I have gathered thy children as the bird doth her nestlings under her wings, and thou wouldst not?<sup>s</sup>

35. Behold, your house<sup>t</sup> shall be left to you desolate. And<sup>t</sup> I say to you, that ye shall not see Me till the time come, when ye shall say: Blessed is He that cometh in the name of the Lord.

<sup>k</sup> This plainly refers to the teaching of our Lord among the Jews. These marks of familiarity will not avail those who have not lived accordingly.

<sup>l</sup> The Gentiles who were despised by the Jews, became heirs of the promises.

<sup>m</sup> Some conclude hence that they acted at the instigation of Herod, who wished to intimidate and drive Him away, without daring to put Him to death. The craft of the prince is indicated by this figure, which, according to the Hebrew modes of speaking, did not imply contumely.

<sup>n</sup> My course will be ended. To-day and to-morrow mean a short time; the third day is taken for the close of His career. The phrase is proverbial.

<sup>o</sup> Go forward in my labors—appear publicly.

<sup>p</sup> It was not conformable to the Divine counsels that Christ, the great prophet, should die in a remote and obscure part of Judea. It was customary to judge cases of importance at Jerusalem.

<sup>q</sup> Your temple.

<sup>k</sup> G. P. *blz.* V. A. B.

<sup>l</sup> Ps. 6: 9; Matt. 26: 41.

<sup>o</sup> Matt. 19: 30; 20: 16; Mark 10: 31.

<sup>q</sup> Matt. 23: 37.

<sup>t</sup> G. P. + "verily." V. 11 MSS. versions.

<sup>l</sup> Matt. 7: 23.

<sup>m</sup> G. P. + "from." V. 8 MSS. versions, critics.

<sup>p</sup> P. "will kill."

<sup>r</sup> G. P. "ye would not."

## CHAPTER XIV.

CHRIST HEALS THE DROPSICAL MAN. THE PARABLE OF THE SUPPER. THE NECESSITY OF RENOUNCING ALL TO FOLLOW CHRIST.

1. AND it came to pass when JESUS went into the house of one of the chief of the Pharisees on a sabbath to eat bread, that they were watching Him.

2. And behold, a certain man who had the dropsy was before Him.<sup>1</sup>

3. And JESUS answering, spake to the lawyers and Pharisees, saying: Is it lawful to heal on the sabbath day? .

4. But they were silent. And taking hold of him, He healed him, and sent him away.

5. And He answered them and said: If the ass<sup>a</sup> or ox of any of you fall into a pit, will he not immediately draw him out on the sabbath day?

6. And they could not answer Him,<sup>2</sup> in regard to these things.

7. And He spake a parable<sup>3</sup> also to those who were invited, marking how they chose the first places at table, saying to them:

8. When thou art invited<sup>b</sup> to a wedding,<sup>4</sup> sit not down in the first place, lest one more honorable than thou be invited by him:

9. And he who invited thee and him, come and say to thee: Give place to this man: and then thou begin with shame to take the lowest place.<sup>5</sup>

10. But when thou art invited, go, sit down in the lowest place, that when he who invited thee cometh, he may say to thee: Friend, go up higher.<sup>c</sup> Then shalt thou have glory before those who sit at table with thee.

11. For every one who exalteth himself will be humbled;<sup>d</sup> and he who humbleth himself will be exalted.<sup>e</sup>

12. And He said also to him who had invited Him: When thou makest a dinner, or supper, call not thy friends,<sup>f</sup> nor thy brethren, nor

<sup>1</sup> In His presence.

<sup>2</sup> They could not reply to these things.

<sup>3</sup> This here implies the illustration of a maxim by a special case.

<sup>4</sup> Our Lord speaks of a wedding, avoiding direct reproach to those who on the present occasion had sought the first seat.

<sup>5</sup> The motive here proposed is merely human. It is advisable to discountenance vice, and encourage virtue by human and natural considerations, where the hearers are not susceptible of higher motives.

<sup>6</sup> This general maxim is often verified in the ordinary course of events: but it is in all cases true in regard to the Divine economy. God exalts the humble, and humbles the proud.

<sup>a</sup> MSS. critics: "son." P. V.

<sup>c</sup> Prov. 25: 7.

<sup>e</sup> Tob. 4: 7; Prov. 3: 9.

<sup>b</sup> G. P. "by any one."

<sup>d</sup> Matt. 23: 12; *in/ra* 18: 14.

kinsfolk, nor rich neighbors:<sup>7</sup> lest they also invite thee in return, and a recompense be made to thee.<sup>8</sup>

13. But, when thou makest a feast, call the poor, the maimed, the lame and the blind.<sup>9</sup>

14. And thou wilt be happy, because they have not wherewith to make thee recompense: for recompense shall be made thee at the resurrection of the just.

15. When one of those who sat at table with Him heard these things, he said to Him: Happy is he who shall eat bread<sup>10</sup> in the kingdom of God.<sup>11</sup>

16. But He said to him: A certain man made a great supper,<sup>12</sup> and invited many.<sup>f</sup>

17. And he sent his servant at supper time,<sup>13</sup> to say to those who had been invited, that they should come,<sup>g</sup> for now all things are ready.

18. And they all began together<sup>h</sup> to make excuse. The first said to him: I have bought a farm, and I must go out and see it: I pray thee, excuse me.

19. And another said: I have bought five yoke of oxen, and I am going to try them: I pray thee, excuse me.

20. And another said: I have married a wife, and, therefore, I cannot come.<sup>14</sup>

21. And the servant<sup>i</sup> returning, told these things to his lord. Then the master of the house being angry, said to his servant: Go out quickly into the streets and lanes of the city, and bring in hither the poor and the maimed,<sup>15</sup> and the blind and the lame.<sup>k</sup>

22. And the servant said: Sir, it is done as thou hast commanded; and yet there is room.

<sup>7</sup> This is not a prohibition to invite such persons, but an intimation that a preference should be given to the poor. The duties of courtesy and kindness towards relatives, friends, and wealthy individuals, should be discharged, and may be sanctified by purity of motive.

<sup>8</sup> This is mentioned as a circumstance detracting from the generosity of the act. However, where a return is not sought, the acceptance of it does not take away the merit of hospitality.

<sup>9</sup> This cannot be pressed literally as a precept, since it has never been so understood, even by the perfect disciples of Christ. To provide for the wants of the poor is equivalent to making a banquet for them.

<sup>10</sup> Shall feast.

<sup>11</sup> The enjoyments of heaven are often represented under the figure of a banquet. It is probable that the man had in view the expected kingdom of Christ on earth.

<sup>12</sup> Christ proceeds to describe His Church under the image of a banquet.

<sup>13</sup> It was conformable to Hebrew usage to repeat the invitation at the time when the banquet was ready.

<sup>14</sup> Worldly interests and pleasures withhold the Jews from embracing the religion of Christ. The Samaritans were next called.

<sup>15</sup> The call of the Gentiles is represented by this mission. They were looked on with horror and contempt by the Jews.

<sup>f</sup> Matt. 22: 2; Apoc. 19: 9.

<sup>g</sup> P. "all with one consent."

<sup>h</sup> G. P. Invert. V. B. D. K. L. versions.

<sup>i</sup> G. P. "come."

<sup>k</sup> G. P. "that." V. 5 MSS. versions.

23. And the lord said to the servant: Go into the highways and hedges; and compel<sup>16</sup> them to come in, that my house may be filled.

24. But I say to you, that none of these men who have been invited, shall taste of my supper.

25. And great crowds were going with Him; and He turned, and said to them:

26. If any man cometh to Me, and hateth not<sup>17</sup> his father and mother, and wife, and children, and brothers, and sisters, yea, and even his own life,<sup>1</sup> he cannot be My disciple.<sup>18</sup>

27. And whoever doth not carry his cross,<sup>19</sup> and come after Me, cannot be My disciple.

28. For which of you, wishing to build a tower, doth not first sit down, and count the cost, whether he hath enough to finish it:

29. Lest after he hath laid a foundation, and is not able to finish it, all who see it begin to mock him,

30. Saying: This man began to build, and was not able to finish.

31. Or what king, about to encounter another king in battle, doth not first sit down and think whether he is able with ten thousand to meet him who cometh against him with twenty thousand?

32. Or else whilst the other is yet afar off, sending an embassy, he seeketh to make peace.<sup>19</sup>

33. So likewise no one of you who doth not renounce all that he possesseth,<sup>20</sup> can be My disciple.

34. Salt is good. But if the salt lose its savor,<sup>21</sup> wherewith shall it be seasoned?<sup>22</sup>

35. It is profitable neither for the land, nor for the dunghill,<sup>22</sup> but it must be cast out. He who hath ears to hear, let him hear.

<sup>16</sup> Matt. 27 : 32. This signifies urgent persuasion, by which the most abandoned may be won to Christ. In a similar sense the Church prays that God may mercifully compel our rebellious will, that His grace may effectually subdue the opposition of our perverse will.

<sup>17</sup> Less love is comparatively styled hatred. We must love all persons less than Christ.

<sup>18</sup> It is impossible to be a true disciple of Christ, if we love our dearest friends inordinately.

<sup>19</sup> As a weak king uselessly would risk a battle, with unequal forces, so we in vain hope to resist temptation, whilst any unruly affection predominates.

<sup>20</sup> The actual abandonment of all our possessions is not commonly necessary: but we must renounce whatever prevents our obedience to God.

<sup>21</sup> Naturalists have ascertained that not only bituminous salt, but even sea salt may lose its savor. The text, however, speaks rather of a fertilising quality of marl, or the ashes of herbage.

<sup>22</sup> This is a proverbial expression to signify that it is good for nothing.

<sup>1</sup> Matt. 10 : 37.

<sup>2</sup> Matt. 5 : 13; Mark 9 : 49.

<sup>19</sup> Matt. 16 : 24; Mark 8 : 34.

## CHAPTER XV.

## THE PARABLES OF THE LOST SHEEP AND THE PRODIGAL SON.

1. Now<sup>a</sup> the publicans and the sinners drew near to Him, to hear Him.

2. And the Pharisees and the scribes murmured, saying: This man receiveth sinners,<sup>1</sup> and eateth with them.

3. And He spake to them this parable, saying:

4. What man of you who hath a hundred sheep,<sup>2</sup> and loseth one of them, doth not leave the ninety-nine in the desert, and go after that which was lost, until he find it?

5. And when he hath found it, he layeth it upon his shoulders, rejoicing:

6. And coming home, he calleth together his friends and neighbors, saying to them: Rejoice with me, because I have found my sheep which was lost.

7. I say to you, that even so there will be joy in heaven over one sinner that repenteth, more than over ninety-nine just men<sup>2</sup> who need not penance.<sup>3</sup>

8. Or what woman having ten pieces of silver, if she lose one piece, doth not light a lamp,<sup>4</sup> and sweep the house, and seek diligently, until she findeth it?

9. And when she hath found it, she calleth together her friends and neighbors, saying: Rejoice with me, because I have found the piece which I had lost.

10. So I say to you, there is joy before the angels of God over one sinner that repenteth.

11. And He said: A certain man had two sons.<sup>5</sup>

12. And the younger of them<sup>6</sup> said to his father: Father, give me the portion of property<sup>7</sup> which falleth to me. And he divided his living between them.

<sup>a</sup> To His society: is familiar with them. This was contrary to the custom of the Pharisees, who, affecting extreme rigor, avoided the society of sinners.

<sup>1</sup> This is said in a manner accommodated to human ideas, to express the glory that results to God from the conversion of the sinner.

<sup>2</sup> The just need not pass from sin to grace: but they should cherish a penitential spirit, if at any time they have sinned mortally. They should likewise repent of their daily faults. "Do not imagine," writes St. Augustine, "that any one can pass from sin, great or small, without repentance." Ep. 48.

<sup>4</sup> The houses in ancient times were ill lighted, a small aperture being used for a window: whence it was necessary to use a light, even in daytime, in order to make a thorough search.

<sup>5</sup> The Jews and Gentiles are represented by the two sons. See St. Ambrose. Sinners and just men in general are also understood.

<sup>6</sup> The Gentiles.

<sup>7</sup> Property—estate. It was usual for fathers while in health to divide their property among their sons without parting with the possession of the real estate. The elder son received a double portion.

<sup>a</sup> G. P. + "all." MS. Syr. It. Hier.

<sup>b</sup> Matt. 18: 12.

13. And not many days after, the younger son gathering all together,<sup>8</sup> went abroad into a far country: and there wasted his substance in riotous living.<sup>9</sup>

14. And after he had spent all, there came a mighty famine in that country, and he began to be in want.

15. And he went and joined himself to one of the citizens of that country. And he sent him to his farm to feed swine.<sup>10</sup>

16. And he would fain have filled his stomach with the pods<sup>11</sup> which the swine ate; and no man gave *anything* to him.<sup>12</sup>

17. And when he came to himself, he said: How many hirelings of my father<sup>c</sup> abound with bread, and I here<sup>d</sup> am perishing with hunger!

18. I will rise, and go to my father, and say to him: Father, I have sinned against heaven, and before thee:

19. 'I am no longer worthy to be called thy son: make me as one of thy hirelings.

20. And he rose up, and came to his father. And when he was yet a great way off, his father saw him, and was moved with compassion, and ran to him, and fell on his neck, and kissed him.

21. And the son said to him: Father, I have sinned against heaven, and before thee;<sup>f</sup> I am no longer worthy to be called thy son.

22. And the father said to his servants: Bring forth quickly<sup>g</sup> the best robe, and put it on him, and put a ring on his hand, and shoes on his feet.<sup>13</sup>

23. And bring hither the fatted calf, and kill it, and let us eat<sup>14</sup> and make merry:

24. For this my son was dead, and is come to life: he was lost, and is found.<sup>15</sup> And they began to be merry.

25. Now his elder son was in the field; and when he came and drew near to the house, he heard music and dancing:

26. And he called one of the servants, and asked what these things meant.

<sup>8</sup> Having converted it into money.

<sup>9</sup> The Gentiles became estranged from God by vice and idolatry.

<sup>10</sup> A most degrading occupation in Judea. In Egypt swineherds were utter outcasts.

<sup>11</sup> The pods of the siligues, or carob tree, are given to animals in the East, and eaten by the lower classes of men.

<sup>12</sup> No one gave him ordinary food: it is not likely that he was denied the pods. The cravings of the mind and heart could not be satisfied with idolatry, or sensuality.

<sup>13</sup> Tokens of special affection.

<sup>14</sup> It was customary to have a fattened calf in readiness for some extraordinary contingency. The meat was eaten soon after the animal was killed. Veal was considered a dainty.

<sup>15</sup> The robe, ring, and banquet are emblems of the privileges of the converted Gentiles, and of penitent sinners.

<sup>c</sup> V. in domo.

<sup>e</sup> O. P. "and." V. — 10 MSS. versions, critics.

<sup>f</sup> G. P. "and." V. — 5 MSS. versions.

<sup>d</sup> G. P. — V. B. D. versions.

<sup>g</sup> G. P. — V. D. 2 Syr. Copt. Sax. Arm.

27. And he said to him: Thy brother is come, and thy father hath killed the fatted calf, because he hath received him safe.

28. And he was angry, and would not go in.<sup>16</sup> His father, therefore, went out and entreated him.

29. And he answering, said to his father: Behold, for so many years do I serve thee, and I have never transgressed thy commands, and yet thou hast never given me a kid to make merry with my friends:

30. But as soon as this thy son came, who hath devoured his living<sup>h</sup> with harlots, thou hast killed for him the fatted calf.

31. But he said to him: Child, thou art always with me, and all I have is thine.

32. And it was fit that we should make merry and be glad, for this thy brother was dead, and is come to life again:<sup>i</sup> he was lost, and is found.<sup>17</sup>

## CHAPTER XVI.

### THE PARABLE OF THE UNJUST STEWARD: OF THE RICH MAN AND LAZARUS.

1. AND He said also to His disciples: There was a certain rich man who had a steward:<sup>1</sup> and he was accused to him of wasting his goods.

2. And he called him, and said to him: What is this that I hear of thee? Give an account of thy stewardship: for thou canst be steward no longer.<sup>2</sup>

3. And the steward said within himself: What shall I do, since my lord taketh away the stewardship from me? To dig I am not able: to beg I am ashamed.

4. I know what I will do, that when I am removed from the stewardship, they<sup>3</sup> may receive me into their houses.

5. Therefore, calling together every one of the debtors of his lord, he said to the first: How much owest thou to my lord?

6. He said: A hundred measures<sup>4</sup> of oil. And he said to him: Take thy note, and sit down quickly, and write fifty.

7. Then he said to another: And how much owest thou? He said:

<sup>16</sup> The jealousy of the Jews at the call of the Gentiles is here represented. The occasional murmurs of just men at the indulgence shown to penitents are also intimated.

<sup>17</sup> This has peculiar tenderness.

<sup>i</sup> General agent and manager of his affairs.

<sup>2</sup> In case he could not give a satisfactory account.

<sup>3</sup> People—the debtors of his lord.

<sup>4</sup> Baths. "The bath was a measure of liquids among the Jews: about seven gallons and a half English." Lingard.



A hundred measures<sup>5</sup> of wheat. He said to him: Take thy bill, and write eighty.

8. And the lord praised the unjust steward, because he had done prudently:<sup>6</sup> for the children of this world are wiser for their generation<sup>7</sup> than the children of light.<sup>7</sup>

9. And I say to you: Make to yourselves friends<sup>8</sup> of the mammon of iniquity,<sup>8</sup> that when ye shall fail,<sup>9</sup> they may receive you into the everlasting mansions.<sup>10</sup>

10. He that is faithful in that which is least, is faithful also in much:<sup>11</sup> and he that is unjust in that which is little, is unjust also in much.

11. If then ye have not been faithful in the unjust mammon, who will trust you with that which is true?<sup>12</sup>

12. And if ye have not been faithful in that which is another's, who will give you that which is your own?<sup>13</sup>

13. No servant can serve two masters, for either he will hate<sup>14</sup> the one, and love the other; or he will hold to the one, and despise<sup>15</sup> the other. Ye cannot serve God and mammon.

14. Now the Pharisees, who were covetous, heard all these things, and they made a mockery of Him.

15. And He said to them: Ye are those who justify yourselves before men;<sup>16</sup> but God knoweth your hearts: for that which is high among men, is an abomination before God.<sup>17</sup>

16. The law and the prophets<sup>18</sup> were until John:<sup>19</sup> since that time the kingdom of God is preached, and every one useth violence towards it.<sup>19a</sup>

<sup>5</sup> Corn. "The largest measure among the Jews; about seventy-five gallons English." Lingard.

<sup>6</sup> The transaction, although secret, came to the knowledge of the lord, who, whilst he could not but condemn the fraud, admired the craft of the steward in securing for himself a retreat and support.

<sup>7</sup> Generation is here equivalent to course, or manner of acting. Our Lord observes that worldlings are wiser in their way than the servants of God: they show ingenuity and skill in the affairs of life, whilst professors of piety often fail to exert themselves with becoming zeal for the Divine glory.

<sup>8</sup> Wealth is often unjustly acquired, and often becomes the instrument of crime, whence it may have been styled "unjust:" the noun subjoined being equivalent to an adjective.

<sup>9</sup> Die.

<sup>10</sup> The good employment of riches will secure eternal happiness. The poor, who have been relieved, will intercede for their benefactor.

<sup>11</sup> This is a proverbial expression, signifying that fidelity or infidelity in the discharge of minor trusts is a fair criterion whereby to judge with probability of our conduct in important offices.

<sup>12</sup> Spiritual things. God will withhold the most precious gifts of grace from those who abuse temporal blessings.

<sup>13</sup> He who does not gain confidence by his fidelity, in the employment of others, can scarcely have property of his own, to use to advantage. The goods of this life are not strictly ours, since they pass from our hands: but if we are faithless in their use, we cannot expect to possess eternal blessings, which would truly be our own.

<sup>14</sup> Dislike.

<sup>15</sup> Neglect.

<sup>16</sup> You endeavor to appear just.

<sup>17</sup> God detests what men esteem and admire. His judgment is not according to appearances.

<sup>18</sup> Continued.

<sup>19</sup> Campbell says that the import of this sentence is: "Every one who entereth it, entereth it by force."

<sup>a</sup> "Dans leur conduite," Bible de Venise. "Nel loro genere," Martini.

<sup>b</sup> Matt. 5: 24.

<sup>c</sup> Matt. 11: 12.

<sup>d</sup> V. "in illud vim facit." P. "præseeth into it."

17. But it is easier for heaven and earth to pass away,<sup>e</sup> than *for* one jot of the law to fail.<sup>f</sup>

18. Every one who putteth away his wife, and marrieth another, committeth adultery: and he<sup>g</sup> that marrieth her who hath been put away from her husband, committeth adultery.<sup>h</sup>

19. There was a certain rich man,<sup>i</sup> who was clothed in purple and fine linen,<sup>j</sup> and feasted sumptuously every day.

20. And there was a certain poor man named Lazarus,<sup>k</sup> who lay at his gate, full of sores,

21. Desiring to be filled with the crumbs which fell from the table of the rich man [and no one gave him]:<sup>l</sup> but even the dogs came and licked his sores.<sup>m</sup>

22. And it came to pass that the beggar died, and was carried by the angels<sup>n</sup> into the bosom of Abraham,<sup>o</sup> and the rich man also died: and was buried<sup>p</sup> in hell.<sup>1</sup>

23. And lifting up his eyes, when he was in torments, he saw Abraham afar off, and Lazarus in his bosom.<sup>q</sup>

24. And he cried, and said: Father Abraham, have pity on me, and send Lazarus, that he may dip the tip of his finger in water, to cool my tongue, for I am tormented in this flame.<sup>r</sup>

25. And Abraham said to him: Child, remember that thou didst receive good things in thy lifetime, and Lazarus, in like manner, evil things: but now he is *here* comforted, and thou art tormented.

26. And besides all this, between us and you there is fixed a great

Our Lord dwells on the difficulty of entrance into His Church, arising from human passions and interests. He may also be understood of the violence of opponents.

<sup>e</sup> The connection of these passages is not apparent. Our Lord, no doubt, often inculcated the same maxims.

<sup>f</sup> It is doubted whether this be a mere parable, or the statement of a fact.

<sup>g</sup> Fine linen dyed purple.

<sup>h</sup> The name being given, St. Irenæus and St. Ambrose view it as a real occurrence.

<sup>i</sup> The sores not being closed, or bandaged, the dogs, who are fond of human blood, licked them.

<sup>j</sup> These spirits are agents of God in the salvation of men. They accompany the souls of the just to the place of rest.

<sup>k</sup> The joys of futurity are represented under the image of a banquet. The cherished guest reposed on the bosom of the master of the feast, the manner of reclining at table in ancient times facilitating this position. Lazarus reposes on the bosom of Abraham.

<sup>l</sup> No one from the place of torments can deserv the happiness of the just: but God may reveal it.

<sup>m</sup> The reprobate are not yet tormented in their bodies: but this imagery is employed to teach us that the slightest alleviation of suffering is denied them.

<sup>e</sup> Matt. 5: 18.

<sup>f</sup> Lit. "fall."

<sup>g</sup> G. P. "whosoever." V. B. D. E. versions.

<sup>h</sup> Matt. 5: 32; Mark 10: 11; 1 Cor. 7: 10, 11.

<sup>i</sup> From ch. 15: 16.

<sup>j</sup> The punctuation in Greek is different. The sentence ends here, and the following word begins a new sentence. Lingular thinks that the conjunction, with which it should begin, has been lost by accident from the Latin.

<sup>k</sup> Ἰδὼν generally signifies the region of the departed spirits. "It never signifies either *sepulchrum*, or heaven." Maltby. Here it evidently means the place of torments.

gulf:<sup>29</sup> so that they who would pass hence to you, cannot, nor *can they* thence come hither.<sup>m</sup>

27. And he said: Then, father, I beseech thee that thou wouldst send him to my father's house,

28. For I have five brothers, that he may testify to them, lest they also come into this place of torments.<sup>30 a</sup>

29. And Abraham said to him: They have Moses<sup>31</sup> and the prophets:<sup>32</sup> let them hear them.

30. But he said: No, father Abraham;<sup>33</sup> but if one went to them from the dead, they will repent.

31. And he said to him: If they hear not Moses and the prophets, neither will they believe,<sup>o</sup> if one rise from the dead.<sup>34</sup>

## CHAPTER XVII.

OF AVOIDING SCANDAL; OF THE EFFICACY OF FAITH, ETC. THE TEN LEPERS. THE MANNER OF THE COMING OF CHRIST.

1. AND He said to His<sup>a</sup> disciples:<sup>b</sup> It is impossible<sup>1</sup> that scandals should not come: but woe to him through whom they come.

2. It were better for him that a mill-stone were hung about his neck, and he were cast into the sea,<sup>2</sup> than that he should scandalize one of these little ones.

3. Take heed to yourselves. If thy brother sin against<sup>c</sup> thee, reprove him: and if he repent, forgive him.

4. And if he sin against thee seven times<sup>3</sup> in a day, and seven times in a day turn to thee, saying: I am sorry: forgive<sup>d</sup> him.<sup>4</sup>

<sup>29</sup> Chasm. An immense space.

<sup>30</sup> Benevolence is not to be supposed in lost souls: but this circumstance is stated that we may understand their sufferings to be such, that if capable of kind feelings, they would earnestly desire to warn their relations, lest they should share their calamities.

<sup>31</sup> Moses does not expressly declare the joys and sufferings of futurity, which were already believed, before the law was formally given. Intimations, however, of these truths are found in his writings, which are here especially referred to as presenting the law, and rule of conduct.

<sup>32</sup> This term may embrace all the sacred writers.

<sup>33</sup> It may not suffice.

<sup>34</sup> Supernatural interposition is not to be demanded when ordinary means are at hand. The abuse of these means renders us unfit and unworthy to receive higher influences.

<sup>1</sup> Considering human frailty.

<sup>2</sup> This was the punishment of sacrilege. Our Lord declares scandal to be a greater crime.

<sup>3</sup> Oftentimes.

<sup>4</sup> Frequent relapses indicate that the profession of repentance was not sincere. Our Lord does not require us to believe mere lip-professions; but He would have us to pardon the penitent, however great may have been his frailty.

<sup>a</sup> B. P. "to us."

<sup>b</sup> G. P. "tho." V. A. D. versions, critics.

<sup>c</sup> Lev. 19: 17; Eccl. 10: 13; Matt. 18: 15.

<sup>a</sup> G. P. "torment."

<sup>c</sup> G. P. "be persuaded."

<sup>b</sup> Matt. 18: 7; Mark 9: 41.

<sup>d</sup> B. P. "thou shalt forgive him."

5. And the apostles said to the Lord : Increase our faith.<sup>5</sup>

6. But the Lord said : If ye have<sup>e</sup> faith as a grain of mustard-seed, ye may say to this mulberry-tree : Be thou rooted up, and planted in the sea ;<sup>6</sup> and it will obey you.<sup>f</sup>

7. But which of you having a servant ploughing, or feeding<sup>g</sup> cattle, will say to him when he cometh in from the field : go immediately,<sup>h</sup> recline at table :

8. And will not say to him : Make ready my supper, and gird thyself, and wait on me whilst I eat and drink, and afterwards thou shalt eat and drink ?

9. Doth he thank that servant for doing the things which he commanded him ?

10. I think not. So also, ye, when ye shall have done all things commanded you, say : We are unprofitable servants :<sup>i</sup> we have done that which we were bound to do.

11. And it came to pass, as He was going to Jerusalem, He passed through the midst of Samaria and Galilee.<sup>8</sup>

12. And as He entered<sup>9</sup> into a certain town, there met Him ten lepers, who stood afar off :<sup>10</sup>

13. And lifted up their voice, saying : JESUS, master, have mercy on us.

14. And when He saw them, He said : Go, show yourselves to the priests.<sup>1</sup> And it came to pass, that as they went, they were cleansed.<sup>11</sup>

15. But one of them, when he saw that he was cleansed, went back, and with a loud voice, glorified God.

16. And he fell on his face at His feet, giving thanks : and this was a Samaritan.<sup>12</sup>

17. And JESUS answering said : Were not the ten cleansed ? and where are the nine ?

<sup>a</sup> The connection of the various topics is not manifest. The evangelist had principally in view to record the instructions of our Lord on different occasions.

<sup>b</sup> This is put by way of example. The transfer of a mountain is adduced in St. Matthew. It must not, however, be thought that miracles can be demanded at will, even by the most firm believer. If a miracle such as that mentioned in the text were asked for an important end, it might be obtained ; but it were rashness to seek it without urgent necessity.

<sup>c</sup> Not entitled to thanks or reward, having done only that to which we were strictly bound.

<sup>d</sup> It would appear that Galilee should have been mentioned first, as Samaria lies between it and Jerusalem. Some conjecture that He passed on the borders of both countries, or through some part of them.

<sup>e</sup> As He was about to enter. The lepers were not allowed to be within the town.

<sup>f</sup> At the distance prescribed, they not being allowed to approach others.

<sup>g</sup> Whilst obeying the injunction, they received the cure, God accepting the will for the full accomplishment of the act.

<sup>h</sup> The Samaritans were descended from a colony of Cutheans.

<sup>i</sup> P. "had." V. A. B.

<sup>j</sup> Tending.

<sup>k</sup> Lev. 14 : 2.

<sup>l</sup> Matt. 17 : 19.

<sup>m</sup> P. "will say unto him by and by—go." V. critics.

18. There is no one found<sup>k</sup> to return, and give glory to God, but this stranger.<sup>1</sup>

19. And He said to him: Arise, and depart, [for] thy faith hath healed thee.<sup>12</sup>

20. And being asked by the Pharisees: When cometh the kingdom of God?<sup>14</sup> He answered them, and said: The kingdom of God cometh not with observation:<sup>15</sup>

21. Nor will they say: Behold here, or behold there:<sup>16</sup> for lo! the kingdom of God is within you.<sup>17</sup>

22. And He said to His<sup>m</sup> disciples:<sup>18</sup> Days will come when ye will desire to see one day of the Son of man; and ye will not see it.

23. And they will say to you:<sup>n</sup> See here, and see there. Go not after them, nor follow them.

24. For, as the lightning that lighteneth from under heaven, flasheth on the things under heaven, so will<sup>o</sup> the Son of man be in His day.<sup>19</sup>

25. But first He must suffer many things, and be rejected by this generation.

26. And as it came to pass in the days of Noe,<sup>p</sup> so will it be also in the days of the Son of man.

27. They were eating and drinking, they were marrying wives, and they were being given in marriage, until the day on which Noe entered into the ark: and the flood came, and destroyed them all.

28. In like manner as it was in the days of Lot:<sup>q</sup> they were eating and drinking; they were buying and selling; they were planting and building:

29. But in the day that Lot went out of Sodom, it rained fire and brimstone<sup>20</sup> from heaven, and destroyed all.

30. Even thus will it be on the day when the Son of man is revealed.<sup>21</sup>

<sup>1</sup> The rest likewise had been cured in virtue of their faith and obedience; but their ingratitude deserved that these should pass unnoticed.

<sup>12</sup> The reign of the Messiah. The Pharisees affected not to know that He was the Messiah.

<sup>14</sup> In a manner to be observed—with pomp and display.

<sup>15</sup> As the heralds of earthly kings are wont to summon to their standards.

<sup>16</sup> Among you—in the midst of you. The Messiah is already come.

<sup>17</sup> This observation, although addressed to the disciples, regarded all who might live at the time of the false pretenders. They would desire to see the true Christ, as He now manifested Himself.

<sup>18</sup> The coming of Christ as an avenger was like the lightning flash, which passes instantly from one part of the sky to the other extremity. His awful judgments on the unbelieving nation were unexpected, and were promptly executed. His second coming to judge the world will be still more sudden.

<sup>19</sup> Lightning combining with the bitumen, which abounded in those regions, may be thus designated.

<sup>20</sup> Men pursued the ordinary affairs and pleasures of life, until the threatened calamities fell on Jerusalem. Even so will they act at the end of time.

<sup>k</sup> P. "There are not found that returned." G. is interrogative. B. affirmative, but plural.

<sup>1</sup> 4 Kings 17: 24.

<sup>m</sup> B. P. "the."

<sup>n</sup> Matt. 24: 23; Mark 13: 21.

<sup>o</sup> G. P. "also." V. MSS. versions, critics.

<sup>p</sup> Gen. 7: 7; Matt. 24: 37.

<sup>q</sup> Gen. 19: 25.

31. In that hour he that shall be on the housetop, and his goods in the house, let him not go down to take them away: and he that shall be in the field, in like manner let him not turn back.

32. Remember the wife of Lot.<sup>22</sup>

33. Whoever shall seek to save his life,<sup>23</sup> will lose it,<sup>23</sup> and whoever shall lose it, will preserve it.<sup>24</sup>

34. I say to you: On that night<sup>25</sup> there shall be two<sup>a</sup> on one bed:<sup>26</sup> one will be taken,<sup>27</sup> and the other left.<sup>28</sup>

35. Two women will be grinding together; one will be taken, and the other left: two men will be in the field; one will be taken, and the other left.

36. They answer and say to Him: Where, Lord?

37. But He said to them: Wherever the body is, there will the eagles also be gathered together.

## CHAPTER XVIII.

WE MUST PRAY ALWAYS. THE PHARISEE AND THE PUBLICAN. THE DANGER OF RICHES. THE BLIND MAN IS RESTORED TO SIGHT.

1. AND He spake also a parable<sup>1</sup> to them, that they ought always to pray,<sup>a</sup> and not to faint,

2. Saying: There was in a city a judge, who neither feared God, nor regarded man.<sup>2</sup>

3. And there was a widow in that city, and she went to him, saying: Do me justice on mine adversary.

4. And he would not for a long time. But afterwards he said within himself: Though I fear not God, nor regard man,

5. Yet because this widow is troublesome to me, I will do her justice, lest by her continual coming she weary me.

<sup>22</sup> The Fathers generally think that she was really changed into a pillar of mineral salt; the sulphureous particles suddenly penetrating her flesh, and combining with it, so as to petrify it.

<sup>23</sup> The attempt to provide for one's safety by the abandonment of duty will prove unavailing, and be followed by the loss of the soul.

<sup>24</sup> The loss of life patiently endured for Christ will secure a glorious immortality.

<sup>25</sup> In that calamitous time—in the night of that Divine visitation.

<sup>26</sup> It was not customary in the East for two men to lie together; yet that it was sometimes the case, may be gathered from this passage, unless we understand it of one bed-room.

<sup>27</sup> Carried off into captivity, or as a prisoner.

<sup>28</sup> Suffered to go free.

<sup>a</sup> He stated a case by way of illustration.

<sup>1</sup> This is a proverbial expression for consummate wickedness.

<sup>a</sup> Matt. 10 : 39; Mark 8 : 35; *supra* 9 : 24; John 12 : 25.

<sup>a</sup> Matt. 24 : 40.

<sup>†</sup> G. a new verse. Critics reject it. Syr. Ar. have it. Probably from Matt. 24 : 40. P. V.

<sup>a</sup> Eccl. 18 : 22; 1 Thess. 5 : 17.

6. And the Lord said: Hear what the unjust judge saith.

7. And will not God<sup>3</sup> do justice to His elect,<sup>4</sup> who cry<sup>5</sup> to Him<sup>6</sup> day and night: and will He bear long<sup>6</sup> in their regard?<sup>6</sup>

8. I say to you that He will quickly do them justice.<sup>7</sup> Yet when the Son of man cometh,<sup>8</sup> will He find faith on the earth?<sup>9</sup>

9. And to some who trusted in themselves as just, and despised others, he spake also this parable.<sup>10</sup>

10. Two men went up<sup>11</sup> into the temple to pray, the one a Pharisee, and the other a publican.

11. The Pharisee standing prayed thus with himself:<sup>12</sup> O God, I thank Thee that I am not as the rest of men, extortioners,<sup>13</sup> unjust,<sup>14</sup> adulterers, as even this publican.

12. I fast twice in the week:<sup>15</sup> I give tithes of all I possess.<sup>16</sup>

13. And the publican, standing afar off,<sup>17</sup> would not so much as lift his eyes to heaven,<sup>18</sup> but struck his breast,<sup>19</sup> saying: O God, be merciful to me a sinner.

14. I say to you, this man went down to his house justified<sup>20</sup> rather than the other: for every one who exalteth himself will be humbled,<sup>21</sup> and he who humbleth himself will be exalted.<sup>22</sup>

15. And they brought to Him the infants<sup>23</sup> also, that He might touch them: but when the disciples saw it, they rebuked them.

<sup>3</sup> The just judge.

<sup>4</sup> His faithful servants.

<sup>5</sup> For deliverance. Although the just do not desire vengeance, their sufferings seem to cry for it.

<sup>6</sup> Will He delay to execute justice? "The Lord will not be slack—and the Almighty will not have patience with them:" that is, He will not delay to do them justice. Campbell observes: "To me it appears very probable, considering the affinity of the subject, that the evangelist had, in the expression he employed, an allusion to the words of the Jewish sage." As it is our Lord whose words are recorded by the evangelist, this implies the recognition of the Divine inspiration of Ecclesiastical. In fact the contrast between the earthly judge and the Judge of all men, is drawn by this author, and seems to have afforded the occasion of the remarks of our Lord. "The Lord is judge, and there is not with Him respect of person. . . . He will not despise the prayers of the fatherless, nor the widow, when she poureth out her complaint." Eccl. 35: 15, 17.

<sup>7</sup> This seems directly to regard the calamities which were soon to overtake the Jews, but to embrace all the judgments of God in behalf of His oppressed servants.

<sup>8</sup> This may mean when He comes to execute vengeance by the destruction of Jerusalem. It may also be referred to His coming as judge, at the end of time.

<sup>9</sup> Even the punishments which fell on the Jews did not make them sensible of the Divinity of Christ. At His last coming, faith will have failed in many, and the number of His devoted adherents will be comparatively small. Lively and ardent faith will be rare.

<sup>10</sup> Comparison, or illustration.

<sup>11</sup> The temple was on an eminence.

<sup>12</sup> In his own mind.

<sup>13</sup> By violence.

<sup>14</sup> By fraud.

<sup>15</sup> From private devotion, besides observing the general fasts.

<sup>16</sup> The Pharisees paid tithes of the most trivial things, through scrupulous attention to the requisitions of the law.

<sup>17</sup> The publican may have prayed in the outer court, especially if he was a proselyte from heathenism.

<sup>18</sup> Lofly eyes denote pride: downcast eyes betoken humility and compunction.

<sup>19</sup> This is a natural sign of sorrow.

<sup>20</sup> Rendered just, acquitted of his sins.

<sup>21</sup> God rejects the proud man, and raises the humble penitent from his degraded state.

b Apoc. 6: 10.

c Eccl. 35: 22. Rev. V. "though he beareth long in respect to them."

d Matt. 23: 12; *supra* 14: 11.

e Matt. 19: 13; Mark 10: 13.

16. But JESUS, calling them together, said: Suffer the little children to come to Me, and forbid them not, for of such is the kingdom of God.

17. Truly I say to you: Whoever will not receive the kingdom of God as a child, will not enter into it.

18. And a certain ruler asked Him,<sup>f</sup> saying: Good Teacher, what must I do to possess everlasting life?

19. And JESUS said to him: Why dost thou call Me good?<sup>g</sup> None is good<sup>h</sup> but God alone.<sup>i</sup>

20. Thou knowest the commandments: Thou shalt not kill: Thou shalt not commit adultery: Thou shalt not steal: Thou shalt not bear false testimony: Honor thy father and<sup>k</sup> mother.<sup>l</sup>

21. But he said: All these things have I kept from my youth.

22. And when JESUS heard it, He said to him: Yet one thing is wanting to thee: sell all that thou hast, and give<sup>m</sup> to the poor, and thou shalt have a treasure in heaven: and come follow Me.

23. When he heard these things, he became sorrowful; for he was very rich.

24. And JESUS seeing him become sorrowful, said: With what difficulty will those who have riches<sup>n</sup> enter into the kingdom of God!

25. For it is easier for a camel to pass through<sup>o</sup> the eye of a needle, than for a rich man to enter into the kingdom of God.

26. And those who heard, said: Who then can be saved?

27. He said to them: The things which are impossible with men, are possible with God.

28. Then Peter said: Behold, we have left all things, and followed Thee.

29. And He said to them: Truly I say to you, there is no one who hath left house, or parents, or brothers, or wife, or children, for the sake of the kingdom of God,

30. Who will not receive much more in this present time, and in the world to come, life everlasting.

31. Then JESUS took to Him the twelve,<sup>p</sup> and said to them: Behold, we are going up to Jerusalem, and all things will be accomplished which were written by the prophets concerning<sup>q</sup> the Son of man.

32. For He will be delivered up to the Gentiles, and mocked, and scourged, and spit upon.

<sup>g</sup> Our Lord would teach the ruler, that as He did not recognise His Divinity, he should not address Him as good, in the sense in which God alone is good.

<sup>h</sup> Perfect.

<sup>i</sup> Who love them.

<sup>f</sup> Matt. 19: 16.

<sup>g</sup> G. P. "except one, that is, God."

<sup>k</sup> O. P. "thy." 7 MSS. versions.

<sup>l</sup> Exod. 20: 13.

<sup>m</sup> G. P. "distribute." V. A. D. L.

<sup>o</sup> G. *ἐνέλθαι*. V. A. D. 2d Syr. P. Campbell.

<sup>p</sup> Matt. 20: 17; Mark 10: 32.

<sup>q</sup> G. "to the Son." V. D. Syr. P. V.



33. And after they have scourged Him, they will put Him to death, and the third day He will rise again.

34. And they understood none of these things, and this word was hidden from them, and they understood not the things which were said.<sup>25</sup>

35. Now it came to pass as He drew near to Jericho,<sup>26</sup> that a certain blind man<sup>a</sup> sat by the wayside, begging.

36. And when he heard the multitude passing by, he asked what it meant.

37. And they told him that JESUS of Nazareth was passing by.

38. And he cried out, saying: JESUS, Son of David, have mercy on me.

39. And they who went before, rebuked him, *charging him* to be silent. But he cried out much more: Son of David, have mercy on me.

40. And JESUS stopped and commanded him to be brought to Him. And when he was come near, He asked Him,

41. Saying: What wilt thou that I do for thee? And he said: Lord, that I may receive my sight.

42. And JESUS said to him: Receive thy sight: thy faith hath made thee whole.

43. And immediately he received his sight, and followed Him, glorifying God. And all the people, when they saw it, gave praise to God.

## CHAPTER XIX.

ZACCHÆUS ENTERTAINS CHRIST. THE PARABLE OF THE POUNDS. CHRIST RIDES UPON AN ASS, AND ENTERS INTO JERUSALEM.

1. AND He entered and walked through Jericho.

2. And behold, there was a man named Zacchæus: who was chief of the publicans,<sup>1</sup> and he was rich.

3. And he sought to see who JESUS was,<sup>2</sup> and he could not on account of the crowd, because he was low of stature.

<sup>25</sup> This repetition expresses more fully, that the apostles could not conceive how these things could happen to Christ, consistently with the prophecies which foretold His glory.

<sup>26</sup> Matthew and Mark state, that this miracle took place as He went out of Jericho. It is hard for us, in our ignorance of the locality, to reconcile these statements. It may be that Jericho is, in one place, taken for the whole district, and in the other place, for the town. St. Mark and St. Luke speak of one blind man, whilst St. Matthew mentions two. Patrizi thinks that one man was restored to sight as our Lord entered Jericho, another as He went out, and that St. Matthew combined both facts.

<sup>a</sup> He appears to have presided over the publicans in the place.

<sup>2</sup> He sought to see what manner of person Jesus was.

4. And running before, he climbed up into a sycamore tree,<sup>3</sup> to see Him: for He was about to pass that way.

5. And when JESUS was come to the place, looking up, He saw him, and said to him: Zacchæus,<sup>4</sup> make haste, and come down: for this day I must remain in thy house.<sup>5</sup>

6. And he made haste, and came down, and received Him joyfully.

7. And when all<sup>a</sup> saw it, they murmured, saying, that He was gone to be a guest with a man who was a sinner.<sup>6</sup>

8. But Zacchæus, standing,<sup>7</sup> said to the Lord: Behold, Lord, I give to the poor the half of my goods;<sup>8</sup> and if I have wronged any one of anything,<sup>9</sup> I restore fourfold.<sup>10</sup>

9. JESUS said to him: This day is salvation come to this house: because he also is a son of Abraham.<sup>11</sup>

10. For the Son of man is come to seek and to save that which was lost.<sup>b</sup>

11. As they listened to these things,<sup>12</sup> He went on to speak a parable,<sup>13</sup> because He was near Jerusalem, and [because] they thought that the kingdom of God would immediately appear.<sup>14</sup>

12. He said therefore: A certain nobleman<sup>c</sup> went into a far country to receive for himself a kingdom, and to return.<sup>15</sup>

13. And calling ten of his servants,<sup>16</sup> he gave them ten pieces of gold,<sup>17</sup> and said to them: Trade till I come.<sup>18</sup>

14. But his citizens hated him: and sent an embassy after him, saying: We will not have this *man* reign over us.<sup>19</sup>

15. And it came to pass that he returned, having received the kingdom: and he commanded his servants to whom he had given the money,

<sup>3</sup> The climbing of trees for the purpose of viewing objects was not unusual.

<sup>4</sup> Addressing him by name, as one who personally knew him, and his disposition of heart.

<sup>5</sup> Our Lord, contrary to His custom, offers Himself as a guest.

<sup>6</sup> The office and conduct of Zacchæus had drawn on him censure.

<sup>7</sup> This position denotes respect and earnestness.

<sup>8</sup> From charity inspired by compunction.

<sup>9</sup> The term refers to wrongs by false informations lodged against any one, but it was taken for any wrong.

<sup>10</sup> The law inflicted a quadruple penalty for certain injuries. Zacchæus treats himself with the utmost rigor.

<sup>11</sup> The latter part of this observation seems to have been addressed to the bystanders. Zacchæus, being an Israelite, was a descendant of the patriarch, and resembled him in faith.

<sup>12</sup> Whilst they were listening with attention.

<sup>13</sup> In addition to what He had said, He proposed this narrative of a case or fact.

<sup>14</sup> They looked for the speedy establishment of the kingdom of the Messiah. He spoke in order to correct this view, and prepare them for delay.

<sup>15</sup> Archelaus, son of Herod the Great, on his father's death, went to Rome to solicit the sovereignty from Augustus; Judea being then in a state of dependence on the empire. This fact may be alluded to.

<sup>16</sup> They were his chief servants.

<sup>17</sup> The value of the *mana*, or gold piece, was about twenty-five dollars.

<sup>18</sup> This may be an hypothesis, or a fact.

<sup>19</sup> A deputation of fifty Jews proceeded to Rome to oppose the claims of Archelaus.

to be called, that he might know how much every man had gained by trading.

16. And the first came, saying: Lord, thy piece hath gained ten pieces.

17. And he said to him: Well done, good servant, because thou hast been faithful in a small matter, have authority<sup>d</sup> over ten cities.

18. And the second came, saying: Lord, thy piece hath gained five pieces.

19. And he said to him: Be thou also over five cities.<sup>20</sup>

20. And another came, saying: Lord, behold, *here is* thy piece, which I have kept laid up in a napkin:

21. For I feared thee, because thou art an austere man: thou takest up what thou didst not put down, and thou reapest what thou didst not sow.

22. \*He saith to him: Out of thine own mouth I judge thee, wicked servant. Thou knewest that I am an austere man, taking up what I did not lay down, and reaping what I did not sow:

23. Why then didst thou not put my money into the bank, that at my coming I might have exacted it with interest?

24. And he said to those who stood by: Take the piece from him, and give it to him who hath the ten pieces.

25. And they said to him: Lord, he hath ten pieces.

26. But I say to you, that to every one who hath, more will be given [and he shall abound], and from him who hath not, even what he hath shall be taken from him.

27. But as for those mine enemies, who would not have me reign over them, bring them hither, and slay them before me.<sup>21</sup>

28. And having said these things, He went on before, going up to Jerusalem.

29. And it came to pass when He was come near to Bethphage<sup>e</sup> and Bethany, at the mount called Olivet, He sent two of His disciples,

30. Saying: Go into the town over against you; in which, as ye enter, ye will find a colt [of an ass] tied, on which no man ever sat: loose him, and lead him hither.

<sup>20</sup> We do not know whether this is the statement of a fact, or only an illustration of the Divine dealings with men. God bestows greater gifts on those who make a good use of minor favors.

<sup>21</sup> In order to make His hearers sensible that His kingdom would not be soon manifested, Christ insinuated that He was now distributing gifts, of which an account should afterwards be rendered; and at the same time He warned them, that those who resisted His authority would in the end be severely punished, after He had received the kingdom, of which He would soon go to take possession. The vengeance taken by a successful prince is stated, in order to convey an idea of the punishment which awaits those who oppose the reign of Christ.

<sup>d</sup> V. "eris habens." G. P. Imp.  
<sup>e</sup> G. P. "For."

\* G. P. "And." V. L. MS. version.  
<sup>e</sup> Matt. 21: 1; Mark 11: 1 V. It. MSS. vary.

31. And if any one asketh you: Why do ye loose him? then shall ye say to him: The Lord hath need of him.

32. And those who were sent went away, and found [the colt standing]<sup>b</sup> as He had said to them.

33. And as they were loosing the colt, the owners of it said to them:<sup>c</sup> Why loose ye the colt?

34. They said: Because the Lord hath need of him.

35. And they led him to JESUS.<sup>k</sup> And casting their garments on the colt, they set JESUS on him.

36. And as He went, they spread their garments in the way.

37. And as He approached the descent of Mount Olivet, the whole multitude of the disciples began with joy to praise God, with a loud voice, for all the mighty works which they had seen,

38. Saying: Blessed be the king who cometh in the name of the Lord, peace in heaven, and glory on high.

39. And some of the Pharisees, from among the crowd, said to Him: Teacher, rebuke Thy disciples.

40. And He<sup>l</sup> said to them: I say to you, that if they should be silent, the stones will cry out.

41. And when He drew near, seeing the city, He wept over it, saying:

42. If thou also hadst known, and that in this thy day, the things which are for thy peace: but now they are hidden from thine eyes.

43. For the days will come upon thee, and thine enemies will cast a trench round about thee, and compass thee round, and straiten thee on every side:

44. And beat thee to the ground, and thy children who are in thee:<sup>m</sup> and they will not leave in thee one stone upon another:<sup>n</sup> because thou hast not known the time of thy visitation.<sup>o</sup>

45. And entering into the temple,<sup>p</sup> He began to cast out those who sold therein, and those who bought,

46. Saying to them: It is written: My house is a house of prayer,<sup>q</sup> but ye have made it a den of robbers.

47. And He was teaching daily in the temple. And the chief priests and the scribes, and the rulers of the people, were seeking to destroy Him.

48. And found not what to do to Him: for all the people were very attentive to hear Him.

<sup>m</sup> This is a strong expression of utter destruction.

<sup>n</sup> The merciful visit of Christ.

<sup>b</sup> V. MSS. 2d Syr. Sax. Arm.

<sup>i</sup> Mark 11: 5.

<sup>k</sup> John 12: 14.

<sup>l</sup> G. P. + "answered."

<sup>m</sup> Matt. 22: 2; Mark 13: 2; *infra* 21: 3.

<sup>o</sup> Matt. 21: 12; Mark 11: 15.

<sup>p</sup> Isaiah 56: 7; Jer. 7: 11.

## CHAPTER XX.

THE PARABLE OF THE HUSBANDMEN. OF PAYING TRIBUTE TO CESAR; AND OF THE RESURRECTION OF THE DEAD.

1. AND it came to pass, that on one of the<sup>a</sup> days, as He was teaching the people in the temple, and preaching the good news,<sup>1</sup> the chief priests<sup>b</sup> and the scribes with the ancients met together,

2. And spake to Him, saying: Tell us by what authority Thou doest these things? or, who it is that gave Thee this authority?

3. And JESUS answered and said to them: I will also ask you one<sup>c</sup> thing. Answer Me:

4. The baptism of John, was it from heaven, or from men?

5. But they thought within themselves, saying: If we say, from heaven, He will say: Why then did ye not believe him?

6. But if we say, from men: the whole people will stone us:<sup>2</sup> for they are persuaded that John was a prophet.

7. And they answered, that they knew not whence it was.

8. And JESUS said to them: Neither do I tell you by what authority I do these things.

9. And He began to speak this parable to the people: A<sup>d</sup> man planted a vineyard,<sup>e</sup> and let it out to husbandmen: and went abroad for a long time.

10. And at the season<sup>3</sup> he sent a servant to the husbandmen, that they might give him *some* of the fruit of the vineyard: and they beat him,<sup>4</sup> and sent him away empty.<sup>5</sup>

11. And again he sent another servant: but they beat him also, and treating him shamefully,<sup>6</sup> sent him away empty.

12. And again he sent a third: and they wounded him also, and cast him out.

13. Then the lord of the vineyard said: What shall I do? I will send my beloved son: perhaps<sup>7</sup> when they see him, they will reverence him.

14. But when the husbandmen saw him, they thought within themselves,<sup>f</sup> saying: This is the heir,<sup>8</sup> let us kill him, that the inheritance may be ours.

<sup>1</sup> Evangelizing—announcing the good tidings of salvation.

<sup>2</sup> Death by stoning was sometimes inflicted by the people through zeal for the law, without any regular process.

<sup>a</sup> At the time of vintage.

<sup>b</sup> Without any of the produce.

<sup>c</sup> This conjectural mode of speaking suits a parable. Some, however, think it equivalent to assuredly.

<sup>d</sup> G. P. "those." V. A. B. D. L. Q. versions, critics.

<sup>e</sup> P. V. Critics.

<sup>f</sup> Isaiah 5: 1; Jer. 2: 21; Matt. 21: 33; Mark 12: 1.

<sup>g</sup> G. P. "come." V. A. B. K. M. Q. Arm. Goth.

<sup>4</sup> Stripping and whipping him.

<sup>5</sup> This refers to brutal outrages.

<sup>b</sup> Matt. 21: 23; Mark 11: 27.

<sup>d</sup> G. P. "certain." V. 10 MSS. versions.

<sup>f</sup> P. "reasoned among themselves."

15. So they cast him out of the vineyard, and killed him. What, therefore, will the lord of the vineyard do to them?

16. He will come, and destroy these husbandmen, and give the vineyard to others. But when they heard it, they said to Him: God forbid.<sup>s</sup>

17. But He, looking on them, said: What is this then that is written: The stone<sup>b</sup> which the builders rejected, this hath become the head of the corner?

18. Whoever shall fall upon that stone shall be bruised: but upon whomsoever it shall fall, it will crush him to atoms.

19. And the chief priests and the scribes sought at that very time to lay hands on Him: for they knew that He had spoken this parable with reference to<sup>i</sup> them, but they feared the people.

20. And being upon the watch,<sup>k</sup> they sent spies, to feign themselves just men, that they might take hold of Him in His speech,<sup>l</sup> in order to deliver Him up to the authority and power of the governor.

21. And they asked Him, saying: Teacher, we know that Thou speakest and teachest rightly; and Thou hast no respect of persons, but teachest the way of God in truth.

22. Is it lawful for us to pay tribute to Cesar, or not?

23. But He, considering their guile, said to them: Why do ye tempt Me?

24. Show Me a coin. Whose image and inscription doth it bear? They answered and said to Him: Cesar's.

25. And He said to them:<sup>m</sup> Render, therefore, to Cesar the things which are Cesar's; and to God the things which are God's.

26. And they could not take hold<sup>n</sup> of His word before the people; and they wondered at His answer, and were silent.

27. And there came to Him some of the Sadducees, who deny that there is a resurrection, and asked Him,

28. Saying: Teacher, Moses wrote for us:<sup>o</sup> If a man's brother should die, having a wife, and leave no children, that his brother should take his wife, and raise up issue to his brother.

29. Now there were seven brothers: and the first took a wife, and died childless.

30. And the next took the wife, and he also died childless.

<sup>s</sup> They felt that the parable suited them, and therefore they deprecated the vengeance with which they were threatened.

<sup>b</sup> Ps. 117: 22; Isaiah 28: 16; Matt. 21: 42; Acts 4: 11; Rom. 9: 33; 1 Pet. 2: 7.

<sup>i</sup> P. "against them."

<sup>k</sup> Matt. 22: 15; Mark 12: 13.

<sup>l</sup> G. P. "take hold of his words." V. B. critics.

<sup>m</sup> Rom. 13: 7.

<sup>n</sup> *Supra*, v. 20.

<sup>o</sup> Deut. 25: 5.

31. And the third took her : and in like manner all the seven, and they left no children, and died.

32. Last of all the woman died also :

33. In the resurrection then, of which of them will she be the wife, for the seven had her for a wife?

34. And JESUS<sup>8</sup> said to them : The children of this world<sup>9</sup> marry, and are given in marriage.

35. But those who are accounted worthy of that world,<sup>9</sup> and of the resurrection from the dead,<sup>10</sup> shall neither be given in marriage, nor shall they take wives.<sup>7</sup>

36. Neither can they die any more : for they are equal to the angels,<sup>11</sup> and are the children of God, being the children of the resurrection.

37. Now that the dead do rise again, Moses also showed, at the bush, when he called the Lord,<sup>8</sup> the God of Abraham, and the God of Isaac, and the God of Jacob.

38. For He is not the God of the dead, but of the living : for all live to Him.

39. And some of the scribes answered and said to Him : Teacher, Thou hast spoken well.

40. And after that they<sup>12</sup> durst not ask Him any more questions.

41. But He said to them : How<sup>8</sup> say they that the Christ is Son of David?

42. And David himself saith in the book of Psalms : The Lord said to my Lord : Sit Thou on my right hand,

43. Till I make Thine enemies Thy footstool.<sup>4</sup>

44. David then calleth Him Lord : and how is He his son ?

45. And in the hearing of all the people, He said to His disciples :

46. Beware of the scribes,<sup>8</sup> who delight to walk about in long robes, and love salutations in the market-place, and the first seats in the synagogues, and the chief places at feasts :

47. Who devour the houses of widows, feigning long prayer. These will receive a heavier judgment.

<sup>8</sup> Of that state of being.

<sup>10</sup> The glorious resurrection is understood. The wicked rise to punishment.

<sup>11</sup> In respect to continence.

<sup>12</sup> The Sadducees.

p G. P. "answering." V. B. D. versions.

q "Of the present state." Lingard : Men in their present condition.

r B. P. invert.

s Excd. 3 : 6.

t Is. 109 : 1 ; Matt. 20 : 44 ; Mark 12 : 30.

u Matt. 23 : 6 ; Mark 12 : 38 ; *supra* 11 : 43.

## CHAPTER XXI.

THE WIDOW'S MITE. THE SIGNS THAT PRECEDE THE DESTRUCTION OF JERUSALEM,  
AND THE END OF THE WORLD.

1. AND looking up, He saw the rich casting their gifts into the treasury.<sup>a</sup>

2. And He saw also a poor widow casting in two mites.

3. And He said: Truly I say to you, that this poor widow hath cast in more than all.

4. For all these of their abundance have cast into the offerings of God: but she of her want hath cast in all the living that she had.

5. And as some were speaking of the temple, that it was adorned with beautiful stones and gifts, He said:

6. <sup>b</sup>As to these things which ye see, the days will come, in which there will not be left one stone on another, which will not be thrown down.

7. But they asked Him, saying: Teacher, when will these things be, and what will be the sign when they shall be about to come to pass?

8. But He said: Take heed that ye be not deceived: for many will come in My name, saying: I am He: and the time is at hand: go ye not, therefore, after them.

9. And when ye shall hear of wars and seditions, be not terrified:<sup>c</sup> these things must first come to pass, but the end is not presently.

10. Then He said to them: Nation will rise against nation, and kingdom against kingdom.

11. And there will be great earthquakes in various places, and pestilences, and famines, and frightful sights and great prodigies from heaven.<sup>d</sup>

12. But before all these things, they will lay their hands on you, and persecute you, delivering you up to synagogues,<sup>e</sup> and prisons, dragging you before kings and governors, for My name's sake.

13. And it shall happen to you for a testimony.<sup>f</sup>

14. Lay it up, therefore, in your hearts, not to meditate before how ye may answer.

15. For I will give you a mouth<sup>g</sup> and wisdom,<sup>h</sup> which all your adversaries will not be able to resist and gainsay.

<sup>a</sup> For trial. Although the synagogues possessed no civil power, they often took on themselves to try persons charged with offences against religion, and sometimes inflicted stripes on them.

<sup>b</sup> That you may bear testimony to Me.

<sup>c</sup> Facility of speech.

<sup>d</sup> I will give wisdom, that you may speak powerfully.

<sup>e</sup> Mark 12: 41.

<sup>f</sup> B. P. "for."

<sup>g</sup> Matt. 24: 2; Mark 13: 2; *supra* 19: 41.

<sup>h</sup> G. P. invert.



16. And ye will be delivered up by your parents, and brothers, and kinsmen, and friends: and some of you they will put to death:

17. And ye will be hated by all men for My name's sake:

18. But a hair of your head will not perish.<sup>5</sup>

19. In your patience ye will possess<sup>6</sup> your souls.<sup>6</sup>

20. And when ye shall see Jerusalem compassed about with an army,<sup>7</sup> then know that its desolation is at hand.<sup>8</sup>

21. Then let those who are in Judea, flee to the mountains: and those who are in the midst thereof,<sup>7</sup> go out; and let not those who are in the country parts enter into it.

22. For these are days of vengeance, that all things which are written, may be fulfilled.

23. But woe to those who are with child, and who suckle in those days; for there will be great distress in the land, and wrath on this people.

24. And they will fall by the edge of the sword, and will be led away captives into all the nations: and Jerusalem will be trodden down by the Gentiles, till the times of the nations shall be accomplished.<sup>8</sup>

25. And there will be signs in the sun,<sup>9</sup> and moon, and stars; and on the earth distress of nations, by reason of the confusion of the sound<sup>1</sup> of the sea, and of the waves,

26. Men withering away for fear and expectation of the things which are coming upon the world; for the powers of the heavens will be shaken.

27. And then they will see the Son of man coming on a cloud, with great power and majesty.

28. But when these things begin to come to pass, look up,<sup>2</sup> and lift up your heads: because your redemption is at hand.<sup>1</sup>

29. And He spake to them a similitude: See the fig-tree, and all the trees:

30. When they now shoot forth their fruit,<sup>3</sup> ye<sup>4</sup> know that<sup>5</sup> summer is nigh.

<sup>5</sup> No sacrifice or loss shall pass unrewarded. Some explain it of the escape of the Christians from the calamities which would overtake the Jews: but it rather promises Divine protection, and a heavenly reward. Matt. 10: 30.

<sup>6</sup> By patient endurance with hope they were to enjoy peace of soul. Some understand it as meaning that they would save their lives by awaiting deliverance patiently.

<sup>7</sup> Of Jerusalem.

<sup>8</sup> Till the complete execution of Divine vengeance through their agency: or till the nations shall be fully gathered into the Church.

<sup>9</sup> G. P. "possess ye." V. A. B. versions, critics. f G. P. "armies"—camps.

<sup>1</sup> Dan. 9: 27; Matt. 24: 15; Mark 13: 14.

<sup>2</sup> Isai. 13: 10; Ezek. 32: 7; Joel 3: 15; Matt. 24: 29; Mark 13: 24.

<sup>3</sup> O. P. "with perplexity, the sea and the waves roaring." V. A. D. L. M. X. versions.

<sup>4</sup> Rev. V. "raise yourselves."

<sup>5</sup> Rom. 8: 23.

<sup>6</sup> G. P.—V. D.

<sup>7</sup> G. P. "ye see and know of your own selves." V. D.

<sup>8</sup> G. P. "now." V. K. X. versions.

31. So also, when ye shall see these things come to pass, know that the kingdom of God is at hand.

32. Truly I say to you, this generation will not pass away, till all things be fulfilled.

33. Heaven and earth will pass away, but My words will not pass away.

34. And take heed to yourselves, lest perhaps your hearts be overcharged with surfeiting and drunkenness, and the cares of this life: and that day<sup>9</sup> come upon you unawares.

35. For as a snare<sup>10</sup> shall it come upon all who dwell upon the face of the whole earth.<sup>11</sup>

36. Watch ye, therefore, praying at all times, that ye may be accounted worthy to escape all these things which are to come to pass, and to stand before<sup>12</sup> the Son of man.

37. And in the daytime He was teaching in the temple, but at night going out, He stayed on the mount that is called Olivet.<sup>13</sup>

38. And all the people came early in the morning to Him in the temple to hear Him.

## CHAPTER XXII.

THE TREASON OF JUDAS. THE LAST SUPPER. THE FIRST PART OF THE HISTORY OF THE PASSION.

1. Now the feast of unleavened bread,<sup>a</sup> which is called the passover, was at hand.

2. And the chief priests and the scribes sought how they might put JESUS to death: but they feared the people.

3. And Satan entered into Judas,<sup>1</sup> surnamed Iscariot,<sup>b</sup> one of the twelve.<sup>2</sup>

4. And he went and spake with the chief priests and the magistrates,<sup>3</sup> how he might deliver Him up to them.

<sup>9</sup> The last day is so styled emphatically. Hitherto the prophecy regards the calamities that should befall Jerusalem: henceforward it designates the final judgment.

<sup>10</sup> Like the snare which unexpectedly catches the feet of a bird.

<sup>11</sup> The final judgment awaits all men.

<sup>12</sup> As awaiting with confidence a favorable judgment.

<sup>13</sup> In prayer, as is elsewhere said.

<sup>1</sup> The devil took full possession of Judas, to make him the instrument of his base designs.

<sup>2</sup> This is remarked to show the atrocity of the treason.

<sup>3</sup> P. captains. It here means magistrates, or presidents of the temple, heads of the guard, or nightly watch.

5. And they were glad, and bargained to give him money.

6. And he engaged. And he sought opportunity to deliver Him up in the absence of a crowd.

7. And the day of the unleavened bread came, on which the passover must be killed.

8. And He sent Peter and John, saying: Go and prepare for us the passover, that we may eat it.

9. But they said:° Where wilt Thou that we prepare it?

10. And He said to them: Behold, as ye go into the city, there will meet you a man carrying a pitcher of water: follow him into the house which he entereth:

11. And ye shall say to the master of the house: The Teacher saith to thee: Where is the guest-room, where I may eat the passover with My disciples?

12. And he will show you a large upper room<sup>4</sup> furnished: and there prepare.

13. And they went and found *things* as He had said to them, and they made ready the passover.

14. And when the hour was come, He lay down *at table*,<sup>4</sup> and the twelve apostles with Him.

15. And He said to them: Earnestly<sup>5</sup> have I desired to eat this passover with you, before I suffer.

16. For I say to you, that I shall eat of it no more, till it be accomplished in the kingdom of God.<sup>6</sup>

17. And having taken a cup,<sup>7</sup> He gave thanks, and said: Take, and divide it among you.

18. For I say to you, that I will not drink of the fruit of the vine, till the kingdom of God shall come.<sup>8</sup>

19. And taking bread,<sup>9</sup> He gave thanks,<sup>6</sup> and brake it,<sup>1</sup> and gave to them, saying: THIS IS MY BODY, which is given for you. Do this<sup>10</sup> for My remembrance.<sup>11</sup>

<sup>4</sup> The Jews used the upper room for dining, as also for assemblies.

<sup>5</sup> Lit. with desire.

<sup>6</sup> That is: I will eat it no more, since it is consummated—the type is fulfilled—in the Church. The passover was abrogated, when Christ offered Himself as our victim. The words do not imply that He would eat of the passover after that period.

<sup>7</sup> It was used for a cup or bowl of wine after thanksgiving by the head of the company, to be handed round, that all might drink of it.

<sup>8</sup> By the death of Christ, the kingdom of God, which is His Church, was established. There is no need of supposing that He drank wine after His resurrection, since this passage merely intimates that He would not drink of it any more before that event. The spiritual joys of the heavenly kingdom may be referred to under the image of a banquet.

<sup>9</sup> After the paschal supper.

<sup>10</sup> This command implies the institution of the priesthood, with power to do what Christ then did, namely, to pronounce His words over bread and wine, and thus make them become His Body and His Blood.

<sup>11</sup> To perpetuate the remembrance of His death for the sins of men. 1 Cor. 11: 26.

° G. P. "to Him."

<sup>1</sup> Matt. 26: 29.

<sup>4</sup> Matt. 26: 20. Mark 14: 17.

<sup>7</sup> 1 Cor. 11: 24.

20. In like manner the cup also, after supper,<sup>12</sup> saying: This is the cup, the new covenant IN MY BLOOD, which shall be<sup>s</sup> shed<sup>13</sup> for you.

21. Nevertheless, behold, the hand of him who betrayeth<sup>h</sup> Me, is with Me on the table.<sup>14</sup>

22. And the Son of man, indeed, goeth,<sup>15</sup> according to that which<sup>i</sup> hath been decreed:<sup>16</sup> but woe to that man by whom He shall be<sup>k</sup> betrayed.

23. And they began to inquire among themselves which of them it could be that was about to do this.

24. And there was<sup>17</sup> also a dispute among them: which of them seemed to be the greatest.

25. And He said to them: The kings of the Gentiles lord it over them: and they who have power over them,<sup>1</sup> are called beneficent.<sup>18</sup>

26. But ye, not so:<sup>19</sup> but he that is the greatest among you, let him become as the youngest, and the leader as he who serveth.

27. For which is the greater, he who reclineth *at table*, or he who serveth? Is not he who reclineth? But I am in the midst of you, as he who serveth:

28. And ye are those who have continued with Me in My trials:

29. And I assign<sup>20</sup> to you, as My Father hath assigned to Me, a kingdom,<sup>21</sup>

30. That ye may eat and drink at My table in My kingdom,<sup>22</sup> and sit upon thrones, judging the twelve tribes of Israel.<sup>23</sup>

31. And the Lord said: Simon, Simon, behold, Satan hath sought you, to sift you, as wheat.<sup>24</sup>

<sup>12</sup> At the end of supper.

<sup>13</sup> The chalice is said to be poured out for us. Its contents—the blood of Christ—were poured out for the remission of sins. Wilson says: "He then, at that instant, gave His Body and Blood a sacrifice for sin." Holy Bible, with notes.

<sup>14</sup> This circumstance is pointed out in connection with the institution of the sacrament, as showing the greatness of the perfidy. The phrase is an Orientalism, and is equivalent to: behold, he who will betray Me is sitting with Me at table.

<sup>15</sup> To death.

<sup>16</sup> In the Divine council.

<sup>17</sup> There had been, when they were on the way; it is not likely that they renewed it at this time.

<sup>18</sup> This title was assumed by Ptolemy Evergetes (the Beneficent), and others. It was given to them by flatterers.

<sup>19</sup> This phrase is elliptical. Act not so: lord it not: be not ambitious of vain titles.

<sup>20</sup> Grant, bestow, promise.

<sup>21</sup> The Father granted Christ all power: Christ gave to His apostles the privilege to eat and drink at His table.

<sup>22</sup> By this great familiarity, such as the table companions of kings enjoy, is signified that the apostles would be highly exalted with Christ.

<sup>23</sup> The authority of the apostles in the Church was like that of judges seated on tribunals.

<sup>24</sup> The efforts of Satan are represented as if he asked power over the apostles, to shake them by persecution, as the wheat is shaken when sifted.

<sup>s</sup> G. P. "is shed." Matt. 26: 28.

<sup>i</sup> Ps. 40: 9.

<sup>1</sup> Matt. 20: 26. Mark 10: 42.

<sup>h</sup> Matt. 26: 21. Mark 14: 20; John 13: 18.

<sup>k</sup> G. P. "is."

32. But I have prayed for thee that thy faith may not fail:<sup>25</sup> and thou when thou turnest,<sup>26</sup> confirm thy brethren.<sup>27</sup>

33. But he said to Him: Lord, I am ready to go with Thee, both to prison and to death.

34. And He said:<sup>28</sup> I tell thee, Peter, the cock will not crow this day, till thou wilt thrice deny that thou knowest Me. And He said to them:

35. When I sent you<sup>29</sup> without purse, and bag, and shoes, did ye want anything?

36. And they said: Nothing. Then said He to them: But now he that hath a purse let him take it, and likewise a bag:<sup>30</sup> and he that hath not, let him sell his cloak, and buy a sword.<sup>31</sup>

37. For I say to you, that this which is written must yet be fulfilled in Me: And He was reckoned<sup>32</sup> with the wicked.<sup>33</sup> For the things concerning Me have an end.<sup>34</sup>

38. But they said: Lord, behold here two swords. And He said to them: It is enough.<sup>35</sup>

39. And going out, He went, according to His custom,<sup>36</sup> to the Mount of Olives.<sup>37</sup> And the<sup>38</sup> disciples also followed Him.

40. And being at the place, He said to them: Pray, lest ye enter into temptation.<sup>39</sup>

41. And He withdrew<sup>40</sup> from them<sup>41</sup> a stone's throw; and kneeled down, and prayed,<sup>42</sup>

42. Saying: Father, if Thou wilt, remove this cup from Me:<sup>43</sup> nevertheless, not My will,<sup>44</sup> but Thine be done.

<sup>25</sup> Christ specially prayed for the faith of Simon, who, although he fell grievously, by denying his Divine Master, did not lose faith in Him. The prayer of Christ was, however, directed rather to obtain for him an unshaking faith, as director of his fellow-apostles, that he might confirm them in faith.

<sup>26</sup> It may imply the attention and vigilance of a superior, turning from time to time towards the objects of his charge.

<sup>27</sup> This is not a command, but a mode of intimating the imminent danger. It is in the prophetic style.

<sup>28</sup> Our Lord directed each one to take money, or articles of value in his bag, and if he had neither, to sell his cloak, in order to purchase a sword. This was said to intimate the impending danger.

<sup>29</sup> This prophecy was fulfilled when our Lord was seized on as a malefactor, tried, and condemned to death.

<sup>30</sup> Must be fulfilled.

<sup>31</sup> This shows that resistance was not contemplated. The apostles had not understood the meaning of our Lord; but it was unnecessary to undeceive them at that time.

<sup>32</sup> Christ was accustomed to spend the night in prayer on the Mount of Olives.

<sup>33</sup> Lest ye fall into sin. He who yields to temptation is, by a Hebraism, said to enter into it.

<sup>34</sup> The term implies a violent or reluctant separation. He was torn from them. The sorrow which oppressed His heart rendered His motion slow, and, as it were, forced.

<sup>35</sup> This is the expression of natural repugnance to suffering. Christ knew the will of His Father; but expressed the desire conditionally, to signify that His human nature shrunk from the impending sufferings, to which, however, He submitted, acquiescing in the Divine will.

<sup>36</sup> The will here indicates the natural inclination, which was averse to suffering, but was overruled by the

<sup>37</sup> *πρὸς ὄρεα περὶ ὧν*. V. aliquando conversus. Grotius: "vicissim." Acts 16: 18. See letters of St. Thomas of Canterbury, l. 2, ep. 27. Janssenus.

<sup>38</sup> Matt. 26: 34; Mark 14: 30.

<sup>39</sup> Matt. 26: 36; Mark 14: 32; John 18: 1.

<sup>40</sup> G. P. + "about."

<sup>41</sup> Matt. 10: 9.

<sup>42</sup> p. Isai. 53: 12.

<sup>43</sup> G. P. "His." V. — A. D. L. versions.

<sup>44</sup> Matt. 26: 39; Mark 14: 36.

43. And there appeared to Him an angel from heaven, strengthening Him.<sup>37</sup> And being in an agony, He prayed the more earnestly.<sup>a</sup>

44. And His sweat became as drops of blood, trickling down on to the ground.

45. And when He rose from prayer, and came to His disciples, He found them sleeping through sorrow.

46. And He said to them: Why do ye sleep? arise, pray, lest ye enter into temptation.

47. While He was yet speaking, behold a crowd: and he that was called Judas, one of the twelve, went before them, and drew near to JESUS, to kiss Him.

48. And JESUS said to him: Judas, dost thou betray the Son of man with a kiss?

49. And they who were about Him, seeing what would follow, said to Him: Lord, shall we strike with the sword?

50. And one of them<sup>38</sup> struck the servant of the high priest, and cut off his right ear.<sup>3</sup>

51. But JESUS answered and said: Suffer ye thus far.<sup>39</sup> And having touched his ear, He healed him.<sup>40</sup>

52. And JESUS said to the chief priests and magistrates<sup>4</sup> of the temple, and the ancients who had come to Him: Are ye come out, as against a robber, with swords and clubs?

53. When I was daily with you in the temple, ye did not stretch forth your hands against Me: but this is your hour, and the power of darkness.<sup>41</sup>

54. And seizing Him, they led Him<sup>5</sup> to the house of the high priest: but Peter followed afar off.

55. And when they had kindled a fire in the midst of the court,<sup>42</sup> and were sitting about it, Peter was in the midst of them.<sup>6</sup>

56. But when a certain servant-maid saw him sitting in the light, and looked on him intently, she said: This man also was with Him.

free offering which Christ made of Himself, to the will of His Father. His human will was perfectly conformable to the Divine Will, which is the same in the three Divine Persons. "The will of the Father was not different from that of the Son, for there is one will where there is one Divinity." St. Ambrose.

<sup>37</sup> Giving strength to His human nature, which had become weak and powerless through deadly sorrow. Our Lord condescended to receive this aid, that no doubt might be entertained of the reality of His sufferings.

<sup>38</sup> Peter.

<sup>39</sup> Rather: "Forbear, thus far." He wished no further resistance to be made.

<sup>40</sup> Christ availed Himself of the occasion to exercise His clemency and goodness, whilst He manifested His Divine power.

<sup>41</sup> The time in which the enemy of man is permitted to prevail.

<sup>42</sup> Court-yard.

<sup>a</sup> Y. "prolixius." P. "earnestly."

<sup>3</sup> Matt. 26: 47; Mark 14: 43; John 18: 3. G. P. "And." V.—A. B. C. K. L. M. X. versions.

<sup>4</sup> John 18: 70.

<sup>5</sup> P. "captains." *Supra* v. 4.

<sup>6</sup> Matt. 26: 67; Mark 14: 53; John 18: 13. G. P. "Then took they Him, and led Him, and brought Him." V. D. MSS. Syr. Sax.

<sup>37</sup> Matt. 26: 69; Mark 14: 66; John 18: 25.

57. But he denied Him, saying: Woman, I know Him not.

58. And after a little while, another seeing him, said: Thou also art one of them. But Peter said: Man, I am not.

59. And about the space of one hour afterwards,<sup>43</sup> another man affirmed, saying: Of a truth, this man was also with Him: for he is also a Galilean.

60. And Peter said: Man, I know not what thou sayest. And immediately while he was yet speaking, the cock crowed.

61. And the Lord, turning,<sup>44</sup> looked on Peter.<sup>45</sup> And Peter remembered the word of the Lord, as He had said: Before the cock crow, thou wilt deny Me thrice.

62. And Peter, going out, wept bitterly.

63. And the men who held Him,<sup>46</sup> mocked Him, and smuck Him.

64. And they blindfolded Him, and struck His face, and asked Him, saying: Prophecy<sup>47</sup> who it is that struck Thee?

65. And blaspheming,<sup>48</sup> they said many other things against Him.

66. And as soon as it was day,<sup>49</sup> the ancients<sup>50</sup> of the people, and chief priests, and scribes, came together, and led Him into their council, saying: If Thou art the Christ, tell us.

67. And He said to them: If I tell you, ye will not believe [Me].

68. And if I also question you,<sup>51</sup> ye will not answer Me, nor let Me go.

69. [But] hereafter,<sup>52</sup> the Son of man will be sitting on the right hand of the power of God.<sup>53</sup>

70. Then said they all: Art Thou then the Son of God? And He said: Ye say that I am.

71. And they said: What need have we of any farther testimony? For we ourselves have heard it from His own mouth.

<sup>43</sup> The interval is marked to show that he deliberately relapsed.

<sup>44</sup> It may be that our Lord came forth from the tribunal, or that Peter entered.

<sup>45</sup> Reveal—declare from supernatural illumination.

<sup>46</sup> Reviling, insulting.

<sup>47</sup> Lit. "the presbytery of the people;" the national senate, or Sanhedrim.

<sup>48</sup> In argumentation the Hebrews were wont to question their adversaries.

<sup>49</sup> On the right hand of God, who is all-powerful. The power of God is identified with the Divine Majesty, manifested and displayed.

<sup>52</sup> Matt. 26: 34; Mark 14: 30; John 13: 38.

<sup>53</sup> Matt. 27: 1; Mark 15: 1; John 18: 23.

<sup>54</sup> G. P. "Jesus." V. B. D. L. M. versions, critica.

<sup>55</sup> V. A. B. D. C. X. versions.

## CHAPTER XXIII.

## THE CONTINUATION OF THE HISTORY OF THE PASSION.

1. AND the whole multitude of them<sup>1</sup> arose, and led Him to Pilate.
2. And they began to accuse Him, saying: We have found<sup>2</sup> this man perverting our<sup>a</sup> nation,<sup>3</sup> and forbidding to give tribute to Cesar,<sup>b</sup> [and] saying that He Himself is Christ, the King.
3. And Pilate asked Him, saying: Art Thou the King of the Jews? But He answered,<sup>c</sup> and said: Thou sayest it.<sup>d</sup>
4. And Pilate said to the chief priests and to the crowds: I find no crime<sup>4</sup> in this man.
5. But they persisted, saying: He stirreth up the people, teaching<sup>5</sup> throughout all Judea, beginning from Galilee to this place.
6. But Pilate hearing of Galilee, asked if the man was a Galilean.
7. And when he understood that He belonged to the government of Herod, he sent Him<sup>6</sup> to Herod, who was also himself at Jerusalem in those days.<sup>7</sup>
8. And Herod seeing JESUS, was very glad; for he had been long desirous to see Him,<sup>e</sup> because he had heard many things concerning Him: and he hoped to see some sign<sup>8</sup> wrought by Him.
9. And he put to Him many questions. But He made him no answer.
10. And the chief priests and the scribes stood by, vehemently accusing Him.
11. And Herod, with his guards, spurned Him, and mocked Him, putting on Him a white<sup>9</sup> garment, and sent Him back to Pilate.
12. And Herod and Pilate became friends on that day:<sup>10</sup> for before they were at enmity between themselves.

<sup>1</sup> Of the priests, ancients, and scribes. Probably a crowd of others followed.

<sup>2</sup> This may be used in a legal or technical meaning for "found guilty," or convicted; or it may be the language of denunciation.

<sup>3</sup> Exalting to sedition.

<sup>4</sup> Dangerous and seditious doctrines.

<sup>5</sup> On occasion of the festival.

<sup>6</sup> No ground of charge.

<sup>7</sup> He sent Him for trial.

<sup>8</sup> Our Lord did not gratify his curiosity, "because the cruelty of Herod rendered him unworthy to behold Divine works, and the Lord avoided display." St. Ambrose.

<sup>9</sup> Lit. "a shining garment;" but it is specially used of white. Rev. V. "a splendid robe." The white robe was one of honor: but Christ was clothed with it in mockery of His claims.

<sup>10</sup> Herod was gained over by the condescension shown by Pilate in remitting the case to his judgment: "In the type of Herod and Pilate, who from enemies became friends through Jesus Christ, the figure of the people of Israel and of the Gentiles is presented, since both are to be brought to unity through the passion of Christ." St. Ambrose.

<sup>a</sup> G. P. "the." V. B. D. K. L. M. versions.

<sup>c</sup> G. P. + "him." V. B.

<sup>d</sup> *Supra* 9: 9.

<sup>b</sup> Matt. 22: 21; 27: 12; Mark 12: 17; 15: 3.

<sup>e</sup> Matt. 27: 11; Mark 15: 2; John 18: 33.



13. And Pilate calling together the chief priests, and the magistrates, and the people,

14. Said to them: Ye have brought before me this man, as one who perverteth<sup>11</sup> the people: and behold, I having examined Him in your presence, find no guilt in this man in respect to those things wherein ye accuse Him.<sup>f</sup>

15. Nor Herod either: for I sent you to him, and behold nothing worthy of death hath been done by Him.<sup>12</sup>

16. I will therefore chastise, and release Him.

17. Now of necessity<sup>13</sup> he was to release to them one<sup>14</sup> on the festival.

18. But the whole multitude together cried out, saying: Away with this man, and release to us Barabbas,

19. Who, for a certain riot made in the city, and for a murder, had been cast into prison.

20. And Pilate, desiring to release Jesus, spake to them again.

21. But they cried still, saying: Crucify Him, crucify Him.

22. And he said to them the third time: Why, what evil hath He done? I find in Him no crime worthy of death: I will therefore chastise Him, and let Him go.

23. But they persisted with loud voices, demanding that He should be crucified: and their clamors<sup>g</sup> prevailed.<sup>15</sup>

24. And Pilate gave sentence, that their petition should be granted.

25. And he released to them him who for murder and sedition had been cast into prison, for whom they had asked, but Jesus he delivered up to their will.

26. And as they led Him away, they laid hold of one Simon, a Cyrenian, coming from the country:<sup>h</sup> and they laid the cross on him, to carry after Jesus.<sup>16</sup>

27. And there followed Him a great multitude of people, and of women<sup>17</sup> who<sup>i</sup> bewailed<sup>18</sup> and lamented Him.

28. But Jesus turning to them, said: Daughters of Jerusalem, weep not for Me, but weep for yourselves, and for your children.

<sup>11</sup> "Turneth away" from duty.

<sup>12</sup> No capital crime has been fixed on Him by judicial sentence. G. may be rendered: "nothing worthy of death hath been done—judicially ascertained—regarding Him:" or "nothing worthy of death hath been done by Him," according to the judgment of Herod.

<sup>13</sup> Arising from established usage.

<sup>14</sup> A prisoner.

<sup>15</sup> Grew stronger, so as to overpower the governor.

<sup>16</sup> The exhaustion of our Savior, in consequence of the sufferings of the preceding night, led them to relieve Him from the burden of the cross, lest He should not reach the place of execution.

<sup>17</sup> The number of women is distinguished from the general multitude.

<sup>18</sup> Struck their breasts.

<sup>f</sup> John 18: 38; 19: 4.

<sup>h</sup> Matt. 27: 32; Mark 15: 21.

<sup>i</sup> *Supra* 8: 52.

<sup>g</sup> G. P. "and of the chief priests." V. B. L. versions.

<sup>i</sup> G. P. "also." V. A. B. C. D. L. X. versions.

29. For behold the days are coming in which they will say: Happy are the barren, and the wombs that never bare, and the breasts that never suckled.<sup>19</sup>

30. Then will they begin to say to the mountains: 'Fall upon us: and to the hills: Cover us.'<sup>20</sup>

31. For if they do these things to the green tree, what will be done to the dry?<sup>21</sup>

32. And two others, malefactors, were also led with Him, to be put to death.

33. And when they came to the place which is called Calvary,<sup>22</sup> they crucified Him there: and the robbers,<sup>23</sup> one on the right hand, and the other on the left.<sup>24</sup>

34. And JESUS said: Father, forgive them, for they know not what they do. And they divided His garments, and cast lots.<sup>24</sup>

35. And the people stood looking on: and the rulers with them mocked Him, saying: He saved others; let Him save Himself, if He is the Christ, the chosen one<sup>25</sup> of God.

36. And the soldiers also mocked Him,<sup>26</sup> coming to Him, and offering Him vinegar,

37. And saying: If thou art the King of the Jews, save Thyself.

38. And there was also a title written over Him in Greek, and Latin, and Hebrew letters: THIS IS THE KING OF THE JEWS.

39. And one of those malefactors<sup>27</sup> who were hanged, blasphemed Him, saying: If Thou art Christ, save Thyself, and us.

40. But the other answering, rebuked him, saying: Dost thou not fear God, since thou art under the same condemnation?<sup>27</sup>

41. And we indeed justly, for we receive the due reward of our deeds; but He hath done nothing wrong.<sup>28</sup>

42. And he said to JESUS: Lord, remember me when Thou comest in Thy kingdom.<sup>29</sup>

<sup>19</sup> Mothers will be wretched on account of the calamities of their children.

<sup>20</sup> Men will desire death to escape the impending evils.

<sup>21</sup> Christ, in whom there was no guilt, or cause of punishment, is compared to green wood, which is slow to burn: the Jews, who rejected Him, were as dry wood, which is easily set on fire. Their crimes drew down on them great calamities. The number of them who perished on the cross during the siege by the Romans was so great, that place was wanting for the crosses. Joseph. B. 5: 11.

<sup>22</sup> Skull.

<sup>23</sup> Malefactors.

<sup>24</sup> For the seamless robe.

<sup>25</sup> The chosen—the beloved. It appears to have been a popular designation of the Messiah. "Preferring to die for my salvation, He would not come down from the cross to save His life." St. Ambrose.

<sup>26</sup> Like children at play, as the term signifies.

<sup>27</sup> The punishment which the thief endured should have awakened in him sentiments of compunction, and of the fear of God.

<sup>28</sup> Lit. "nothing out of place."

<sup>29</sup> He looked forward to a proximate manifestation of the kingdom of Christ, and asked for a share in it. Our Lord promised him immediate happiness.

<sup>1</sup> Isai. 2: 19, 21; Osee 10: 8; Apoc. 8: 13.

<sup>22</sup> Matt. 27: 33; Mark 16: 22; John 19: 17.

<sup>23</sup> V. "latronibus."

43. And JESUS said to him: Truly I say to thee, this day thou shalt be with Me in paradise.<sup>30</sup>

44. And it was almost the sixth hour: and there was darkness over the whole earth until the ninth hour.

45. And the sun was darkened; and the veil of the temple was rent in the midst.

46. And JESUS crying with a loud voice,<sup>31</sup> said: Father, into Thy hands<sup>o</sup> I commit My Spirit.<sup>32</sup> And saying this, He expired.

47. Now the centurion seeing what had passed, glorified God, saying: Indeed, this man was just.

48. And all the crowds of those who were come together to that sight, and saw the things which passed, returned striking their breasts.<sup>33</sup>

49. And all His acquaintance, and the women who had followed Him from Galilee, stood afar off beholding these things.

50. And behold there was a man named Joseph,<sup>p</sup> who was a councillor, a good and just man:

51. (He had not consented to their counsel and deeds);<sup>q</sup> *he was* of Arimathea, a city of Judea,<sup>r</sup> who himself also was waiting for the kingdom of God.

52. This *man* went to Pilate, and asked for the body of JESUS.

53. And taking it down, he wrapped it<sup>s</sup> in a linen cloth, and laid it in a monument hewn in stone, where no one had ever yet been laid.

54. And it was the day of preparation, and the sabbath was drawing on.

55. And the women<sup>t</sup> who had come with Him from Galilee, following after, saw the monument, and how His body was laid.

56. And they returned and prepared spices and ointments: and they rested on the sabbath, according to the commandment.

<sup>30</sup> Paradise is here taken for the place wherein the just reposed. They had not yet entered heaven, but they were happy. "To be with Christ is life: therefore where Christ is, there is life, there is the kingdom. The Lord pardons speedily, because the thief is speedily converted." St. Ambrose.

<sup>31</sup> This loud and distinct cry at the moment of death was in striking contrast with the ordinary weakness of the dying.

<sup>32</sup> The most perfect confidence and submission were expressed in these words.

<sup>33</sup> Through compunction and pity.

<sup>o</sup> Ps. 39: 6.

<sup>p</sup> Matt. 27: 57; Mark 15: 43; John 19: 38.

<sup>r</sup> G. P. "of the Jews."

<sup>t</sup> G. P. + "also." V. A. C. D. E. K. L. M. V. versions.

<sup>q</sup> G. P. "deed."

<sup>s</sup> G. P. V. "eum."

## CHAPTER XXIV.

## THE RESURRECTION OF CHRIST, AND HIS MANIFESTATION.

1. AND on the first day of the week<sup>a</sup> very early in the morning, they came to the monument, bringing the spices which they had prepared.<sup>b</sup>

2. And they found the stone rolled away from the monument.

3. And they entered in and found not the body of the Lord JESUS.

4. And it came to pass, as they were perplexed<sup>c</sup> in mind about this, behold two men stood by them in shining garments.

5. And as they were afraid, and bowed down their face<sup>d</sup> towards the ground,<sup>e</sup> they said to them: Why seek ye the living among the dead?

6. He is not here, but hath risen. Remember how He spake to you, while He was yet in Galilee,

7. Saying: The Son of man<sup>d</sup> must be delivered into the hands of sinners, and be crucified, and rise again on the third day.

8. And they remembered His words.

9. And returning from the monument, they told all these things to the eleven, and to all the rest.

10. And it was Mary Magdalen, and Joanna, and Mary *the mother* of James, and the other *women* who were with them, who told these things to the apostles.<sup>g</sup>

11. And these<sup>h</sup> words seemed to them as an idle tale:<sup>i</sup> and they did not believe them.

12. But Peter rose up and ran to the monument; and stooping down he saw the linen clothes lying by themselves, and he returned, wondering in himself at what had happened.

13. And behold, two of them<sup>f</sup> were going the same day to a town which was sixty furlongs from Jerusalem, named Emmaus.

14. And they were talking together of all these things which had happened.

15. And it came to pass whilst they were talking and reasoning together, JESUS Himself drew near and went with them.

<sup>a</sup> G. signifies doubt and hesitation.

<sup>b</sup> Through awe they looked downwards.

<sup>c</sup> Mary Magdalen had left the tomb before the angels appeared: but she is put at the head of the pious women, as she reported to Peter the absence of the body from the tomb, and the other women subsequently reported the vision of angels.

<sup>d</sup> As things imagined.

<sup>e</sup> Matt. 28:1; Mark 16:2; John 20:1.

<sup>f</sup> G. P. + "and certain others with them." V. B. C. L. versions.

<sup>g</sup> G. P. "facea." V. Schott.

<sup>h</sup> Matt. 16:21; 17:21; Mark 8:31; 9:30; supra 9:22.

<sup>i</sup> Mark 16:12.

<sup>h</sup> G. P. "their."

16. But their eyes were held<sup>5</sup> so that they did not know Him.

17. And He said to them: What are these discourses which ye exchange with one another as ye walk, and are sad?

18. And the one whose name was Cleopas, answering, said to Him: Art Thou only a stranger<sup>6</sup> in Jerusalem, and knowest not the things which have been done there in these days?

19. And He said to them: What things? And they said: Those concerning JESUS of Nazareth, who was a prophet,<sup>7</sup> mighty in work and word before God and all the people:

20. And how the chief priests and our rulers delivered Him up to be condemned to death, and crucified Him?

21. But we hoped<sup>8</sup> that it was He who was to redeem Israel; and now besides all this, to-day is the third day since these things happened.

22. Yea, and certain women also of our company amazed<sup>9</sup> us, who before it was light were at the monument,

23. And not finding His body, came, saying that they had also seen a vision of angels, who say that He is alive.

24. And some of those with us went to the monument, and found it so as the women had said: but Him they found not.<sup>6</sup>

25. Then He said to them: O foolish<sup>h</sup> and slow of heart to believe all which the prophets have spoken.<sup>10</sup>

26. Was it not necessary that the Christ should suffer these things, and so enter into His glory?

27. And beginning from Moses, and all the prophets, He expounded to them in all the Scriptures the things concerning Himself.

28. And they drew nigh to the town whither they were going: and He made as if He would go farther.<sup>11</sup>

29. But they constrained Him,<sup>12</sup> saying: Stay with us, because it is towards evening, and the day is now far spent. And He went in with them.

<sup>5</sup> By a supernatural influence. They saw Him, but as His appearance was not natural, they did not recognize Him.

<sup>6</sup> They supposed Him to be an entire stranger in Jerusalem, to which circumstance they ascribed His apparent ignorance of the late events.

<sup>7</sup> They spoke of Christ according to the common persuasion, not venturing to communicate to a stranger their belief in His Divinity.

<sup>8</sup> It is not probable that they had lost this hope, although the recent events had thrown them into a sad state of perplexity.

<sup>9</sup> G. signifies to be out of oneself, to experience transports and ecstasy. It is here taken in a transitive sense. The apostles did not at all expect the resurrection, not having understood the predictions which Christ had uttered.

<sup>10</sup> According to the Divine counsels.

<sup>11</sup> This was not feigning. His manner was that of one going farther, as a traveller who takes leave of his company, when they have reached their destination.

<sup>12</sup> By kind importunity.

30. And it came to pass whilst He reclined at table with them, He took the bread, and blessed, and brake, and gave it to them.<sup>13</sup>

31. And their eyes were opened,<sup>14</sup> and they knew Him:<sup>15</sup> and He vanished from their sight.

32. And they said one to the other: Was not our heart burning within us,<sup>16</sup> whilst He was speaking in the way, and opening to us the Scriptures?

33. And they rose up the same hour and went back to Jerusalem: and found the eleven, and those who were with them, gathered together,

34. Saying: The Lord is certainly risen, and hath appeared to Simon.<sup>17</sup>

35. And they told what things occurred in the way: and how they knew Him in the breaking of bread.

36. Now whilst they were speaking these things, JESUS stood in the midst of them, and saith to them: Peace be to you [it is I, fear not].<sup>1</sup>

37. But they being troubled and affrighted, thought that they saw a spirit.

38. And He said to them: Why are ye troubled, and why do thoughts arise in your hearts?

39. See My hands and<sup>k</sup> feet, that it is I Myself; handle and see: for a spirit hath not flesh and bones, as ye see that I have.<sup>18</sup>

40. And when He had said this, He showed them His hands and feet.

41. But while they yet believed not,<sup>19</sup><sup>1</sup> and wondered for joy, He said: Have ye here anything to eat?

42. And they offered Him a piece of broiled fish, and some honeycomb.

43. And when He had eaten in their presence, He took what remained, and gave it to them.<sup>m</sup>

44. And He said to them: These are the words which I spake to you, while I was yet with you, that all things must needs be fulfilled, which

<sup>13</sup> Many think that He consecrated the eucharist on this occasion.

<sup>14</sup> Their eyes had not been shut, but their clear vision and recognition of Christ had been supernaturally impeded.

<sup>15</sup> Probably from the manner of consecrating the eucharist.

<sup>16</sup> Glowing with Divine fervor.

<sup>17</sup> St. Mark states that when the two disciples returning related to the rest the occurrences of their journey, these did not believe them: yet it appears from St. Luke that the eleven were convinced by the narrative of Simon. To reconcile the two statements, it is sufficient to refer the disbelief to some of the company.

<sup>18</sup> By the evidence of the senses Christ sought to convince the apostles of the reality of His corporal resurrection.

<sup>19</sup> Fully and deliberately, being, as it were, out of themselves through excess of joy.

<sup>1</sup> Matt. 14: 27. V. Syr. Copt. Sax. Arm.

<sup>k</sup> B. P. "for joy." V. AL. Jerus. A. Gr. It. Sax.

<sup>m</sup> B. P. + "My."

G. P. — V. 3 MSS. Copt. Sax.

are written in the law of Moses,<sup>20</sup> and in the Prophets,<sup>21</sup> and in the Psalms,<sup>22</sup> concerning Me.

45. Then He opened their minds<sup>23</sup> to understand the Scriptures.

46. And said to them : Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day :

47. And that penance and remission of sins should be preached in His name among all nations, beginning from Jerusalem.

48. And ye are witnesses of these things.

49. And I send the promise of My Father<sup>24</sup> upon you. But stay ye in the city,<sup>a</sup> till ye are clothed with power from on high.

50. And He led them out as far as Bethany :<sup>25</sup> and lifting up His hands, He blessed them.

51. And it came to pass, whilst He blessed them, He was parted from them, and carried up into heaven.

52. And they worshipped Him,<sup>o</sup> and went back into Jerusalem with great joy.

53. And they were continually in the temple, praising and blessing God. Amen.<sup>p</sup>

<sup>20</sup> The Pentateuch was so called.

<sup>21</sup> The historical books were included under this head.

<sup>22</sup> Books of a sententious character, such as the Proverbs, were embraced under the title of Psalms.

<sup>23</sup> He gave them supernatural light.

<sup>24</sup> The Holy Spirit, whom the Father had promised by the prophets: and whom Christ promised to send from the Father.

<sup>25</sup> To Mount Olivet.

<sup>a</sup> G. P. + "of Jerusalem." V. B. B. L. Sax. critics.

<sup>o</sup> G. P. "Him." V. —.

<sup>p</sup> G. P. V. critics. — C. D. L.





22. They said therefore to him : Who art thou, that we may give an answer to those who sent us ? what sayest thou of thyself ?

23. He said : I am the voice of one crying in the wilderness :<sup>47</sup> Make straight the way of the Lord ; as said the prophet Isaiah.<sup>4</sup>

24. And they who were sent were of the Pharisees.

25. And they asked him, and said to him : Why then dost thou baptize,<sup>48</sup> if thou art not Christ, nor Elias, nor the prophet ?

26. John answered them, saying : I baptize in water ;<sup>49</sup> but in the midst of you standeth one whom ye know not.

27. It is He who, though coming after me, is preferred before me :<sup>50</sup> the latchet of whose shoe I am not worthy to loose.<sup>51</sup>

28. These things were done in Bethany,<sup>52</sup> beyond the Jordan,<sup>53</sup> where John was baptizing.

29. The next day<sup>54</sup> John saw<sup>55</sup> JESUS coming to him, and saith : Behold the Lamb<sup>56</sup> of God,<sup>57</sup> behold Him who taketh away<sup>58</sup> the sin<sup>59</sup> of the world.

30. This is He of whom I said : After me cometh a man who is preferred before me : because He was before me.

31. And I knew Him not :<sup>60</sup> but that He may be made manifest in Israel, therefore am I come, baptizing in water.

32. And John testified, saying : I saw the Spirit<sup>61</sup> coming down from heaven as a dove, and it remained upon Him.

33. And I knew Him not : but He who sent me to baptize in water, He said to me :<sup>62</sup> Upon whom thou shalt see the Spirit descending and remaining on Him,<sup>63</sup> He it is who baptizeth in the Holy Spirit.

and greater than a prophet—greater than any who had before appeared among men—being privileged to know and point out Christ, whose immediate coming he had predicted.

<sup>47</sup> Like a herald going before a king.

<sup>48</sup> Baptism was a rite of purification, which, when not performed in obedience to some legal prescription, or established usage, such as when Pagans were made proselytes of justice, could not be undertaken without a Divine warrant. The Pharisees reproached John with baptizing, whilst he disclaimed the Messiahship, and the prophetic office.

<sup>49</sup> As if he said : My baptism is a mere rite, expressive of the necessity of purification from sin. He avoided a direct vindication of his power to confer it, and relied on its simple nature, as a mere preparation for a sublimer rite.

<sup>50</sup> This was a menial office. The Baptist acknowledged himself unworthy to perform the lowest office for Christ.

<sup>51</sup> It is different from Bethany, where Lazarus and his sisters lived. It signifies a house near a ferry. John was baptizing in the Jordan near Bethany.

<sup>52</sup> "On the morrow," is a familiar phrase of St. John for an indefinite time.

<sup>53</sup> The innocent and unrelucting victim to be offered to God. There is an allusion to the Paschal lamb, whose blood was sprinkled on the door-posts.

<sup>54</sup> Takes on Himself—expiates.

<sup>55</sup> It embraces all sin.

<sup>56</sup> John having been in the desert from an early age, did not know Jesus. He baptized men with a view to prepare the nation for His coming, and in the confidence that Jesus would be made manifest on presenting Himself for baptism.

<sup>57</sup> By revelation.

<sup>58</sup> This was the certain sign by which John was to be assured of the person of Jesus, in order to bear testi-

<sup>1</sup> Isai. 40 : 3 ; Matt. 3 : 3 ; Mark 1 : 3 ; Luke 3 : 4.

<sup>2</sup> Mark 1 : 7 ; Luke 3 : 16 ; Acts 1 : 5 ; 11 : 16 ; 19 : 4 ; *supra* v. 15.

<sup>3</sup> G. P. "Bethabara." V. MSS. veralons, critics.      <sup>4</sup> G. P. "seeth."

<sup>5</sup> Isai. 53 : 7.

<sup>6</sup> Matt. 3 : 16 ; Mark 1 : 10 ; Luke 3 : 22 ; *infra* v. 46.



# THE HOLY GOSPEL OF JESUS CHRIST

ACCORDING TO

## JOHN.

### CHAPTER I.

THE DIVINITY AND INCARNATION OF CHRIST. JOHN BEARS TESTIMONY TO HIM.  
HE BEGINS TO CALL HIS DISCIPLES.

1. IN the beginning<sup>1</sup> was the Word,<sup>2</sup> and the Word<sup>b</sup> was with God,<sup>3</sup> and the Word was God.<sup>4</sup>
2. This was in the beginning with God.<sup>5</sup>
3. All things were made through<sup>c</sup> Him:<sup>6</sup> and without Him was made nothing that was made.<sup>7</sup>
4. In Him was life,<sup>8</sup> and the life was the light of men:<sup>9</sup>

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<sup>1</sup> Before all things, from eternity. With Moses the beginning is connected with the creation, and consequently limited. John says nothing to restrict its meaning. It is clear that he had in view the exordium of Genesis.

<sup>2</sup> Some moderns have fancied that the evangelist borrowed his ideas about "the Word" from Philo the Jew, or from Plato: but it is easy to show the wide difference between his teaching and theirs. He was utterly unacquainted with the writings of the Pagan philosopher; and left nothing which could confirm or favor them. The doctrine as well as the style of John savors not of Grecian discipline. More probably he had in view what is written in the sacred books concerning Wisdom.

<sup>3</sup> In intimate union. "Since the evangelist declares that the Word was with God, he manifestly shows that there is one Son, who subsists in Himself, and one God the Father, with whom the Word is." St. Cyril Alex.

<sup>4</sup> The identity of the Word with God is here affirmed: yet a personal distinction has been already declared. The Word was with God the Father, and was God, equally as the Father, although personally distinct.

<sup>5</sup> Repetitions, enforcing what was already said, are familiar to this evangelist.

<sup>6</sup> The Father may be said to create through the Word, who, being the same God, does whatever the Father does, by an inseparable operation of the Divine Nature.

<sup>7</sup> Not even a single created thing exists without the concurrent action of the Son: "Since then the evangelist declares that creatures were made by Him, He plainly teaches that He is different from created nature, and that by His ineffable power all things were produced from nothing." St. Cyril. Alex. "All things, from the angel to the worm." St. Augustin.

<sup>8</sup> The Word was the source of life.

<sup>9</sup> The principle of life which emanates from the Son, spreads light over mankind, gives animation to inert matter. Supernatural truth—the light and life of the soul—comes likewise from the Divine Word.

<sup>a</sup> *Infra* 17 : 5; *Eph.* 1 : 4; *Col.* 1 : 17.

<sup>b</sup> ὁ λόγος, "The Word," is the reason and wisdom of the Deity—it specially denotes the second Divine Person, to whom it is here appropriated.

<sup>c</sup> *διὰ* is used also to express the original source. *1 Cor.* 1 : 9.

5. And the light shineth in darkness,<sup>10</sup> and the darkness did not comprehend it.<sup>11</sup>

6. There was a man sent from God,<sup>12</sup> whose name was John.<sup>4</sup>

7. This *one* came for a witness, to testify concerning the light, that all might believe through him.

8. He was not the light, but he was to testify concerning the light.

9. The true light, which enlighteneth every man,<sup>5</sup> cometh<sup>f</sup> into this<sup>13</sup> world.<sup>14</sup>

10. He was in the world, and the world was made through<sup>b</sup> Him, and the world<sup>15</sup> knew Him not.

11. He came<sup>16</sup> to His own<sup>i</sup> *possessions*, and His own<sup>k</sup> *people* received Him not.<sup>17</sup>

12. But to as many as received Him,<sup>18</sup> He gave power to become children of God,<sup>19</sup> to those who believe in<sup>l</sup> His name,<sup>20</sup>

13. Who are born, not of blood,<sup>21</sup> <sup>m</sup> nor of the will of the flesh,<sup>22</sup> nor of the will of man,<sup>23</sup> but of God.

<sup>10</sup> The Divine truth shines forth amidst the darkness of human errors. "Perhaps foolish hearts cannot yet receive this light, because they are prevented by their sins from seeing the light. Let them not imagine that the light is wanting, because they cannot see it, for they are in darkness by reason of their sins." St. Augustine.

<sup>11</sup> The darkness of mankind was such that they generally obstructed and shut out the light, instead of receiving it with submission and thankfulness. "The darkness knew not the Son of God." St. Cyril. Alex. "As a blind man standing before the sun is without his light, although the sun shines on him: so every foolish, iniquitous, impious man is blind of heart." St. Augustine.

<sup>12</sup> Divinely called.

<sup>13</sup> Every human being receives light; having reason, which is an emanation of the Word. Grace also is mercifully dispensed to all, although in different degrees, according to the mysterious counsels of God. "The Son of God," says St. Cyril, "as Creator, enlightens, for He is the true light; and the creature shines by the participation of His light, and is called light, through the grace of God, who exalts him above what his nature entitles him to."

<sup>14</sup> The light comes. The breaking in of the light of the Messiah is described.

<sup>15</sup> The inhabitants of the world did not recognize the Word, although, with the Father He is the Creator of all.

<sup>16</sup> To His own possessions. Israel was called the peculiar inheritance and people of God.

<sup>17</sup> Those of His household did not receive Him. The Word is compared to the owner of a house, who, on returning home, is refused admittance by His servants, or children. "Who are His own?" asks St. Augustine. "Men, whom He created . . . the Jews, whom He preferred to all nations."

<sup>18</sup> By faith acknowledging Him as their Lord.

<sup>19</sup> He gave them the privilege of being sons of God. This marks their adoption as altogether different from His own Sonship.

<sup>20</sup> Believe His doctrine, and follow Him as Teacher and Lord. "What is it to believe in Him?" asks St. Augustine. "It is to love with faith, with faith to go to Him, and to be incorporated with His members. This is the faith which God requires of us; and He does not find what He requires, unless He gives what He may find." St. Augustine in c. 7. Joan. tract. 29 : 6.

<sup>21</sup> Not in conformity with natural laws.

<sup>22</sup> This may have reference to inordinate concupiscence.

<sup>23</sup> Nor by mere human adoption. The Israelites, natural descendants of Abraham, and proselytes, are specially meant by these various phrases.

<sup>4</sup> Matt. 3 : 1; Mark 1 : 24.

<sup>5</sup> *ἡ ἀλήθεια* 3 : 19.

<sup>f</sup> G. "the true light was coming into the world." *ἡ ἀλήθεια* 12 : 46. P. V. "homioem venientem."

<sup>g</sup> G. P. "the."

<sup>b</sup> Heb. 11 : 3.

<sup>l</sup> *τὰ ἴδια*.

<sup>k</sup> *ἐκ τῶν ἰδίων*.

<sup>1</sup> *τοῖς πιστεύουσιν ἐν τῷ ὀνόματι αὐτοῦ*. P. "to them that believe on His name." "To believe on," is a phrase used to favor the idea of faith advocated by Luther. "To believe in," is simpler, and more correct.

<sup>m</sup> It is plural in G., as representing H.

14. And the Word<sup>a</sup> was made flesh,<sup>24</sup> and dwelt<sup>25</sup> among us (and we saw His glory,<sup>26</sup> the glory as<sup>27</sup> of the only begotten<sup>28</sup> of<sup>29</sup> the Father): full<sup>30</sup> of grace<sup>b</sup> and truth.

15. John testifieth<sup>31</sup> of Him, and crieth out, saying: This it was of whom I said: He who cometh after me, is before me;<sup>32</sup> because He was before me.

16. And of His fulness we all have received,<sup>33</sup> and grace for grace.<sup>34</sup>

17. For the law was given by Moses; grace<sup>35</sup> and truth<sup>36</sup> came through JESUS CHRIST.

18. No one hath seen God at any time:<sup>37</sup> the only begotten Son, who is in the bosom of the Father,<sup>38</sup> He hath declared Him.<sup>39</sup>

19. And this is the testimony of John, when<sup>40</sup> the Jews<sup>41</sup> sent from Jerusalem priests and Levites to him,\* to ask him: Who art thou?<sup>42</sup>

20. And he confessed and denied not; but confessed:<sup>43</sup> I am not the CHRIST.

21. And they asked him: What then? Art thou Elias? And he said: I am not.<sup>44</sup> Art thou the prophet?<sup>45</sup> And he answered: No.<sup>46</sup>

<sup>a</sup> *Flesh*, by synecdoche, is taken for the human nature, as in Luke: "All flesh shall see the salvation of God." The Word became man, having assumed our nature to a union with His Divine Person. The term "*flesh*" is used to exclude the error of the Docetæ, who taught that He was man only in appearance.

<sup>b</sup> As in a tent. His humanity concealed the glory of the Godhead. "He dwelt in the flesh, and used as His own the temple which He assumed from the Holy Virgin." St. Cyril. Alex. The union, however, was personal.

<sup>c</sup> As piercing through the veil of His human nature, in His transfiguration and ascension.

<sup>d</sup> This particle does not necessarily qualify the title which follows, although the manifestation of the Son in the flesh is necessarily limited. St. Chrysostom remarks, that to say of a king that he spoke and acted as a king, throws no doubt on his royalty.

<sup>e</sup> This title entirely distinguishes the Word from the adopted sons of God. It is specially given by St. John.

<sup>f</sup> "With." The glory which He derives from the Father, and enjoys with Him.

<sup>g</sup> Christ is the overflowing fountain of grace, and the infallible Teacher of all truth.

<sup>h</sup> This historical present tense has a past meaning.

<sup>i</sup> It refers to priority of time. John the Baptist testified that Christ, though coming after him, existed before him, because the Word was from the beginning with God.

<sup>j</sup> The evangelist observes that we share in the merits of the Word incarnate.

<sup>k</sup> The grace of Redemption instead of the gifts bestowed under the law.

<sup>l</sup> Abundant grace came to mankind through Christ. Those who lived under the law could be saved only through His merits. The grace which was bestowed on them did not belong to the law, which was a mere external rule of action, prescribing what was to be done, without giving the necessary aid for its performance.

<sup>m</sup> The counsel of God for the salvation of men was manifested by Christ. The ancients were instructed in the primary truths of revelation; but the fulness of truth was declared by Him.

<sup>n</sup> In His essence. God manifested Himself by His angels, who appeared in assumed forms. Moses communicated His laws, made known to him by their agency.

<sup>o</sup> This is another mode of expressing the substantial union of the Son with the Father. It alludes to the resting of a guest on the bosom of his neighbor, at table.

<sup>p</sup> The Son made known the Father, and disclosed His counsel.

<sup>q</sup> In the thirteenth year of Tiberius, a short time before the Paschal feast.

<sup>r</sup> The chief men of the Sanhedrim, or public council.

<sup>s</sup> The fame of his extraordinary sanctity led them to suspect that he might be the Messiah.

<sup>t</sup> Such repetitions are familiar to this evangelist. They have, however, special force in this instance, and render the observation very emphatic.

<sup>u</sup> Our Lord declared John to be Elias. Matt. 17: 12. He came "in the spirit and power of Elias." Luke 1: 17.

<sup>v</sup> The Jews expected a prophet, eminently so called, besides Elias. Christ was so designated by Moses.

<sup>w</sup> John denied that he was "the prophet," since this properly was Christ. He was, however, a prophet,

<sup>a</sup> Matt. 1: 16; Luke 2: 7; 3: 6.

<sup>b</sup> Syr. "goodness." As in Luke 1: 28.

<sup>c</sup> 1 Tim. 6: 16; 1 John 4: 12.

<sup>d</sup> In G. it is in apposition with the Word.

<sup>e</sup> P. "preferred."

<sup>f</sup> G. P. — V. B. C. Syr.

22. They said therefore to him : Who art thou, that we may give an answer to those who sent us ? what sayest thou of thyself ?

23. He said : I am the voice of one crying in the wilderness :<sup>47</sup> Make straight the way of the Lord ; as said the prophet Isaiah.<sup>4</sup>

24. And they who were sent were of the Pharisees.

25. And they asked him, and said to him : Why then dost thou baptize,<sup>48</sup> if thou art not Christ, nor Elias, nor the prophet ?

26. John answered them, saying : I baptize in water ;<sup>49</sup> but in the midst of you standeth one whom ye know not.

27. It is He who, though coming after me, is preferred before me :<sup>50</sup> the latchet of whose shoe I am not worthy to loose.<sup>51</sup>

28. These things were done in Bethany,<sup>52</sup> beyond the Jordan,<sup>53</sup> where John was baptizing.

29. The next day<sup>54</sup> John saw<sup>55</sup> JESUS coming to him, and saith : Behold the Lamb<sup>56</sup> of God,<sup>57</sup> behold Him who taketh away<sup>58</sup> the sin<sup>59</sup> of the world.

30. This is He of whom I said : After me cometh a man who is preferred before me : because He was before me.

31. And I knew Him not :<sup>60</sup> but that He may be made manifest in Israel, therefore am I come, baptizing in water.

32. And John testified, saying : I saw the Spirit<sup>61</sup> coming down from heaven as a dove, and it remained upon Him.

33. And I knew Him not : but He who sent me to baptize in water, He said to me :<sup>62</sup> Upon whom thou shalt see the Spirit descending and remaining on Him,<sup>63</sup> He it is who baptizeth in the Holy Spirit.

and greater than a prophet—greater than any who had before appeared among men—being privileged to know and point out Christ, whose immediate coming he had predicted.

<sup>47</sup> Like a herald going before a king.

<sup>48</sup> Baptism was a rite of purification, which, when not performed in obedience to some legal prescription, or established usage, such as when Pagans were made proselytes of justice, could not be undertaken without a Divine warrant. The Pharisees reproached John with baptizing, whilst he disclaimed the Messiahship, and the prophetic office.

<sup>49</sup> As if he said : My baptism is a mere rite, expressive of the necessity of purification from sin. He avoided a direct vindication of his power to confer it, and relied on its simple nature, as a mere preparation for a sublimer rite.

<sup>50</sup> This was a menial office. The Baptist acknowledged himself unworthy to perform the lowest office for Christ.

<sup>51</sup> It is different from Bethany, where Lazarus and his sisters lived. It signifies a house near a ferry. John was baptizing in the Jordan near Bethany.

<sup>52</sup> "On the morrow," is a familiar phrase of St. John for an indefinite time.

<sup>53</sup> The innocent and unrelucting victim to be offered to God. There is an allusion to the Paschal lamb, whose blood was sprinkled on the door-posts.

<sup>54</sup> Takes on Himself—expiates.

<sup>55</sup> It embraces all sin.

<sup>56</sup> John having been in the desert from an early age, did not know Jesus. He baptized men with a view to prepare the nation for His coming, and in the confidence that Jesus would be made manifest on presenting Himself for baptism.

<sup>57</sup> By revelation.

<sup>58</sup> This was the certain sign by which John was to be assured of the person of Jesus, in order to bear testi-

<sup>1</sup> Isai. 40 : 3 ; Matt. 3 : 3 ; Mark 1 : 3 ; Luke 3 : 4.

<sup>2</sup> Mark 1 : 7 ; Luke 3 : 16 ; Acts 1 : 5 ; 11 : 16 ; 19 : 4 ; *supra* v. 15.

<sup>3</sup> G. P. "Bethabara." V. MSS. verulons, critics.      <sup>4</sup> G. P. "seeth."

<sup>5</sup> Isai. 53 : 7.

<sup>6</sup> Matt. 3 : 16 ; Mark 1 : 10 ; Luke 3 : 22 ; *infra* v. 46.

34. And I saw, and testified that this is the Son of God.
35. Again the next day John stood, and two of his disciples.
36. And looking on JESUS as He walked, he saith: Behold the Lamb of God.
37. And the two disciples heard him speak, and followed JESUS.
38. And JESUS turned, and saw them following [Him], and saith to them: What seek ye? But they said to Him: Rabbi (which is to say, being interpreted, <sup>a</sup> Teacher), where dwellest Thou?
39. He saith to them: Come and see.<sup>50</sup> They came and saw where He dwelt, and they stayed with Him that day: now it was about the tenth hour.<sup>60</sup>
40. And Andrew, the brother of Simon Peter, was one of the two<sup>61</sup> who had heard from John, and followed Him.
41. He first findeth his brother Simon, and saith to him: We have found the MESSIAH (which is, being interpreted, the CHRIST).<sup>62</sup>
42. And he brought him to JESUS. And JESUS looking on him, said: Thou art Simon, the son of Jona: thou shalt be called Kephas (which is, being interpreted, Peter).<sup>63</sup>
43. On the following day He<sup>64</sup> would go forth into Galilee, and He findeth Philip. And JESUS saith to him: Follow Me.
44. Now Philip was of Bethsaida,<sup>64</sup> the city of Andrew and Peter.
45. Philip findeth Nathanael,<sup>65</sup> and saith to him: We have found Him of whom Moses in the law<sup>66</sup> and the prophets<sup>66</sup> wrote, JESUS the son of Joseph of Nazareth.<sup>66</sup>
46. And Nathanael said to him: Can any good come from Nazareth?<sup>67</sup> Philip saith to him: Come and see.
47. JESUS saw Nathanael coming to Him, and saith concerning him: Behold an Israelite indeed,<sup>68</sup> in whom there is no guile.
48. Nathanael saith to Him: Whence knowest Thou me? JESUS answered, and said to him: Before Philip called thee, when thou wast under the fig-tree,<sup>69</sup> I saw thee.

mony to Him. However, on His approach for baptism, he was divinely enlightened, and addressed Him as his superior and Lord.

<sup>50</sup> This was a customary mode of invitation.

<sup>60</sup> About four o'clock P. M.

<sup>61</sup> The other, probably, was this evangelist, whose modesty conceals him.

<sup>62</sup> The Greek name by which the Gentile converts knew Him.

<sup>63</sup> The name by which he was generally known when St. John wrote.

<sup>64</sup> Bethsaida was in Gaulonitis, which was popularly considered a part of Galilee.

<sup>65</sup> It appears that this occurred after Philip had followed Jesus, and remained with Him some time, so as to be convinced that He was the Christ.

<sup>66</sup> Philip was not yet instructed in His supernatural conception.

<sup>67</sup> As a small village, it was thought incapable of producing a distinguished personage.

<sup>68</sup> A true heir of the promises: an upright unflinching man.

<sup>69</sup> Probably in prayer, or meditation. From the praise given to Nathanael, we must presume that he was piously occupied, and that there was no earthly witness present.

<sup>z</sup> The Hebrew terms occasionally introduced, are interpreted by the evangelist for the converts from heathenism.

<sup>aa</sup> G. P. "Jesus." V. Schott.

<sup>bb</sup> Gen. 49: 10; Deut. 10: 18.

<sup>cc</sup> Isai. 40: 10; 45: 8; Jer. 23: 5; Ezek. 34: 23; 37: 24; Dan. 9: 24, 25.

49. Nathanael answered Him, and said : Rabbi, Thou art the Son of God :<sup>64</sup> Thou art the King of Israel.<sup>70</sup>

50. JESUS answered, and said to him : Because I said to thee, I saw thee under the fig-tree, thou believest; greater things than these thou wilt see.

51. And He saith to him : Truly, truly,<sup>71</sup> I say to you, "ye will see the heaven opened, and the angels of God ascending and descending upon the Son of man."<sup>72</sup>

## CHAPTER II.

CHRIST CHANGES WATER INTO WINE: HE CASTS THE SELLERS OUT OF THE TEMPLE.

1. AND the third day<sup>1</sup> there was a wedding in Cana of Galilee :<sup>2</sup> and the mother of JESUS was there.<sup>3</sup>

2. And JESUS also was invited, and His disciples, to the wedding.

3. And the wine failing, the mother of JESUS saith to Him : They have no wine.<sup>4</sup>

4. And JESUS saith to her : Woman,<sup>5</sup> what have I<sup>a</sup> to do with thee ?<sup>6</sup> My hour is not yet come.<sup>7</sup>

5. His mother saith to the waiters : Whatever He shall say to you, do ye.<sup>8</sup>

<sup>70</sup> This knowledge, which was manifestly supernatural, convinced Nathanael that Jesus was the Messiah—the Son of God. His Divine Nature was revealed to him.

<sup>71</sup> The repetition of "Amen" is peculiar to this evangelist.

<sup>72</sup> This regards supernatural manifestations, such as in the garden of Gethsemane.

<sup>1</sup> After His arrival in Galilee.

<sup>2</sup> There was another Cana, not far from Julias.

<sup>3</sup> Probably as a relative of the parties.

<sup>4</sup> This was intended as an appeal to Him in behalf of the married couple, who would be mortified if their guests were not furnished with wine. She knew His power, and judged it not unworthy of His goodness to come to their relief. "His mother," says St. Cyril of Alexandria, "knowing that all things were possible to Him, exhorts Him to display His usual goodness and compassion."

<sup>5</sup> "This word was a form of address which implied nothing of disrespect, and was employed by our Lord on the most affecting of all occasions, and when He especially evinced His exquisite sympathy and tender regard for this very parent." Bloomfield.

<sup>6</sup> "The mother," says St. Augustin, "demanded a miracle: but He in Divine operations does not recognize maternal authority, and says, as it were: Thou didst not bring forth My wonder-working power: thou art not the mother of My Divinity."

<sup>7</sup> "He clearly shows," says St. Cyril of Alexandria, "how much parents should be honored, by proceeding at once to the performance of the miracle, for His mother's sake, which otherwise He would have deferred." Newcome observes: "He suffered her request to sway with Him; and seems to have made the first display of His glorious power partly in deference to her."

<sup>8</sup> She understood Him to consent. "The mother," observes St. Cyril, "well knew that great authority and dignity were given her by the Lord; and having persuaded her Son in a becoming way, she prepares the attendants, and exhorts them to do all things which He shall order them."

at 'o tis; rou theu.

as G. P. "hereafter." Y. B. L. versions.

<sup>a</sup> Martini: "Che ho io da fare con te?" Rosenmüller admits that it may be translated: "What matters it to Me and to thee?" Echols maintains this translation. David used the same phrase to the sons of Servia without harshness, declining their suggestion. 2 Kings 19:10.



6. Now six stone pitchers were set there, after the manner of the purifying of the Jews,<sup>9</sup> containing two or three measures apiece.<sup>10</sup>

7. JESUS saith to them: Fill the pitchers with water. And they filled them up to the brim.

8. And JESUS saith to them: Draw out now, and carry to the master of the feast.<sup>11</sup> And they carried it.

9. And when the master of the feast had tasted the water made wine,<sup>12</sup> and knew not whence it was, but the waiters who drew the water knew, the master of the feast calleth the bridegroom,

10. And saith to him: Every man at first setteth forth good wine, and when men have well drunk,<sup>13</sup> then that which is inferior: but thou hast kept the good wine until now.

11. This beginning of miracles<sup>14</sup> did JESUS in Cana of Galilee, and manifested His glory,<sup>15</sup> and His disciples believed in Him.<sup>16</sup>

12. After this He went down to Capharnaum, He and His mother, and His brethren,<sup>17</sup> and His disciples: and they remained there not many days.

13. And the passover of the Jews was at hand, and JESUS went up to Jerusalem.

14. And He found in the temple<sup>18</sup> those who sold oxen, and sheep, and doves, and the money-changers on their seats.

15. And when He had made a whip of small cords,<sup>19</sup> He drove them all out of the temple, and the sheep and the oxen; and the money of the changers He poured out, and overthrew the tables.<sup>20</sup>

16. And to those who sold doves He said: Take these things hence; and make not the house of My Father a house of traffic.

17. And His disciples remembered that it was written: The zeal of Thy house eateth Me up.<sup>b</sup>

<sup>9</sup> For the purpose of making legal purifications, by washing their hands and feet, as was customary.

<sup>10</sup> The quantity is not ascertained; but it is clear that it was great. As the nuptial feast lasted many days and the concourse of guests was great, much wine was drunk. Our Lord by this miracle showed that He did not condemn convivial enjoyment, within proper bounds.

<sup>11</sup> Who presided over the waiters: the head steward, who examined the wine, before sending it to table.

<sup>12</sup> Christ by His power changed the water into wine.

<sup>13</sup> The term is used for free drinking, but does not necessarily imply intoxication.

<sup>14</sup> Lit. "of signs." The first miracle that was publicly performed by Him. We know not whether He performed any privately.

<sup>15</sup> His Divine power.

<sup>16</sup> As one endowed with miraculous power—nay, very God.

<sup>17</sup> "Whence had our Lord brethren?" asks St. Augustin. "Did Mary bring forth other children? Far away be this thought: for from her the dignity of virgins took its rise . . . Read the Scripture, and you will find that the uncle and sister's son are called brothers; and having this usage present to your mind, you will perceive that all the relations of Mary are styled brothers of Christ."

<sup>18</sup> The court was considered part of the temple.

<sup>19</sup> It does not appear that He struck them.

<sup>20</sup> This was an act of zeal, which the parties dared not resist, being awed by His presence and manner. He performed a similar act a little before His passion. Matt. 21: 12.

18. The Jews therefore answered, and said to Him : What sign dost Thou show to us, seeing Thou doest these things ?

19. JESUS answered and said to them : Destroy this temple,<sup>a</sup> and in three days I will raise it up.

20. The Jews then said : Six-and-forty years was this temple in building,<sup>21</sup> and wilt Thou raise it up in three days ?

21. But He spake of the temple of His body.

22. When, therefore, He was risen again from the dead, His disciples remembered that He had said this,<sup>4</sup> and they believed the Scripture,<sup>e</sup> and the word which JESUS had said.

23. Now when He was at Jerusalem at the passover, upon the festival-day, many believed in His name,<sup>22</sup> seeing the miracles which He did.

24. But JESUS did not trust Himself to them,<sup>23</sup> for He knew all men,

25. And needed not that any should testify of man : for He knew what was in man.<sup>24</sup>

## CHAPTER III.

### THE DISCOURSE OF CHRIST WITH NICODEMUS. THE TESTIMONY OF JOHN.

1. AND there was a man of the Pharisees named Nicodemus, a ruler<sup>1</sup> of the Jews.

2. This man came to JESUS by night,<sup>2</sup> and said to Him : Rabbi,<sup>3</sup> we know that Thou art a teacher come from God : for no man can do these signs which Thou doest, unless God is with him.

3. JESUS answered, and said to him : Truly, truly, I say to thee, unless one<sup>a</sup> be born again,<sup>4</sup> he cannot see the kingdom of God.<sup>5</sup>

4. Nicodemus saith to Him : How can a man be born when he is old ? Can he enter a second time into the womb of his mother, and be born [again] ?

5. JESUS answered : Truly, truly, I say to thee, unless one be born

<sup>a</sup> This is supposed by some to have been the time occupied in the repairing, or rebuilding of it, under Herod the Great, which commenced in the eighteenth year of his reign, and was continued after his death : but others consider it an exaggerated statement of the time spent in rebuilding the temple under Zerobabel.

<sup>22</sup> In Him.

<sup>23</sup> He knew the secret dispositions of the heart.

<sup>1</sup> President of a synagogue, or member of the Sanhedrim. A senator.

<sup>2</sup> To avoid observation, as odium was incurred by professing attachment to Christ. The eminence of his position rendered him the more cautious.

<sup>3</sup> This title—Master, or Doctor—was given by him under a conviction that He was eminently such—a teacher sent by God.

<sup>4</sup> St. Cyril Alex. observes : "Our Lord called the regeneration which takes place through the Holy Spirit, a birth from above."

<sup>5</sup> Without supernatural light, man could not know the kingdom which Christ came to establish—so different from earthly empires.

<sup>c</sup> Matt. 26 : 61 ; 27 : 40 ; Mark 14 : 58 ; 15 : 29.

<sup>d</sup> G. P. "unto them." V. 8 MSS. versions, Greek fathers.

<sup>e</sup> Ps. 8 : 8 ; 56 : 9.

[again] of water and the Holy Spirit,<sup>6</sup> he cannot enter into the kingdom of God.<sup>7</sup>

6. That which is born of the flesh, is flesh: and that which is born of the spirit, is spirit.<sup>8</sup>

7. Wonder not that I said to thee, ye must be born again.

8. The Spirit<sup>9</sup> breatheth where He willeth; and thou hearest His voice, but thou knowest not whence He cometh, and whither He goeth: so is every one that is born of the Spirit.

9. Nicodemus answered, and said to Him: How can these things be?

10. JESUS answered, and said to him: Thou art the teacher in Israel,<sup>10</sup> and knowest thou not these things?

11. Truly, truly, I say to thee, We<sup>11</sup> speak what we know,<sup>12</sup> and we testify what we have seen, and ye receive not our testimony.

12. If I have spoken to you of earthly things, and ye believe not: how will ye believe, if I shall speak to you of heavenly things?<sup>13</sup>

13. And no man hath ascended up to heaven,<sup>14</sup> but He that came down from heaven,<sup>15</sup> the Son of man who is in heaven.<sup>16</sup>

<sup>6</sup> The means of the second birth are pointed out, water as the instrument, and the Holy Spirit as the efficient cause. The birth sometimes takes place through the Holy Spirit without the water, the desire being accepted for the deed. The text has "Spirit," without the epithet "holy." St. Cyril read in like manner, who, nevertheless, observes: "The spirit of man is sanctified by the Holy Spirit: the body is sanctified by the water." "By the operation of the Holy Spirit the waters are endowed with Divine virtue, by which they cleanse the body of the baptized person."

<sup>7</sup> Without the new birth, no one can be a member of the Church, which is the kingdom of God on earth. Without this membership, no one can enter the kingdom of heaven.

<sup>8</sup> Man, as an animal being, is born by natural generation: his supernatural life must be derived from Divine influence.

<sup>9</sup> Many, with St. Cyril of Alexandria, refer this to the wind, which blows in any direction, and its sound is heard, although it is impossible to determine its cause, or what may change its direction. So is the new birth a Divine operation, which cannot be fully explained. "As from a kind of image, from the likeness of that which falls under the senses, we learn things that fall not under the senses." St. Cyril Alex. It is more consistent with the context to understand this passage as St. Augustin and St. Ambrose explain it, of the Divine Spirit, who breathes life into the soul according to His good pleasure; and whose secret operations we feel, whose whisperings to conscience we hear, without knowing their Divine source, or perceiving their tendency. Every one who is born anew, is secretly and invisibly regenerated in this way.

<sup>10</sup> Nicodemus was eminent as a teacher, or assumed a high character.

<sup>11</sup> The use of the plural number is here remarkable. It may imply a reference to facts to which Jesus and His followers bore testimony, as well known to them: but it may have a deeper reference to the three who give testimony in heaven and on earth. "Since the Father and the Holy Spirit were in Him," observes St. Cyril of Alexandria, "He used the plural number, speaking of those who bore witness, so that in a manner, according to the law, everything was established by two or three witnesses."

<sup>12</sup> "He testifies that He knows with certainty what He says, and by His authority He precludes all opposition." St. Cyril.

<sup>13</sup> The spiritual birth of which Christ had already spoken to Nicodemus, was to be accomplished on earth, and bore an analogy to the natural birth: the Divine mysteries which were still to be revealed, were far more difficult of comprehension.

<sup>14</sup> No mortal could testify concerning heaven of his own knowledge, because no one had been there.

<sup>15</sup> Christ is said to have descended from heaven, because the Eternal Word assumed our nature. This implied no local descent, and no change in the Divine Person, whose manifestation in the flesh gave occasion for this language. "He will not have Himself divided into two persons after the incarnation: nor will He allow any one to proclaim the temple which was formed of the Virgin, a distinct Son from the Word of God, although the natural properties of each are to be distinguished." St. Cyril Alex.

<sup>16</sup> As God, Christ was in heaven, whilst as man, He sojourned on earth: the Divine Person filling heaven and earth with His presence.

14. And as Moses lifted up the serpent<sup>b</sup> in the desert,<sup>17</sup> so must the Son of man be lifted up:<sup>18</sup>

15. That whoever believeth in Him,<sup>19</sup> may not perish, but have life everlasting.

16. For God so loved the world, as to give His only begotten Son, that whoever believeth in Him may not perish, but have life everlasting.

17. For God sent not His Son into the world to judge<sup>20</sup> the world; but that the world may be saved through Him.<sup>21</sup>

18. He who believeth in Him, is not judged: but he who doth not believe, is already judged:<sup>22</sup> because he believeth not<sup>c</sup> in the name of the only begotten<sup>d</sup> Son of God.

19. And this is the judgment:<sup>23</sup> because the light is come into the world, and men have loved darkness rather than the light: for their works were evil.

20. For every one who doeth evil hateth the light, and cometh not to the light, that his works may not be reproved.<sup>24</sup>

21. But he who doeth truth,<sup>25</sup> cometh to the light, that his works may be made manifest, because they are done in God.

22. After these things Jesus and His disciples came into the country of Judea;<sup>26</sup> and there He stayed with them, and baptized.<sup>27</sup>

23. And John also was baptizing in Ennon near Salim;<sup>28</sup> because there was much water there, and they<sup>29</sup> came, and were baptized.

24. For John was not yet cast into prison.

25. And a question arose between some of the disciples of John and the Jews<sup>e</sup> about<sup>30</sup> purifying:<sup>31</sup>

26. And they came to John, and said to him: Rabbi, He that was with thee beyond the Jordan, to whom thou gavest testimony, behold, He baptizeth, and all<sup>32</sup> come to Him.

<sup>17</sup> To heal those that had been bitten by the fiery serpents.

<sup>18</sup> On the cross.

<sup>19</sup> This supposes affections and conduct corresponding with the faith entertained.

<sup>20</sup> Condemn.

<sup>21</sup> The end of the coming of Christ was the salvation of mankind. Those who perish are the cause of their own ruin, by rejecting Him, and the means of grace which He proffers.

<sup>22</sup> The very principle of salvation being wanting to the unbeliever, there is no need to examine his conduct.

<sup>23</sup> The cause of condemnation.

<sup>24</sup> Secret corruption is the ordinary cause of rejecting the gospel.

<sup>25</sup> That acts conformably to the truth which he has known.

<sup>26</sup> From the city of Jerusalem into the country parts.

<sup>27</sup> Chiefly by the ministry of His disciples.

<sup>28</sup> John was baptizing in the Jordan in the neighborhood of these places. The waters of this river are usually low from November to January, unless in places where they accumulate, on account of the narrowness of the channel.

<sup>29</sup> People from various parts.

<sup>30</sup> The Jews, generally, are distinguished by this evangelist from such as were disciples of Jesus, or John. This dispute regarded the baptism of Jesus.

<sup>31</sup> Baptism, which is a rite of purification.

<sup>32</sup> Such familiar exaggerations are easily understood to mean many.

<sup>b</sup> Numb. 21 : 8, 9.

<sup>d</sup> In the only begotten.

<sup>c</sup> G. P. "he hath not believed."

<sup>e</sup> 7 MSS. "a Jew;" critics.

27. John answered and said: A man can receive nothing,<sup>33</sup> unless it be given to him from heaven.

28. Ye yourselves do bear me testimony, that I said: I am not THE CHRIST; but I am sent before Him.

29. He who hath the bride, is the bridegroom: but the friend of the bridegroom, who standeth and heareth him, rejoiceth with joy<sup>34</sup> because of the voice of the bridegroom. This my joy therefore is fulfilled.

30. He must increase, but I must decrease.<sup>35</sup>

31. He who cometh from above, is above<sup>36</sup> all. He who is of the earth, of the earth he is,<sup>37</sup> and of the earth he speaketh. He who cometh from heaven is above all.

32. And what He hath seen, and heard, that He testifieth, and no one receiveth His testimony.<sup>38</sup>

33. He who hath received His testimony, hath attested<sup>39</sup> that God is true.

34. For He whom God hath sent, speaketh the words of God: for God doth not give the Spirit by measure.<sup>40</sup>

35. The Father loveth the Son: and He hath given all things into His hand.<sup>41</sup>

36. He that believeth in the Son, hath everlasting<sup>42</sup> life: but he that believeth not the Son, shall not see life, but the wrath of God remaineth on him.<sup>43</sup>

## CHAPTER IV.

CHRIST TALKS WITH THE SAMARITAN WOMAN. HE HEALS THE SON OF THE RULER.

1. WHEN JESUS<sup>a</sup> therefore understood<sup>1</sup> that the Pharisees had heard that JESUS maketh and baptizeth more disciples<sup>b</sup> than John:

<sup>33</sup> Cannot have any power.

<sup>34</sup> Is filled with joy.

<sup>35</sup> As the morning star disappears on the rising of the sun. St. Cyril Alex.

<sup>36</sup> The heavenly and Divine origin of Christ is declared by the Baptist, who in various ways acknowledges his own inferiority.

<sup>37</sup> The Baptist styles himself of the earth with reference to his natural origin, and acknowledges, that of himself, he could speak only of earthly things.

<sup>38</sup> The paucity of believers is represented by this hyperbolical phrase.

<sup>39</sup> I.e. "hath sealed." As it were, put his seal to his testimony, by his acknowledgment of the Divine truth proposed to him.

<sup>40</sup> Sparingly. To Christ the Divine grace and light are not sparingly imparted, since He is full of grace and truth. The prophets received from God light and grace, according to the measure which His wisdom determined; but not so Christ, in whom the fulness of the Deity dwells substantially.

<sup>41</sup> He hath given Him all power, in heaven and on earth—the control and judgment of men.

<sup>42</sup> In its principle, which is faith.

<sup>43</sup> The original guilt common to all men, and actual sins, especially unbelief, provoke Divine wrath.

<sup>1</sup> St. Cyril Alex. observes: "As God, He knows all things without an informant, even before they take

f Matt. 11: 28; 28: 18.

a G. P. "the Lord." V. D. 10 MSS. Syr. Copt. Arm. Ar. Sax. St. Chrysostom. Critics differ.

b Supra 3: 22.

2. (Though JESUS did not baptize,<sup>2</sup> but His disciples.)
3. He left Judea, and went again into Galilee.<sup>3</sup>
4. And it was necessary<sup>4</sup> that He should pass through Samaria.
5. He cometh therefore to a city<sup>5</sup> of Samaria,<sup>c</sup> which is called Sichar;<sup>6</sup> near the land which Jacob gave to his son Joseph.
6. Now the well of Jacob was there. JESUS therefore, being wearied with His journey,<sup>7</sup> sat thus<sup>8</sup> on the well. It was about the sixth hour.
7. There cometh a woman of Samaria,<sup>9</sup> to draw water.<sup>10</sup> JESUS saith to her: Give Me to drink.<sup>11</sup>
8. (For His disciples had gone into the city to buy meats.)
9. Then that Samaritan woman saith to Him: How dost Thou, being a Jew, ask drink of me, who am a Samaritan woman?<sup>12</sup> For the Jews have no intercourse<sup>13</sup> with the Samaritans.
10. JESUS answered, and said to her: If thou didst know the gift of God,<sup>14</sup> and who He is that saith to thee: Give Me to drink; thou wouldst have asked of Him, and He would have given thee living water.<sup>15</sup>
11. The woman saith to Him: Sir, Thou hast nothing wherein to draw, and the well is deep; from whence then hast Thou living<sup>16</sup> water?
12. Art Thou greater than our father Jacob,<sup>17</sup> who gave us the well, and drank thereof himself, and his children, and his cattle?
13. JESUS answered, and said to her: Whoever drinketh of this water, will thirst again: but he that shall drink of the water which I shall give him, will never thirst:<sup>18</sup>
14. But the water which I shall give him, will become in him a fountain of water springing up unto everlasting life.

place: but He awaits the suitable opportunity, and in most things, by a wonderful arrangement, He follows rather the order of events, than His own knowledge."

<sup>2</sup> Ordinarily. He may have baptised His chief disciples.

<sup>3</sup> To avoid the hostility of the Pharisees, who were alarmed at the multitude of His followers.

<sup>4</sup> St. Cyril remarks that the evangelist states the necessity He was under of passing through Samaria, lest we should deem it inconsistent with His declaration that He was sent only to the lost sheep of Israel. It was the most direct road.

<sup>5</sup> To the neighborhood of a city.

<sup>c</sup> Anciently Sichem.

<sup>7</sup> As man, He was liable to fatigue, although not necessarily.

<sup>8</sup> The classic authors use this adverb, although in a different position, to signify result, or sequence.

<sup>9</sup> From the neighboring city. Samaria was two miles distant.

<sup>10</sup> The women usually drew the water from the wells.

<sup>11</sup> This petition was intended to excite her attention.

<sup>12</sup> Their rigor and reserve were extreme.

<sup>13</sup> They, however, bought and sold to one another, since the disciples went into the city to buy meats.

<sup>14</sup> The favor proffered, and by whom.

<sup>15</sup> Supernatural grace is likened to water, which refreshes, purifies, and fertilizes.

<sup>16</sup> She seems to understand Him to speak of natural water, flowing as in a river.

<sup>17</sup> The actual inhabitants of Samaria at that time were descendants of a heathen colony sent from Babylon. Yet their admixture with some of the Israelites, and the adoption of Mosaic rites, although adulterated by heathenish usages, led them to regard Jacob with reverence, as their ancestor.

<sup>18</sup> Grace satisfies the desires of the soul, and gives never-ending bliss.

15. The woman saith to Him: Sir, give me this water, that I may not thirst, nor come hither to draw.<sup>19</sup>

16. JESUS saith to her: Go, call thy husband, and come hither.

17. The woman answered, and said: I have no husband. JESUS said to her: Thou hast said well: I have no husband;

18. For thou hast had five husbands: and he whom thou now hast, is not thy husband: this thou hast said truly.

19. The woman saith to Him: Sir, I perceive Thou art a prophet.<sup>20</sup>

20. Our fathers<sup>21</sup> worshipped on this mountain,<sup>a</sup> and ye say, that at Jerusalem is the place where men must worship.<sup>f</sup>

21. JESUS saith to her: Woman, believe me, the hour cometh, when neither on this mountain, nor in Jerusalem, shall ye worship the Father.<sup>22</sup>

22. Ye worship<sup>g</sup> that which ye know not:<sup>23</sup> we worship<sup>24</sup> that which we know;<sup>h</sup> for salvation is of the Jews.<sup>25</sup>

23. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth.<sup>26</sup> For the Father indeed seeketh such to worship Him.

24. God is a Spirit; and they who worship Him, must worship *Him* in spirit and in truth.<sup>i</sup>

25. The woman saith to Him: I know that the MESSIAH cometh<sup>27</sup> (who is called CHRIST): therefore, when He is come, He will tell us all things.

26. JESUS saith to her: I who speak to thee, am *He*.

27. And immediately His disciples came: and they wondered that He was talking with the woman.<sup>28</sup> Yet no man said:<sup>29</sup> What seekest Thou, or why talkest Thou with her?

28. The woman therefore left her pitcher, and went away into the city, and saith to the men there:

<sup>19</sup> She still imagined that He spoke of natural water.

<sup>20</sup> One acquainted with the secrets of hearts.

<sup>21</sup> Abraham and Jacob erected altars near Shechem.

<sup>22</sup> Not in these places alone, or especially, but everywhere.

<sup>23</sup> The Samaritans were involved in schism since the days of Jeroboam. By the admixture of heathen colonists from Syria, the worship had been adulterated. It was not accompanied by a knowledge of what God had prescribed.

<sup>24</sup> Christ speaks of Himself as worshipping with the Jews. "Having taken the form of a servant, He took on Himself the duties attached to the condition of a servant." St. Cyril Alex.

<sup>25</sup> Schism and superstition exposed the Samaritans to the Divine vengeance.

<sup>26</sup> Spiritually and truly—with faith, and conformably to Divine revelation. "A spiritual worshipper," says St. Cyril, "is acceptable, who does not regulate his devotion by Jewish forms and rites, but being adorned with evangelical virtue, offers up true worship conformably to the revealed doctrines."

<sup>27</sup> It was the general persuasion that the Messiah would soon appear.

<sup>28</sup> The apostles were not surprised that our Lord should speak with a woman, since He often did so, but with that woman, a Samaritan.

<sup>29</sup> Such was their reverence.

<sup>a</sup> Gen. 12: 6, 7; 33: 18.

<sup>f</sup> Deut. 12: 5.

<sup>g</sup> 4 Kings 17: 41.

<sup>h</sup> P. "we know what we worship." "This version departs from the arrangement of the Greek, and implies something of contemptuous reproach." Campbell.

<sup>i</sup> 1 Cor. 3: 17.

29. Come, and see a man who hath told me all things whatever I have done: Is<sup>k</sup> He the Christ?

30. They went therefore<sup>l</sup> out of the city, and came unto Him.

31. In the meantime the disciples prayed Him, saying: Rabbi, eat.

32. But He said to them: I have food to eat of which ye know nothing.

33. The disciples therefore said one to another: Hath any man brought Him to eat?

34. JESUS saith to them: My food is, to do the will of Him who sent Me,<sup>m</sup> to finish His work. .

35. Do ye not say, there are yet four months,<sup>30</sup> and then the harvest cometh? Behold, I say to you, lift up your eyes, and see the countries, for they are already white for the harvest.<sup>n</sup>

36. And he who reapeth receiveth wages, and gathereth fruit unto life everlasting, that both he who soweth and he who reapeth, may rejoice together.

37. For in this is the saying true: that it is one man who soweth, and another that reapeth.

38. I have sent you to reap that on which ye bestowed no labor: others<sup>31</sup> have labored, and ye have entered into their labors.

39. Now many of the Samaritans from that city believed in Him, for the word of the woman who testified: He hath told me all that I ever did.<sup>32</sup>

40. So when the Samaritans were come to Him, they desired Him to remain there. And He remained there two days.

41. And many more believed in Him because of His own word.

42. And they said to the woman: We now believe, not for thy saying,<sup>33</sup> for we ourselves have heard *Him*, and we know<sup>34</sup> that this is indeed<sup>o</sup> the Savior of the world.<sup>35</sup>

43. Now after two days He departed thence, and went into Galilee.

44. For JESUS Himself testified<sup>p</sup> that a prophet hath no honor in his own country.<sup>36</sup>

45. And when He was come into Galilee, the Galileans received

<sup>30</sup> At the time He was speaking. Some, however, take it to be the interval between sowing and reaping time.

<sup>31</sup> St. Augustin remarks that the disciples were sent to reap where the prophets had sown:

<sup>32</sup> Her testimony regarding her own misdeeds were not liable to exception.

<sup>33</sup> Merely.

<sup>34</sup> From the evidences of truth which His speech affords.

<sup>35</sup> This sublime appellation denotes more than what the Jews understood by the term Messiah. He is not merely the ruler of Israel, but Savior of mankind. Joseph, as His type, was so called.

<sup>36</sup> This was the reason why He withdrew from Judea, in which Bethlehem was.

<sup>k</sup> P. "Is not this the Christ?" The text does not present the negative form.

<sup>l</sup> G. P. "Then." V. B. critics.

<sup>m</sup> G. P. + "and."

<sup>n</sup> Matt. 9: 37; Luke 10: 2.

<sup>o</sup> G. P. + "the Christ." V. B. C. versions.

<sup>p</sup> Matt. 13: 57; Mark 6: 4; Luke 4: 24.



Him,<sup>a</sup> having seen all the things which He had done at Jerusalem at the feast: for they also went to the feast.

46. He<sup>r</sup> came again therefore into Cana of Galilee, where He made the water wine.<sup>a</sup> And there was a certain ruler,<sup>57</sup> whose son was sick at Capharnaum.

47. When he heard that JESUS was come from Judea into Galilee, he went to Him, and prayed Him to come down and heal his son: for he was at the point of death.

48. JESUS therefore said to him: Unless ye see signs and wonders, ye believe not.<sup>58</sup>

49. The ruler saith to Him: Lord, come down before my son die.

50. JESUS saith to him: Go, thy son liveth. The man believed the word which JESUS said to him, and went away.

51. And as he was going down, his servants met him: and brought word, saying, that his son lived.<sup>4</sup>

52. He asked of them therefore the hour wherein he grew better. And they said to him: Yesterday at the seventh hour<sup>59</sup> the fever left him.

53. The father therefore knew that it was at the same hour that JESUS said to him: Thy son liveth: and he believed, himself and his whole house.

54. This again the second miracle<sup>60</sup> JESUS performed, when He was come out of Judea into Galilee.

## CHAPTER V.

CHRIST HEALS ON THE SABBATH THE MAN LANGUISHING THIRTY-EIGHT YEARS.

1. AFTER these things was a feast<sup>1</sup> of the Jews,<sup>a</sup> and JESUS went up to Jerusalem.

<sup>a</sup> "A royal officer." *V. regulus* is susceptible of the same meaning. *P.* "nobleman." He was probably an officer of the tetrarch, who was sometimes styled king. The centurion, whose servant was cured at the same place, was a different person.

<sup>57</sup> This reproach, which is made in the plural number, seems intended for the Jews generally, rather than for the ruler. His faith, however, was imperfect, since he attached too much importance to the visible presence of our Lord. St. Augustin observes: "Christ reproves the man who was tepid or cold in faith, or who had no faith at all, but was making an experiment in regard to the health of his son, to ascertain who Christ was, and what was His power. We have heard only the words of his petition: we do not see the distrust of his heart: but He declared it who both heard the words, and saw the heart."

<sup>58</sup> One o'clock P.M.

<sup>59</sup> "Sign." In Cana. *G. P.* A fact not dissimilar occurred in Capharnaum. See Matt. 8: 5.

<sup>60</sup> Many think that it was the feast of Purim, or Lots, instituted in the time of Esther to commemorate the providential deliverance of the Jews from the massacre decreed against them. St. Irenæus, St. Chrysostom, and St. Cyril A.L., understand it of the Passover: Patria of the Feast of Tabernacles.

<sup>1</sup> Matt. 4: 12; Mark 1: 14; Luke 4: 14.

<sup>a</sup> *G. P.* "Jews." *V.* — B. C. D. versions, fathers, critics.

<sup>4</sup> *Supra* 2: 9.

<sup>4</sup> *G. P.* "thy son liveth."

<sup>5</sup> Lev. 23: 5. Dent. 16: 1.

2. Now there is at Jerusalem a pool, Probatica,<sup>2</sup> which in Hebrew<sup>3</sup> is named Bethsaida,<sup>4</sup> having five porches.

3. In these lay a great multitude of infirm,<sup>5</sup> blind, lame, withered,<sup>6</sup> waiting for the stirring of the water.

4. For an angel of the Lord<sup>6</sup> descended at certain times into the pool; and the water was stirred. And he who went down first into the pond after the stirring of the water, was cured<sup>6</sup> of whatever disease he had.<sup>4</sup>

5. And a certain man was there who had an infirmity<sup>7</sup> eight-and-thirty years.

6. When JESUS saw him as he lay, and knew that he had been so a long time, He saith to him: Wilt thou be healed?

7. The infirm man answered Him: Sir, I have no man, when the water is stirred, to put me into the pool: for whilst I am coming, another goeth down before me.

8. JESUS saith to him: Arise, take up thy bed, and walk.

9. And immediately the man was healed: and he took up his bed, and walked. And on that day was the sabbath.

10. The Jews therefore said to him who had been healed: It is the sabbath; it is not lawful for thee to take up thy bed.<sup>8</sup>

11. He answered them: He who healed me, He said to me: Take up thy bed, and walk.

12. They asked him, therefore: Who is that man who said to thee: Take up thy bed, and walk?

13. But he who was healed, knew not who it was. For JESUS had gone aside from the crowd standing in the place.

14. Afterwards JESUS findeth him in the temple, and saith to him: Behold thou art healed: sin no more, lest something worse befall thee.

15. The man went away, and told the Jews that it was JESUS who had healed him.

16. Therefore did the Jews persecute JESUS,<sup>9</sup> because He did these things on the sabbath.<sup>9</sup>

<sup>2</sup> It is an adjective from the Greek word, signifying sheep. P. "By the sheep-market." There was a gate of the city called the sheep-gate. The pond appears to have been near this gate, and, according to V., bore a similar appellation.

<sup>3</sup> In the vernacular language of Judea.

<sup>4</sup> P. "Bethsaida." This may be rendered: "fishing pool;" literally: house of fishing.

<sup>5</sup> With withered limbs.

<sup>6</sup> The evangelist plainly relates this as a miraculous fact.

<sup>7</sup> The nature of it is not declared. It was probably a total paralysis. He may not have been brought to the pool till within a short time.

<sup>8</sup> They dissemble the cure. Probably they had not been present at the performance of it, but had met the man carrying his bed.

<sup>9</sup> The Jews turned their attention from the carrying of the bed by the healed man, to the cure itself, which, they fancied, should not have been performed on the sabbath.

<sup>b</sup> G. ἀσθενεων. P. "impotent folk."

<sup>c</sup> G. P. — "of the Lord." V. A.

<sup>d</sup> This whole verse, — B. V. St. Ambrose de Sp. S. l. i, c. vii, St. Cyril, St. Chrysostom, Euthymius, and Theophylact.

<sup>e</sup> Exod. 20: 11; Jer. 17: 24.

<sup>f</sup> G. P. "and sought to slay Him." V. — B. C. D. L. versions, from v. 18.

17. But JESUS answered them: My Father worketh until now,<sup>10</sup> and I work.<sup>11</sup>

18. Hereupon therefore<sup>5</sup> the Jews sought the more to kill Him, because He not only brake the sabbath,<sup>12</sup> but also called God His own<sup>13</sup> Father, making Himself equal to God.<sup>14</sup>

19. Then JESUS answered, and said to them: Truly, truly, I say to you: The Son cannot do anything of Himself,<sup>15</sup> but what He seeth the Father do:<sup>16</sup> for what things soever He doeth, those the Son also doeth in like manner.<sup>17</sup>

20. For the Father loveth the Son, and sheweth<sup>18</sup> Him all things which Himself doeth: and greater works than these will He show Him, that ye may wonder.<sup>19</sup>

21. For as the Father raiseth up the dead, and giveth life:<sup>20</sup> so the Son also giveth life to whom He willeth.<sup>21</sup>

22. And the Father judgeth no one: but hath given all judgment to the Son,<sup>22</sup>

23. That all may honor the Son, as they honor the Father:<sup>23</sup> he who honoreth not the Son, honoreth not the Father who hath sent Him.<sup>24</sup>

<sup>10</sup> The work of creation always continues, since at every instant creatures are produced conformably to the law which God established from the beginning. He is said to have rested from His labors at the end of six days, because the world, being complete, no new order of beings was thenceforward produced; but the continuance of each species is His perpetual work. There is no sabbath—no rest for the creating power: but neither is there any effort, or fatigue. The will of God is His action.

<sup>11</sup> Christ, as God, works with the Father; the operations of the Deity being indivisible. In His human nature He performs works of power and mercy at all times, without distinction of days.

<sup>12</sup> According to their erroneous notions of the manner in which it should be observed.

<sup>13</sup> They understood Him to call God His Father, not as adopted children style Him, but in the strictest sense.

<sup>14</sup> The equality of the Son to the Father was necessarily included in the idea of Sonship. The Son must have the nature of the Father, and as the Divine nature is one, He must be the same God. "He did not make Himself equal, but the Father begot Him equal. If He made Himself equal, He would fall, as guilty of robbery. For he who, not being equal, wished to make himself equal to God, fell, and of an angel became a devil." St. Augustin.

<sup>15</sup> As by distinct and independent power. The identity of nature implies an identity of external operation.

<sup>16</sup> As the Father is the first Divine Person, His operation is first conceived. The concurrence of the Son is represented as an action guided by His knowledge of the act of the Father. St. Cyril remarks, that it is not said that the Son cannot do anything but what the Father allows Him to do, which would imply a defect of power, but what He sees the Father doing, which implies only knowledge. St. Augustin says: "The Father does not do works which the Son sees, distinct from those of the Son, performed in consequence of what He saw the Father do, but the same works are common to the Father and the Son: for He adds: what things soever He doeth, these also the Son doeth in like manner."

<sup>17</sup> This is here equivalent to equally.

<sup>18</sup> In the secret council of the Eternal Mind. This conveys the idea of the perfect knowledge of the Son, and His co-operation in the works of the Father. "We see," says St. Augustin, "in what manner the Father shows to the Son what He does, since the Father does nothing unless what He does through the Son." The Hebrews use *mental* for *real* verbs, so that to show may mean to perform, and intimate that the Father would perform by the Son greater miracles than the cure of the afflicted man, namely, the resurrection of the dead.

<sup>19</sup> So that you will wonder.

<sup>20</sup> This was not an ordinary occurrence. It may be referred to the future resurrection.

<sup>21</sup> To raise the dead is among the most splendid evidences of Divine power.

<sup>22</sup> The office of judge is to be exercised by our Lord Jesus Christ.

<sup>23</sup> The Father wishes the same Divine honors to be rendered to His Son as to Himself.

<sup>24</sup> The neglect to honor the Son is derogatory to the worship of the Father, who loveth the Son.

24. Truly, truly, I say to you, that he who heareth My word, and believeth Him who sent Me, hath life everlasting,<sup>25</sup> and cometh not into judgment,<sup>26</sup> but passeth from death to life.<sup>27</sup>

25. Truly, truly, I say to you, that the hour cometh, and now is, when the dead<sup>28</sup> shall hear the voice of the Son of God, and they who hear shall live.

26. For as the Father hath life in Himself, so He hath given to the Son also to have life in Himself.<sup>29</sup>

27. And He hath given Him power to execute judgment,<sup>30</sup> because He is the Son of man.<sup>31</sup>

28. Wonder not at this, for the hour cometh<sup>32</sup> in which all that are in the graves shall hear the voice of the Son of God.<sup>33</sup>

29. And they who have done good shall come forth unto the resurrection of life; but they who have done evil, unto the resurrection of judgment.<sup>34</sup> <sup>h</sup>

30. Of Myself I can do nothing.<sup>35</sup> As I hear,<sup>36</sup> so I judge:<sup>37</sup> and My judgment is just: because I seek not Mine own will,<sup>38</sup> but the will of Him<sup>i</sup> who sent Me.

31. If I testify concerning Myself, My testimony is not true.<sup>39</sup>

32. There is another<sup>40</sup> who beareth witness of Me:<sup>k</sup> and I know that the testimony which he giveth of Me is true.

33. Ye sent to John: and he gave testimony to the truth.

<sup>25</sup> In its principle. To hear and believe implies docility and obedience.

<sup>26</sup> The believer who acts according to his faith, is not liable to condemnation. St. Augustin shows from various passages of Scripture, that judgment is here used for condemnation.

<sup>27</sup> From the death of sin to the life of grace.

<sup>28</sup> The dead were called to life. Those also who were spiritually dead, were restored to life by the word and grace of Christ.

<sup>29</sup> The Father gave to the Son to have life in Himself, even as the Father has life in Himself. The Father and the Son are the source of life.

<sup>30</sup> To judge with irrevocable sentence.

<sup>31</sup> Christ, as man, is judge of the living and the dead, the humiliation and sufferings of the cross being rewarded with this power over all His enemies and all mankind.

<sup>32</sup> The end of all things was drawing nigh. This was said truly since the beginning of Christianity, which is the last stage of the world.

<sup>33</sup> By His archangel, Christ will call them from the tomb.

<sup>34</sup> Condemnation.

<sup>35</sup> Independently and apart from the Father.

<sup>36</sup> As the Son hears in the Eternal Council, so He judges. The communications of the Divine Persons are beyond comprehension. The Son is said to hear, inasmuch as the Divine Nature is communicated to Him by the Father.

<sup>37</sup> "He says that He can do nothing of Himself, and that He judges not otherwise than He hears; giving us thereby to understand that His will and power are the same as those of the Father." St. Cyril Alex.

<sup>38</sup> Pleasure and satisfaction. The Divine will is common to the three Divine Persons. The human will of Christ was always perfectly conformable to it.

<sup>39</sup> Worthy of confidence—calculated to gain assent.

<sup>40</sup> John the Baptist.

<sup>h</sup> Matt. 25 : 46.

<sup>i</sup> G. P. "the Father." V. A. B. D. K. L. versions, critics.

<sup>k</sup> Matt. 3 : 17; *supra* 1 : 15.

34. But I receive not<sup>41</sup> testimony from man: and I say these things that ye may be saved.<sup>42</sup>

35. He was a burning<sup>1</sup> and shining light.<sup>43</sup> And ye were willing for a time to rejoice in his light.<sup>44</sup>

36. But I have a greater testimony than that of John. For the works which the Father hath given Me to perform, the very works which I do, give testimony of Me, that the Father hath sent Me.<sup>45</sup>

37. And the Father Himself who hath sent Me, hath borne testimony of Me: but ye have not at any time heard His voice, nor seen His shape.<sup>46</sup>

38. And ye have not His word abiding in you:<sup>47</sup> for whom He hath sent, ye believe not.

39. Ye search<sup>m</sup> the Scriptures,<sup>48</sup> for in them ye think<sup>49</sup> ye have life everlasting; and the same are they which testify concerning Me:

40. But ye will not come to Me, that ye may have life.<sup>50</sup>

41. I receive not glory from men.<sup>51</sup>

42. But I know you, that ye have not the love of God in you.

43. I am come in the name of My Father,<sup>52</sup> and ye receive Me not: if another shall come in his own name,<sup>53</sup> him ye will receive.

44. How can ye believe, who receive glory one from another, and do not seek the glory which is from God alone?<sup>54</sup>

45. Think not that I will accuse you to the Father. There is one who accuseth you, Moses,<sup>n</sup> in whom ye trust.<sup>55</sup>

<sup>41</sup> I seek not human testimony: I rely not on it.

<sup>42</sup> That you may be convinced in order to your salvation.

<sup>43</sup> "Elias the prophet stood up as a fire, and his words burned like a torch."

<sup>44</sup> To profit by His preaching, to glory in His ministry.

<sup>45</sup> The miracles of Christ afforded more conclusive evidence of His Divine mission than the testimony of John, although this was highly credible.

<sup>46</sup> The testimony of the Father was given audibly at the baptism, transfiguration, and in some other circumstances. His voice was then heard proclaiming His beloved Son. But the Jews generally had not heard it. He constantly bore an inward testimony which they refused to hear. The spiritual invisible nature of the Deity is insisted on in terms like those used by Moses with reference to the manifestations of Sinai.

<sup>47</sup> The Divine word does not abide when it is not cherished with faith.

<sup>48</sup> Our Lord explodes the false confidence of the Jews in the Scriptures as a certain means of salvation; which they could not be to such as refused to believe in Him, to whom the Scriptures bear testimony: "You derive, He says, the greatest injury to your souls from the source from which you expect salvation: for you read Scripture in a contentious spirit, and what might be conducive to your salvation, does not pass through your mind." St. Cyril.

<sup>49</sup> Falsely, as long as they believe not Him.

<sup>50</sup> The Jews vainly imagined that they had a sure title to everlasting life in the Scriptures, which they diligently searched: whilst they could have life only by coming to Christ.

<sup>51</sup> He did not insist on their coming to Him through any regard for the honor which men can give.

<sup>52</sup> By His authority.

<sup>53</sup> Without Divine authority.

<sup>54</sup> Love of human honor is a great obstacle to faith.

<sup>55</sup> Moses testifies against the Jews by his prophecy that God would raise up for them a prophet whom they should hear.

<sup>1</sup> Eccl. 48: 1.

<sup>m</sup> G. "search." G. L. admit either. Origen, Chrysostom, St. Cyril Alex. prefer the indicative. Barclay and many critics likewise. The context supports this interpretation.

<sup>n</sup> Gen. 3: 15; 22: 18; 49: 10; Deut. 18: 5.

disciples, they<sup>k</sup> took shipping,<sup>13</sup> and came to Capharnaum, seeking for JESUS.

25. And when they had found Him on the other side of the lake, they say to Him: Rahhi, when didst Thou come hither?<sup>14</sup>

26. JESUS answered them,<sup>15</sup> and said: Truly, truly, I say to you, ye seek Me, not because ye have seen signs,<sup>16</sup> but because ye have eaten of the loaves, and have been filled.

27. Labor not for the food which perisheth,<sup>17</sup> but for that which endureth to life everlasting, which the Son of man will give you. For Him hath the Father, God, sealed.<sup>18 1</sup>

28. They said therefore to Him: What shall we do that we may work the works of God?

29. JESUS answered, and said to them: This is the work<sup>m</sup> of God, that ye believe in Him whom He hath sent.<sup>19</sup>

30. They said therefore to Him: What sign<sup>20</sup> therefore dost Thou perform that we may see, and believe Thee? what dost Thou work?<sup>21</sup>

31. Our fathers ate manna in the desert, as it is written: He gave them bread from heaven to eat.<sup>n</sup>

32. Then JESUS said to them: Truly, truly, I say to you: Moses gave you not the<sup>o</sup> bread from heaven,<sup>22</sup> but My Father giveth you the true bread from heaven.<sup>23</sup>

33. For the bread of God<sup>24</sup> is that which<sup>p</sup> cometh down from heaven, and giveth life to the world.

34. They said therefore to Him: Lord, give us this bread always.

<sup>k</sup> They embarked on the boats that had come in.

<sup>l</sup> They wished to ascertain in what manner He had crossed the lake.

<sup>m</sup> Our Lord did not answer their question, not choosing to disclose to them the miraculous manner in which He had crossed the lake. He took occasion to reproach them with their earthly views.

<sup>n</sup> Not as believers, on account of the miracles which they had seen.

<sup>o</sup> They sought another miraculous multiplication of loaves. Christ exhorts them rather to seek nourishment for their souls. "You seek Me for some object: seek Me for Myself. He insinuates that He Himself is the food. You expected, I suppose, to eat bread again, to sit down again to a repast, to satisfy your hunger." St. Augustin.

<sup>p</sup> Vouched for by a sealed commission. The miracles which He wrought were Divine seals of His commission from the Father. Some have supposed that reference is made to the Egyptian practice of sealing the victim for sacrifice.

<sup>q</sup> Faith is called a work, that is, an act of the mind and will. "He would not distinguish faith from a work, but He designated it a work, because it is faith itself which works through love." St. Augustin.

<sup>r</sup> Miracle.

<sup>s</sup> They ask for miracles, in attestation of His authority, as if they had not witnessed any, although the multiplication of the loaves had occurred so recently.

<sup>t</sup> He intimates that the manna could not be strictly styled bread from heaven, but was so called because it fell miraculously from the atmosphere.

<sup>u</sup> Spiritual food—Christ, the true nourishment of the soul. "The bread which the manna signified, the Lord Jesus Himself." St. Augustin.

<sup>v</sup> Bread given by God.

<sup>k</sup> G. P. "also." V. 8 MSS. versions, critics.

<sup>l</sup> Matt. 8: 17; 17: 5; *supra* 3: 33.

<sup>m</sup> 1 John 3: 23.

<sup>n</sup> Exod. 16: 12; Num. 11: 7; Ps. 77: 24; Wied. 15: 20.

<sup>o</sup> P. "that bread." Campbell says: "that" is quite unwarranted.

<sup>p</sup> P. "He who cometh." O. V. Our Lord did not yet point directly to Himself.

distributed<sup>f</sup> to those who were seated: in like manner also of the fishes, as much as they would.

12. And when they were filled, He said to His disciples: Gather up the broken meat, which remaineth, lest it be lost.

13. They gathered up, therefore, and filled twelve baskets with the broken meat, of the five barley loaves, which remained over and above to those who had eaten.

14. Now those men, when they had seen what a sign<sup>g</sup> JESUS had performed, said: This is, of a truth, the prophet who is to come into the world.

15. JESUS, therefore, knowing that they would come to take Him by force,<sup>h</sup> and make Him king,<sup>i</sup> fled again<sup>j</sup> into the mountain by Himself.

16. And when evening was come, His disciples went down to the sea.

17. And when they had gone up into a boat, they were coming over the lake to Capharnaum,<sup>k</sup> and it was now dark, and JESUS was not come to them.

18. And the sea was swelled, by reason of a great wind that blew.

19. When they had rowed therefore about twenty-five or thirty furlongs, they see JESUS walking on the sea, and drawing nigh to the boat, and they were afraid.<sup>l</sup>

20. But He saith to them: It is I: be not afraid.

21. They received<sup>m</sup> Him<sup>n</sup> therefore eagerly into the boat: and presently the boat was at the land to which they were going.

22. The next day the crowd that stood on the other side of the sea, saw<sup>o</sup> that there was no other boat there but one,<sup>i</sup> and that JESUS had not entered into the boat with His disciples, but that His disciples were gone away alone.<sup>10</sup>

23. But other boats came in<sup>11</sup> from Tiberias, near the place where they had eaten the bread, the Lord giving thanks.<sup>12</sup>

24. When therefore the crowd saw that JESUS was not there, nor His

<sup>g</sup> Miracle.

<sup>h</sup> Fancying that the Messiah should be an earthly king, they would force Jesus to assume the title and badges of royalty. He, however, was ruler of a sublimer empire.

<sup>i</sup> He returned to the mountain: He had not fled before this time.

<sup>j</sup> According to Mark, their course was directed to Bethsaida. As the two places were near, they may have intended to put in at one place, and sail on to the other: or they may have been driven to another.

<sup>k</sup> Imagining it to be a phantom.

<sup>l</sup> They prayed Him to come into the boat, and accordingly He entered into it.

<sup>m</sup> They knew that they had only seen one boat there on the preceding evening.

<sup>n</sup> They were lost in amazement at not finding Jesus, since He had not embarked in the only vessel which had been there on the preceding day, in which the apostles embarked.

<sup>o</sup> Subsequently—on the day following.

<sup>10</sup> That is, after the Lord had blessed it.

<sup>11</sup> G. P. + "to the disciples, and the disciples to them." V. A. B. L. versions, from Matt. 14: 19; Mark 6: 41; Luke 9: 16. Critics differ.

<sup>12</sup> Matt. 14: 23; Mark 6: 46.

<sup>13</sup> Matt. 14: 32. P. "they received Him willingly." *ἡσυχῶν λαβεῖν*.

<sup>14</sup> G. P. "saw that one wherinto His disciples were entered." V. — A. B. L. MSS. versions, critics.

disciples, they<sup>k</sup> took shipping,<sup>13</sup> and came to Capharnaum, seeking for JESUS.

25. And when they had found Him on the other side of the lake, they say to Him: Rahhi, when didst Thou come hither?<sup>14</sup>

26. JESUS answered them,<sup>15</sup> and said: Truly, truly, I say to you, ye seek Me, not because ye have seen signs,<sup>16</sup> but because ye have eaten of the loaves, and have been filled.

27. Labor not for the food which perisheth,<sup>17</sup> but for that which endureth to life everlasting, which the Son of man will give you. For Him hath the Father, God, sealed.<sup>18 1</sup>

28. They said therefore to Him: What shall we do that we may work the works of God?

29. JESUS answered, and said to them: This is the work<sup>m</sup> of God, that ye believe in Him whom He hath sent.<sup>19</sup>

30. They said therefore to Him: What sign<sup>20</sup> therefore dost Thou perform that we may see, and believe Thee? what dost Thou work?<sup>21</sup>

31. Our fathers ate manna in the desert, as it is written: He gave them bread from heaven to eat.<sup>n</sup>

32. Then JESUS said to them: Truly, truly, I say to you: Moses gave you not the<sup>o</sup> bread from heaven,<sup>22</sup> but My Father giveth you the true bread from heaven.<sup>23</sup>

33. For the bread of God<sup>24</sup> is that which<sup>p</sup> cometh down from heaven, and giveth life to the world.

34. They said therefore to Him: Lord, give us this bread always.

<sup>k</sup> They embarked on the boats that had come in.

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<sup>o</sup> P. "that bread." Campbell says: "that" is quite unwarranted.

<sup>p</sup> P. "He who cometh." O. V. Our Lord did not yet point directly to Himself.



35. And JESUS said to them : I am the bread of life :<sup>a</sup> he who cometh to Me<sup>25</sup> shall not hunger,<sup>26</sup> and he who believeth in Me, shall never thirst.

36. But I said to you, that ye also have seen Me, and ye believe not.<sup>27</sup>

37. All<sup>28</sup> that the Father giveth Me,<sup>29</sup> shall come to Me;<sup>30</sup> and him that cometh to Me, I will not cast out.<sup>31</sup>

38. Because I have come down from heaven, not to do Mine own will,<sup>32</sup> but the will of Him who sent Me.

39. Now this is the will of the Father who sent Me, that of all that He hath given Me, I should lose nothing, but should raise it up again on the last day.<sup>33</sup>

40. And this is the will of My Father who sent Me : that every one who seeth the Son, and believeth in Him, may have life everlasting, and I will raise him up on the last day.

41. The Jews therefore murmured at Him, because He had said : I am the [living]<sup>r</sup> bread which came down from heaven.<sup>34</sup>

42. And they said : Is not this JESUS, the son of Joseph,<sup>s</sup> whose father and mother we know ? How then doth He say : I came down from heaven ?

43. JESUS therefore answered, and said to them : Murmur not among yourselves.

44. No man can come to Me, unless the Father who sent Me, draw him,<sup>35</sup> and I will raise him up on the last day.

45. It is written in the<sup>36</sup> prophets :<sup>t</sup> And they shall all be taught of God. Every one<sup>u</sup> who hath heard of the Father, and hath learned,<sup>37</sup> cometh to Me.

<sup>a</sup> By faith and love.

<sup>25</sup> The devoted believer need not desire earthly enjoyments.

<sup>26</sup> Although they saw Him, they did not believe in Him.

<sup>27</sup> "Every one." The neuter gender is put for the masculine; or is used to include collections of men, such as nations, which are drawn effectually to the faith.

<sup>28</sup> By what mysterious counsel the Father gives men to His Son, it is not for us to define: doubtless, it is justly and mercifully.

<sup>29</sup> All who are so given by the Father, will surely come to Christ; but freely, by yielding to the grace which draws them. "He who practises humility, is given to Christ: such a one Christ receives: he who is not humble is far from the Master of humility." St. Augustin.

<sup>30</sup> No one, however wretched, will be cast forth from the house of the Redeemer, if he be penitent.

<sup>31</sup> Not to act capriciously, but according to the eternal counsels of the Deity. The will of the Father and of the Son is one: the human will of Christ is conformable to the Divine will.

<sup>32</sup> The resurrection generally denotes the rising of the just to glory. The wicked will also rise, but to punishment.

<sup>33</sup> Christ is the support of the soul, by His grace nourishing unto life eternal those who believe in Him, and love Him.

<sup>34</sup> He insinuates that faith in Him cannot be had without Divine illumination and attraction.

<sup>35</sup> In the book of the prophets.

<sup>36</sup> By acquiescing with docility in the Divine inspiration. "The revelation of the Father is itself a drawing of the soul to God . . . for what does the soul more ardently desire than truth? . . . See how the Father draws. By teaching the soul He delights her, not imposing any necessity." St. Augustin.

<sup>t</sup> Eccl. 24 : 29.

<sup>u</sup> Matt. 13 : 56; Mark 6 : 3.

<sup>v</sup> G. P. "therefore." V. — B. C. D. K. L. S. T. vera. critica.

<sup>r</sup> From v. 51.

<sup>s</sup> Isai. 54 : 13.

46. Not that any one hath seen the Father, but He who is of God,<sup>38 v</sup> He hath seen the Father.

47. Truly, truly, I say to you: He who believeth in Me hath everlasting life.<sup>39</sup>

48. I am the bread of life.

49. Your fathers ate the manna in the desert, and died.<sup>w</sup>

50. This is the bread which cometh down from heaven, that if any man eat of it, he may not die.

51. I am the living bread, which came down from heaven.<sup>40</sup>

52. If any man eat of this bread, he shall live forever:<sup>41</sup> and the bread which I will give is My flesh\* for the life of the world.

53. The Jews, therefore, disputed<sup>42</sup> among themselves, saying: How can this man give us His flesh to eat?

54. Then Jesus said to them: Truly, truly, I say to you: Unless ye eat the flesh of the Son of man, and drink His blood, ye shall not have<sup>43</sup> life in you.

55. He who eateth My flesh, and drinketh My blood, hath everlasting life:<sup>44</sup> and I will raise him up on the last day.

56. For My flesh\* is true food,<sup>45</sup> and My blood is true drink.

57. He who eateth My flesh, and drinketh My blood, abideth in Me, and I in him.<sup>46</sup>

58. As the Father who liveth sent Me, and I live by the Father, so he that eateth Me, the same also shall live by Me.<sup>47</sup>

<sup>38</sup> The Son of God.

<sup>39</sup> In its principle.

<sup>40</sup> The assumption of human nature by the Divine Word leads us to say, that He came down from heaven, although the Deity is everywhere.

<sup>41</sup> The effect of this Divine nourishment is eternal life. Many deprive themselves of it by receiving it unworthily, or by relapsing into sin. "We also," says St. Augustin, "at this day receive a visible food: but the sacrament must be distinguished from its virtue. How many receive at the altar, and die; and die even in the act of receiving! Wherefore the apostle says: 'he eateth and drinketh condemnation to himself.' The morsel given by the Lord to Judas, was not poison. Yet he received it, and on his receiving it, the enemy took possession of him, not because he received something bad, but because he, a wicked man, unworthily received what was good: see then, brethren, eat the heavenly bread spiritually; come with innocence to the altar."

<sup>42</sup> "Contented." It may be that some supported the proposition which Christ had laid down, although with no definite view as to its meaning. St. Cyril observes: "Let us derive advantage from the sins of others, and embracing the mysteries with firm faith, never, in matters so sublime, either think or utter that question: how?"

<sup>43</sup> Without the reception of the flesh and blood of Christ—at least in desire—the soul has not the life of grace, and has no title to everlasting life. "Inasmuch as the flesh of the Savior, being united with the Word of God, which is naturally the life, has been made life-giving, when we eat it, then we have life in us, being united with that which has been made life." St. Cyril Alex.

<sup>44</sup> In its germ and pledge.

<sup>45</sup> The flesh of Christ is truly the nourishment of the soul.

<sup>46</sup> The union of the soul with Christ is most intimate, when she is nourished with His flesh and blood. St. Cyril Alex. compares it to the commingling of melted wax. In like manner, "whoever receives the flesh and blood of Christ, is united with Him in such a way that Christ is in him, and he is in Christ."

<sup>47</sup> He who eateth Christ, shall live through Him, since he partakes of His life, being united with Him.

<sup>v</sup> Matt. 11: 27.

<sup>w</sup> Exod. 16: 13.

<sup>x</sup> G. P. — "which I will give." V. B. C. D. L. T. versions, Eth. Sahid. fathers.

<sup>y</sup> G. P. "ye have no life."

<sup>z</sup> 1 Cor. 11: 27.

59. This is the bread which came down from heaven. Not as your fathers ate the manna, and died. He who eateth this bread, shall live forever.<sup>48</sup>

60. These things He said teaching in the synagogue at Capharnaum.

61. Many, therefore, of His disciples<sup>49</sup> hearing it, said: This saying is hard,<sup>50</sup> and who can hear it?<sup>51</sup>

62. But JESUS knowing in Himself<sup>52</sup> that His disciples murmured at this, said to them: Doth this scandalize you?<sup>53</sup>

63. *What* if ye shall see the Son of man ascend up where He was before?<sup>54</sup>

64. It is the Spirit that quickeneth;<sup>55</sup> the flesh<sup>56</sup> profiteth nothing; the words which I have spoken<sup>57</sup> to you, are spirit and life.<sup>57</sup>

65. But there are some of you who believe not. For JESUS knew from the beginning who they were that did not believe, and who he was that would betray Him.

66. And He said: Therefore did I say to you, that no man can come to Me, unless it be given him by My Father.

67. After this many of His disciples went back, and walked no more with Him.

68. Then JESUS said to the twelve: Will ye also go away?

69. Simon Peter, therefore, answered Him: Lord, to whom shall we go? Thou hast the words of eternal life.

<sup>48</sup> Not by His word alone, but also by the touch, He raised the dead, in order to show that His body also had a life-giving virtue, since by its mere touch, what was in a decomposed state was restored to life: shall we not then live, since we taste of that flesh, and eat it." St. Cyril Alex.

<sup>49</sup> This closes the narrative of what passed in the synagogue. "What is further added seems to have been delivered after our Lord had left the synagogue. Lampe thinks it was in private." Bloomfield.

<sup>50</sup> The seventy-two, or rather the disciples generally. The extraordinary language used by Christ in the synagogue, was reported among His disciples, and gave occasion to murmurs, and even to numerous desertions.

<sup>51</sup> Difficult of acceptance and belief. St. Augustin supposes that they thought that Jesus meant to distribute to His followers His flesh cut into pieces.

<sup>52</sup> Who can assent to it?

<sup>53</sup> The disciples did not openly reject it: at least they did not venture to manifest to our Lord their unbelief. He knew it, as the secrets of hearts lay open to Him.

<sup>54</sup> Does this shock you? does it make you waver in faith?

<sup>55</sup> The ascension is pointed to as an evidence of the Divine authority of Christ, and of the truth of the mystery which He had proposed. "If contrary to nature, My body shall ascend into heaven, what can prevent its imparting life, contrary to nature?" St. Cyril Alex.

<sup>56</sup> This may be understood of the Divine Spirit, who gives life and understanding, or of the spiritual man, Divinely enlightened.

<sup>57</sup> The natural man: the man of carnal views and affections.

<sup>58</sup> As the soul is to the body the source of life, so the words of Christ concerning the eating of His flesh and blood, are spiritual and life-giving. They can only be received by such as are enlightened by the Divine Spirit. The carnal man who is guided by mere reason and sense, cannot embrace them with faith. "The flesh of all others truly profiteth nothing; but the flesh of Christ, because the only begotten Son of God dwells in it, can alone give life." St. Cyril Alex. "The flesh profiteth nothing, as they understood it, as it is torn in pieces in a corpse, or as it is sold in the shambles, not as it is animated by the Spirit . . . If the flesh profiteth nothing, the Word would not have become flesh, and dwelt among us." St. Augustin.

70. And we believe, and know<sup>60</sup> <sup>bb</sup> that Thou art the Christ, the Son of<sup>61</sup> God.<sup>60</sup>

71. JESUS answered them: Have not I chosen you twelve? And one of you is a devil.<sup>62</sup>

72. Now He meant Judas Iscariot, the son of Simon: for this man, one of the twelve, was about to betray Him.

## CHAPTER VII.

CHRIST GOES UP TO THE FEAST OF THE TABERNACLES: HE TEACHES IN THE TEMPLE.

1. AFTER these things JESUS went about in Galilee; for He would not go about in Judea, because the Jews sought to kill Him.

2. Now the Jewish feast of tabernacles<sup>1</sup> was at hand.

3. And His brethren<sup>2</sup> said to Him: Pass from hence, and go into Judea: that Thy disciples also may see Thy works which Thou doest.

4. For no man doeth anything in secret, and<sup>3</sup> he himself seeketh to be known openly. If Thou doest these things, manifest Thyself to the world.

5. For neither did His brethren<sup>4</sup> believe in Him.

6. Then JESUS said to them: My time<sup>5</sup> is not yet come: but your time is always ready.<sup>6</sup>

7. The world cannot hate you; but Me it hateth: because I bear testimony of it, that its works are evil.

8. Go ye up to this feast; but I go not up<sup>7</sup> to this feast:<sup>7</sup> because My time is not yet accomplished.

9. When He had said these things,<sup>b</sup> He Himself remained in Galilee.

<sup>60</sup> G. here expresses the habitual state of mind.

<sup>61</sup> The only begotten of the Father.

<sup>62</sup> He was such in the perverse disposition of his mind.

<sup>1</sup> It was celebrated in September. In memory of their forefathers having encamped in the wilderness, they dwelt in temporary tents around the city.

<sup>2</sup> "When you hear of the brethren of the Lord, think of the kindred of Mary, not of any children of her: for as in the tomb, where the body of the Lord was placed, no one was laid before or afterwards, so the womb of Mary neither before nor afterwards conceived anything mortal." St. Augustine.

<sup>3</sup> Whilst.

<sup>4</sup> Generally, or firmly. Some of His relations believed partially, although as yet His divinity was not fully declared to them.

<sup>5</sup> For public manifestation.

<sup>6</sup> As you have no Divine mission to accomplish.

<sup>7</sup> Our Lord declined to go up openly, as they had proposed.

<sup>bb</sup> Matt. 16: 16; Mark 8: 29; Luke 9: 20.

<sup>60</sup> G. P. "the living." V.—B. C. D. L. St. Cyril Alex. versions, critics.

<sup>61</sup> G. P. "yet." V.—D. K. Copt. Sax. Ethiop.

<sup>b</sup> G. P. + "unto them, He abode." V. D. K. L. T. versions.

10. But after His brethren had gone up, then He also went up to the feast, not openly, but as in secret.

11. The Jews, therefore, sought Him at the feast, and said: Where is He?

12. And there was much murmuring<sup>8</sup> among the crowds concerning Him. For some said: He is a good man. And others said: No, but He seduceth the people.

13. Yet no man spake openly of Him, for fear of the<sup>9</sup> Jews.

14. Now, about the middle of the festival,<sup>10</sup> JESUS went up into the temple, and taught.<sup>11</sup>

15. And<sup>12</sup> the Jews wondered, saying: How doth this man know letters,<sup>13</sup> having never learned?

16. JESUS answered them, and said: My doctrine is not Mine,<sup>14</sup> but His who sent Me.

17. If any man will do His will,<sup>15</sup> he shall know of the doctrine, whether it be of God, or whether I speak of Myself.

18. He who speaketh of himself, seeketh his own glory: but he that seeketh the glory of him who sent him, he is true, and there is no wrong<sup>16</sup> in him.

19. Did not Moses give you the law?<sup>17</sup> and none of you keepeth the law.

20. Why seek ye to kill Me?<sup>18</sup> The crowd answered and said: Thou hast a devil:<sup>19</sup> who seeketh to kill Thee?

21. JESUS answered, and said to them: I have done one work,<sup>20</sup> and ye all wonder.<sup>21</sup>

22. Therefore<sup>22</sup> Moses gave you circumcision (not because it is from Moses, but from the fathers),<sup>23</sup> and on the sabbath day ye circumcise a man:

<sup>8</sup> Whispering.

<sup>9</sup> None spoke in a very marked way in defence of Christ, fearing the Jewish leaders, and the multitude. They, however, freely communicated their various views in private.

<sup>10</sup> The feast lasted seven days. The eighth day was also celebrated, although not in tents, wherefore the feast was counted as of eight days.

<sup>11</sup> The appearance of our Lord at this time may not have been attended with the same danger as at the commencement, when the plans of the Jewish leaders might be executed with less public excitement.

<sup>12</sup> The Scriptures, which He freely quoted.

<sup>13</sup> Not of His own invention.

<sup>14</sup> A disposition to do the Divine will is a sure means to obtain the knowledge of saving truth. It is, however, a fruit of grace, not a mere natural quality.

<sup>15</sup> Falsehood—prevarication. This is a general proposition, wherein the fidelity of a disinterested unambitious messenger is affirmed. Our Lord is the faithful messenger, who seeks the glory of His Father—not any private satisfaction, unconnected with the Divine glory.

<sup>16</sup> Thou art possessed by a devil.

<sup>17</sup> The cure of the infirm man on the sabbath.

<sup>18</sup> You are shocked at it, because it was performed on the sabbath.

<sup>19</sup> Prescribed to Abraham, before the law was given through Moses, and practised by Isaac and Jacob.

<sup>20</sup> Critics. 'Ouv. P. V.

<sup>21</sup> Exod. 24: 3.

<sup>22</sup> *Supra* 5: 10.

<sup>23</sup> P. V. Chrysostom. Critics: "ye wonder on account of it."

23. If a man receive circumcision on the sabbath day,<sup>20</sup> that the law of Moses<sup>21</sup> may not be broken, are ye angry with Me because I have healed the whole man<sup>22</sup> on the sabbath day?

24. Judge not according to the appearance;<sup>23</sup> but judge the just judgment.

25. Some therefore of Jerusalem said: Is not this He whom they seek to put to death?

26. And behold He speaketh openly, and they say nothing to Him. Have the rulers known of a truth that this is the<sup>c</sup> CHRIST?

27. But we know of this man whence He is: but when the CHRIST cometh, no man knoweth<sup>b</sup> whence He is.<sup>24</sup>

28. JESUS therefore cried out in the temple, teaching and saying: Ye both know Me, and ye know whence I am;<sup>25</sup> and I am not come of Myself; but He that sent Me is true, whom ye know not.<sup>26</sup>

29. I know Him, because I am from Him, and He hath sent Me.

30. They sought therefore to apprehend Him: and<sup>27</sup> no man laid hands on Him,<sup>28</sup> because His hour was not yet come.<sup>29</sup>

31. But many of the people believed in Him, and said: When the CHRIST cometh, will He do more signs<sup>30</sup> than<sup>i</sup> this man doeth?

32. The Pharisees heard the people murmuring in this way<sup>31</sup> concerning Him; and the rulers<sup>k</sup> and Pharisees sent officers to apprehend Him.

33. JESUS therefore said to them: Yet a little while I am with you: and I go to Him who sent Me.

34. Ye will seek Me,<sup>1</sup> and not find Me: and where I am, ye cannot come.

35. The Jews therefore said among themselves: Whither will He go, that we shall not find Him? will He go among the dispersed Gentiles,<sup>n</sup> and teach the Gentiles?

<sup>20</sup> When it is the eighth day from the birth of the infant.

<sup>21</sup> The Mosaic law enjoined circumcision, although it did not originate it. It was performed on the sabbath to avoid failure in observing the legal prescription. St. Cyril thinks that the words should be transposed. Their mistaken zeal that the Mosaic law concerning the sabbath should not be broken, was the cause of their anger against Christ.

<sup>22</sup> The man who was disabled in all his limbs.

<sup>23</sup> From human considerations, from prejudice against persons.

<sup>24</sup> The source of this common persuasion is not ascertained. Some conjecture that it may have arisen from the prophecy of Isaiah concerning the conception of Emmanuel; or from his demand: "Who shall declare His generation?"

<sup>25</sup> Our Lord tells them that they know whence He comes, and His claims to authority, which were such as deserved their assent.

<sup>26</sup> They knew Him not practically, because they refused to recognize His Son.

<sup>27</sup> Nevertheless.

<sup>28</sup> They were mysteriously withheld from accomplishing their design.

<sup>29</sup> The time in which, according to the Eternal counsel, He was to be delivered over to His enemies.

<sup>30</sup> Miracles.

<sup>31</sup> Afterwards.

<sup>s</sup> G. P. "very." V. — B. D. K. L. T. X. MSS. versions, critics.

<sup>b</sup> Isaiah 7: 14; 53: 8.

<sup>i</sup> O. P. "those." V. — 3 MSS. versions.

<sup>k</sup> O. P. "the chief priests." MSS. vary.

<sup>1</sup> *Intra* 13: 33.

<sup>n</sup> P. "unto the dispersed among the Gentiles." It is understood by some of the Gentiles themselves.

36. What is this saying which He hath said: Ye will seek Me, and not find Me: and where I am, ye cannot come?

37. And on the last day, the great<sup>32</sup> day of the feast, JESUS stood and cried, saying: If any one thirst, let him come to Me, and drink.

38. He who believeth in Me, as the Scripture saith: From his belly shall flow rivers of living water.<sup>33</sup>

39. Now this He said of the Spirit which they would receive who believed in Him: for as yet the<sup>a</sup> Spirit<sup>34</sup> was not given,<sup>35</sup> because JESUS was not yet glorified.<sup>36</sup>

40. Of that crowd<sup>37</sup> therefore, when they had heard these words<sup>38</sup> of His, some said: This is the prophet<sup>39</sup> indeed.

41. Others said: This is the CHRIST. But some said: Doth the CHRIST come from Galilee?

42. Doth not the Scripture say, that the CHRIST cometh of the seed of David, and from Bethlehem,<sup>40</sup> the town where David was?<sup>41</sup>

43. So there arose a dissension<sup>42</sup> among the people because of Him.

44. And some of them wished to apprehend Him: but no man laid hands upon Him.

45. The officers therefore came to the chief priests and the Pharisees. And they said to them: Why have ye not brought Him?

46. The officers answered: Never did man speak like this man.<sup>43</sup>

47. The Pharisees therefore answered them: Are ye also seduced?

48. Hath any one of the rulers, or of the Pharisees, believed in Him?<sup>44</sup>

49. But this crowd that knoweth not the law, are accursed.<sup>45</sup>

50. Nicodemus, he that came to Him<sup>46</sup> by night,<sup>47</sup> who was one of them, said to them:

<sup>32</sup> The last day of the solemnity, which was a great feast. The conclusion of all the great festivals was solemn, and especially of the feast of Tabernacles, as being the last of the festivals of the year.

<sup>33</sup> No passage of this precise import is found in Scripture: but the reference may be understood of those passages which point to Christ as the great prophet, or which signify the abundant effusion of the Holy Spirit. The allusion was not uncommon with the Hebrews, and presented nothing revolting to their minds.

<sup>34</sup> The meaning is that the grace of the Holy Spirit was not yet poured out abundantly as it was to be after the resurrection of Christ.

<sup>35</sup> His human nature was not yet in a glorious state, as after His resurrection.

<sup>36</sup> The special forerunner, or companion of the Messiah.

<sup>37</sup> Thus they point to the very birth-place of Jesus, whom they erroneously supposed to be a Galilean.

<sup>38</sup> Lit. "a schism;" that is, division.

<sup>39</sup> The sublime and persuasive wisdom of His words so charmed the officers that they durst not attempt to arrest Him.

<sup>40</sup> The argument, which is furnished by the unbelief of those occupying distinguished stations, is weak. Their eminence makes them dread more public censure, to which they are more exposed: and their attachment to honor and the enjoyments of life is proportioned to their worldly advantages.

<sup>41</sup> The mass of the people are despised as ignorant, and execrated by the unbelieving great ones, who are insensible to their own blindness and folly.

<sup>a</sup> G. P. "the Holy Ghost." V.—K. T. MSS. versions.

<sup>32</sup> G. P. "given." V. B. Syr. Sax.

<sup>33</sup> G. P. "this saying." V. B. D. E. G. L. M. T.

<sup>34</sup> P. "Jesus." V. MSS. critics.

<sup>35</sup> O. P. + "many." V. B. D. L. T. MSS. versions.

<sup>36</sup> Mich. 5: 2; Matt. 2: 6.

<sup>37</sup> *Supra* 3: 2.

51. Doth our law condemn any man, unless it first hear<sup>a</sup> him, and know what he doeth?<sup>1</sup>

52. They answered, and said to him: Art thou also a Galilean? Search the Scriptures,<sup>2</sup> and see that no prophet riseth out of Galilee.

53. And they returned every man<sup>3</sup> to his own house.<sup>42</sup>

## CHAPTER VIII.

### THE WOMAN TAKEN IN ADULTERY. CHRIST JUSTIFIES HIS DOCTRINE.

1. AND JESUS went to Mount Olivet.<sup>1</sup>

2. And early in the morning He came again into the temple, and all the people<sup>2</sup> came to Him, and He sat down and taught them.

3. And the scribes and Pharisees bring to Him a woman taken in adultery,<sup>3</sup> and they set her in the midst.

4. And they said to Him: Teacher, this woman hath been just now caught<sup>4</sup> in adultery.

5. Now Moses, in the law, commanded us to stone<sup>5</sup> such a one.<sup>6</sup> What then sayest Thou?

6. And this they said tempting Him, that they might accuse Him.<sup>4</sup> But JESUS stooping down,<sup>5</sup> wrote with his finger on the ground.

7. When therefore they continued asking Him, He looked up, and said to them: He that is without sin<sup>6</sup> among you, let him first cast the stone<sup>4</sup> at her.<sup>7</sup>

8. And again stooping down, He wrote on the ground.

9. When they heard<sup>8</sup> this, they went out one by one, beginning with the eldest.<sup>9</sup> And JESUS alone remained,<sup>8</sup> and the woman standing in the midst.

<sup>a</sup> The meeting was broken up, without any measure being adopted.

<sup>1</sup> His usual retreat for prayer at night.

<sup>2</sup> Great numbers.

<sup>3</sup> This special punishment was prescribed in case the woman was betrothed. Death was the punishment of all adultery.

<sup>4</sup> Should Christ approve of the punishment, He was open to censure for extreme rigor: should He dissuade from inflicting it, He was likely to be regarded as an enemy of the law.

<sup>5</sup> As paying no attention to their insidious question.

<sup>6</sup> Of impurity.

<sup>7</sup> The casting of the first stone by the accuser or chief witness, was a signal for a general attack.

<sup>8</sup> The accusers, but not the people generally, having departed.

<sup>a</sup> G. P. "before it hear." V. B. D. E. L. T.

<sup>v</sup> Dent. 17: 8; 19: 15.

<sup>w</sup> G. P. — V. D.

<sup>x</sup> G. P. "every man returned."

<sup>a</sup> MSS. — V. D. Ethiop. Arm. Ambrose, Jerome, Augustin, mention the fact.

<sup>b</sup> G. P. "in the very act."

<sup>c</sup> Dent. 22: 24; Lev. 20: 10.

<sup>d</sup> Dent. 17: 7.

<sup>e</sup> G. P. "being convicted by their own conscience." V. — D. M. U. Syr. Sax. Ethiop.

<sup>f</sup> G. P. + "unto the last." V. D. E. H. E. M.



10. Then JESUS looking up,<sup>8</sup> said to her: Woman, where are they who accused thee? Hath no one condemned thee?

11. And she said: No one, Lord. And JESUS said: Neither will I condemn thee.<sup>9</sup> Go, sin now<sup>h</sup> no more.

12. Again therefore JESUS spake to them, saying: I am the light of the world:<sup>i</sup> he who followeth Me, walketh not<sup>k</sup> in darkness, but shall have the light of life.

13. The Pharisees therefore said to Him: Thou givest testimony of Thyself: Thy testimony is not true.

14. JESUS answered, and said to them: Although I give testimony of Myself, My testimony is true;<sup>l</sup> for I know whence I came, and whither I go:<sup>m</sup> but ye know not whence I come, or<sup>n</sup> whither I go.<sup>o</sup>

15. Ye judge according to the flesh:<sup>p</sup> I judge no man.<sup>q</sup>

16. And if I do judge, My judgment is true: because I am not alone, but I and the Father who sent Me.

17. And in your law it is written, that the testimony of two men is true.<sup>r</sup>

18. I am one who give testimony of Myself: and the Father who sent Me, giveth testimony of Me.

19. They said therefore to Him: Where is Thy Father? JESUS answered: Ye know neither Me, nor My Father: if ye knew Me, ye would know My Father also.

20. JESUS spake these words in the treasury, teaching in the temple: and no man laid hands on Him, because His hour was not yet come.

21. Again therefore, JESUS said to them: I go, and ye will seek Me, and ye will die in your sin.<sup>s</sup> Whither I go, ye cannot come.

22. The Jews therefore, said: Will He kill Himself, because He said:<sup>t</sup> Whither I go, ye cannot come?

23. And He said to them: Ye are from beneath, I am from above. Ye are of this world; I am not of this world.

24. Therefore I said to you, that ye will die in your sins. For if ye believe not that I am,<sup>u</sup> ye will die in your sin.<sup>v</sup>

<sup>8</sup> To legal punishment. Her moral guilt was manifest.

<sup>9</sup> Worthy of belief.

<sup>10</sup> The Divine mission of Christ, which He proved by His works, entitled His testimony to confidence.

<sup>11</sup> Because they did not attend to His works.

<sup>12</sup> As carnal men.

<sup>13</sup> Rashly and capriciously.

<sup>14</sup> This expression: "I am," occurs three times in this discourse, v. 24, 28, 58. St. Augustine considers it to be used absolutely as in Exodus 3: 14, to denote essential being. It may be understood of His Messiahship and Sonship. *Supra* 4: 26.

<sup>8</sup> G. P. + "and saw none but the woman," V. D. K. G. H. K. Syr. Sax. Copt. Arm.

<sup>h</sup> G. P. — V. D. M. U. Syr. It.

<sup>i</sup> 1 John 1: 9.

<sup>k</sup> G. P. "shall not walk."

<sup>l</sup> G. P. "and," V. D. K. T. X. versions, critics.

<sup>m</sup> Dent. 17: 6; 19: 15; Matt. 18: 16; 2 Cor. 13: 1; Heb. 10: 28.

<sup>n</sup> P. "sins." V. MSS. critics.

<sup>o</sup> G. P. "saith."

<sup>p</sup> G. P. "sins."

25. They said therefore to Him: Who art Thou? JESUS said to them: As from the beginning,<sup>16</sup> I also say to you.<sup>1</sup>

26. Many things I have to speak, and to judge of you. But He who sent Me is true: and the things I have heard of Him, these same I speak<sup>17</sup> in the world.<sup>1</sup>

27. And they did not understand that He called God His Father.<sup>2</sup>

28. JESUS therefore said to them: When ye shall have lifted up the Son of man,<sup>18</sup> then will ye know that I am,<sup>19</sup> and that I do nothing of Myself: but as the Father hath taught Me,<sup>20</sup> these things do I speak.

29. And He that sent Me, is with Me, and He<sup>21</sup> hath not left Me alone: for I do always the things which please Him.

30. When He spake these things, many believed in Him.

31. Then JESUS said to those Jews who believed Him: If ye continue in My word,<sup>21</sup> ye will be My disciples indeed:

32. And ye will know the truth, and the truth will make you free.

33. They answered Him: We are the seed of Abraham, and we have never been slaves to any man.<sup>22</sup> How sayest Thou: ye shall be free?

34. JESUS answered them: Truly, truly, I say to you, that whoever committeth sin, is the slave of sin.<sup>23</sup>

35. Now the slave abideth not in the house forever: but the son abideth forever.

36. If therefore the Son make you free, ye will be free indeed.<sup>23</sup>

37. I know that ye are the children of Abraham: but ye seek to kill Me, because My word hath no place in you.

38. I speak that which I have seen with My Father: and ye do the things<sup>24</sup> which ye have seen with your father.

39. They answered, and said to Him: Abraham is our father. JESUS saith to them: If ye are children of Abraham,<sup>25</sup> do<sup>26</sup> the works of Abraham.

<sup>16</sup> This sentence is extremely obscure. It is generally taken to mean that He is what from the commencement He had declared, and still affirmed. *John* 9: 31.

<sup>17</sup> The words of Christ were the expression of Divine truth.

<sup>18</sup> On the cross.

<sup>19</sup> What I declare Myself,—the Messiah, Son of God. St. Augustin takes it more absolutely: God, Essential Being.

<sup>20</sup> By the communication made to His human nature.

<sup>21</sup> Faithful to My teaching.

<sup>22</sup> They were subject to the Romans, who, however, allowed them to enjoy their own institutions and laws.

<sup>23</sup> As a son, heir to the estate, can set free the slaves, when they are come under his authority, so can Christ free those who are bondmen of sin.

q P. "Even the same that I said unto you from the beginning."

r Rom. 8: 4.

s G. P. "that He spake to them of the Father."

t G. P. "My." V. D. L. T. versions.

u G. P. "the Father." V. B. D. L. T. X. versions.

v Rom. 6: 15, 16; 2 Pet. 2: 19.

w G. P. "that which." V. C. D. E. X. Origen, Cyril, Chrysostom.

x G. P. "If ye were Abraham's children." V. B. D. L. Origen.

y P. "ye would do." Critics. V. Aug. Or. It.

40. But now ye seek to kill Me, a man<sup>24</sup> who have spoken the truth to you, which I have heard from God: this<sup>25</sup> Abraham did not.

41. Ye do the works of your father. They said therefore to Him: We are not born of fornication:<sup>26</sup> we have one Father, God.

42. JESUS therefore<sup>27</sup> said to them: If God were your Father, ye would, indeed, love Me: for I proceeded, and am come from God: and I came not of Myself, but He sent Me.

43. Why do ye not know My speech? Because ye cannot hear<sup>27</sup> My word.

44. Ye are of your father<sup>28</sup> the devil,<sup>29</sup> and the desires of your father<sup>30</sup> ye wish to fulfil. He was a murderer from the beginning,<sup>30</sup> and he stoed not in the truth: because truth is not in him. When he speaketh a lie, he speaketh of his own, for he is a liar, and the father of it.

45. But<sup>31</sup> if I say the truth, ye believe Me not.

46. Which of you shall convict Me of sin?<sup>32</sup> If I say the truth of you, why do ye not believe Me?

47. He that is of God, heareth the words of God.<sup>33</sup> Therefore ye hear them not, because ye are not of God.

48. The Jews therefore<sup>34</sup> answered, and said to Him: Do not we say well that Thou art a Samaritan,<sup>35</sup> and hast a devil?

49. JESUS answered: I have not a devil: but I honor My Father, and ye have dishonored Me.

50. But I seek not Mine own glory: there is one who seeketh and judgeth.

51. Truly, truly, I say to you: If any man keep My word, he shall not see death ever.

52. The Jews therefore said: Now we know that Thou hast a devil. Abraham is dead, and the prophets; and Thou sayest: If any man keep My word, he shall not taste death ever.

53. Art Thou greater than our father Abraham, who is dead? and the prophets are dead. Whom dost Thou make Thyself?

54. JESUS answered: If I glorify Myself, My glory is nothing. It is My Father that glorifieth Me, of whom ye say that He is your<sup>36</sup> God.

<sup>24</sup> Our Lord here speaks of Himself in His humblest character, as a Divinely commissioned teacher.

<sup>25</sup> This, namely, he did not seek to kill the teacher of truth.

<sup>26</sup> Not idolaters. Adultery was the familiar image of idolatry.

<sup>27</sup> They could not receive His word, on account of their evil dispositions.

<sup>28</sup> "Behold, why you are his children, because you cherish such desires, not that you are born of him." St. Augustine. Our Lord by this severe reproach shows the depth of their malice.

<sup>29</sup> The devil caused the death of Eve by tempting her to disobey, and of Adam through her agency. They became mortal. He also tempted Cain to murder Abel.

<sup>30</sup> As the Samaritans were in a state of schism, it was a term of reproach to call one by their name.

<sup>31</sup> G. P. — V. B. C. H. K. L. versions, critics.

<sup>32</sup> Wisdom 2: 23, 24.

<sup>33</sup> G. P. + "and." V. MSS. versions, critics.

<sup>34</sup> P. "then." B. C. D. L. X. critics.

<sup>35</sup> 1 John 3: 8.

<sup>36</sup> G. P. "because."

<sup>37</sup> 1 John 4: 6.

<sup>38</sup> MSS. critics "our." P. V.

55. And ye know Him not; but I know Him. And if I shall say that I know Him not, I shall be like to you, a liar.<sup>31</sup> But I know Him, and keep His word.

56. Abraham your father rejoiced<sup>32</sup> that he might see My day: he saw it,<sup>33</sup> and was glad.

57. The Jews therefore said to Him: Thou art not yet fifty years old,<sup>34</sup> and hast Thou seen Abraham?

58. JESUS said to them: Truly, truly, I say to you, before Abraham was made, I am.<sup>35</sup>

59. They took up stones, therefore, to cast at Him. But JESUS hid Himself, and went out of the temple.<sup>36</sup>

## CHAPTER IX.

### JESUS GIVES SIGHT TO THE MAN WHO WAS BORN BLIND.

1. AND JESUS passing by,<sup>1</sup> saw a man who was blind from his birth.

2. And His disciples asked Him: Rabbi, who hath sinned, this man, or his parents, that he was born blind?<sup>2</sup>

3. JESUS answered: Neither hath this man sinned, nor his parents;<sup>3</sup> but that the works of God might be made manifest in him.<sup>4</sup>

4. I must do the works of Him who sent Me, whilst it is day: the night cometh, when no man can work.<sup>5</sup>

5. As long as I am in the world, I am the light of the world.

6. When He had said these things, He spat on the ground, and made clay with the spittle, and rubbed the clay on his eyes,<sup>6</sup>

<sup>31</sup> This plainness of language was conformable to ancient simplicity.

<sup>32</sup> Earnestly desired, in ecstasy of spirit.

<sup>33</sup> In prophetic vision. This may refer to the various predictions made to him that all the nations should be blessed in his seed.

<sup>34</sup> This does not prove that He was near that age. They mention an age which it was manifest He had not reached.

<sup>35</sup> This affirms His pre-existence, and implies His eternity. It is an intimation of His essential being.

<sup>36</sup> On another occasion.

<sup>1</sup> It was a popular persuasion among the Jews, that corporal afflictions were caused by the sins of parents, or of the individuals who suffered them.

<sup>2</sup> The blindness was not caused by his sins, or those of his parents.

<sup>3</sup> That the power of God might be glorified in His cure.

<sup>4</sup> This proverbial expression is here applied, to signify that the time for His working miracles was then present, and that He should avail Himself of it, since the order of Divine Providence would not afterwards permit it. He was afterwards to perform them through the agency of others.

<sup>5</sup> This was to show that great works are accomplished by humble means. God humbles those whom He vouchsafes to cure.

<sup>36</sup> G. P. + "Going through the midst of them, and so passed by." V. D. Syr. Sax. critica. From Luke 4:30; and v. 1, ch. 9.

7. And said to him: Go, wash in the pool of Siloe,<sup>7</sup> which is interpreted, *Sent*. He went, therefore, and washed, and he came seeing.

8. The neighbors, therefore, and they who had seen him before, for he was a beggar,<sup>a</sup> said: Is not this he who sat, and begged? Some said: This is he.

9. But others: No; but<sup>b</sup> he is like him. But he said: I am he.

10. They said, therefore, to him: How were thine eyes opened?

11. He answered: The man who is called JESUS, made clay, and rubbed mine eyes, and said to me: Go to the pool of Siloe, and wash. And I went, and washed, and I see.

12. And they said to him: Where is He? He saith: I know not.

13. They bring him who had been blind to the Pharisees.

14. Now it was the sabbath when JESUS made the clay, and opened his eyes.

15. Therefore the Pharisees asked him again, how he had received his sight. But he said to them: He put clay upon mine eyes, and I washed, and I see.

16. Some of the Pharisees therefore said: This man is not of God, who keepeth not the sabbath. But others said: How can a man who is a sinner do such signs?<sup>c</sup> And there was a division among them.

17. They say, therefore,<sup>d</sup> again to the blind man: What sayest thou of Him who<sup>e</sup> hath opened thine eyes? And he said: He is a prophet.<sup>9</sup>

18. The Jews therefore did not believe concerning him, that he had been blind, and had received his sight, until they called the parents of him who had received his sight,

19. And asked them, saying: Is this your son, who ye say was born blind? How then doth he now see?

20. His parents answered them, and said: We know that this is our son, and that he was born blind:

21. But how he now seeth, we know not: or who hath opened his eyes, we know not: ask himself: he is of age; let him<sup>f</sup> speak for himself.

22. These things his parents said, because they feared the Jews: for

<sup>7</sup> The washing of the eyes in this pool could not of itself effect the cure: but the Divine power of Christ gave him his sight by its instrumentality.

<sup>a</sup> Miracles are ordinarily performed only by the friends of God. Nevertheless it may please God to use the agency of a sinner, when the miracle is directed to prove the truth of a doctrine, of which he is the official organ, or the authority of a Divine ministry.

<sup>9</sup> As yet he did not know the Divinity of Christ.

<sup>b</sup> G. P. "that he was blind." V. A. B. C. D. E. L. X. versions, critics.

<sup>c</sup> G. P. — V. A. B. versions.

<sup>d</sup> G. P. — V. A. B. D. L. X. versions.

<sup>e</sup> G. P. "he shall."

<sup>f</sup> P. "miracles."

<sup>9</sup> G. P. "that He."

the Jews had already agreed among themselves, that if any man should confess Him to be CHRIST, he should be put out of the synagogue.<sup>10</sup>

23. Therefore did his parents say: He is of age: ask himself.<sup>11</sup>

24. They therefore called again the man who had been blind, and said to him: Give glory<sup>s</sup> to God.<sup>12</sup> We know that this man is a sinner.<sup>13</sup>

25. He said therefore to them: If He be a sinner, I know not: one thing I know, that whereas I was blind, now I see.

26. They said then to him:<sup>14</sup> What did He to thee? How opened He thine eyes?

27. He answered them: I have told you already, and ye have<sup>t</sup> heard. Why would ye hear it again? will ye also become His disciples?

28. <sup>15</sup>They reviled him, therefore, and said: Be thou His disciple: but we are the disciples of Moses.

29. We know that God spake to Moses: but as to this man, we know not whence He is.

30. The man answered, and said to them: Why, herein is a wonderful thing, that ye know not whence He is, and He hath opened mine eyes.

31. Now we know that God doth not hear sinners:<sup>16</sup> but if a man is a worshipper of God, and doeth His will, him He heareth.

32. From the beginning of the world it hath not been heard, that any man hath opened the eyes of one born blind.

33. Unless this man were of God, He could do nothing.

34. They answered, and said to him: Thou wast wholly born in sins;<sup>17</sup> and dost thou teach us? And they cast him out.

35. JESUS heard that they had cast him out: and when He met him, He said to him: Dost thou believe in the Son of God?<sup>18</sup>

36. He answered, and said: Who is He, Lord, that I may believe in Him?

37. And JESUS saith to him: Thou hast both seen Him: and it is He who speaketh with thee.<sup>1</sup>

38. And he said: I believe, Lord. And falling down, he worshipped Him.<sup>17</sup>

<sup>10</sup> Excommunicated.

<sup>11</sup> The parents withheld their testimony, lest they should be cast out of the synagogue.

<sup>12</sup> By acknowledging the truth. They affected to believe that the man concealed the real mode of his cure.

<sup>13</sup> A transgressor of the Mosaic law.

<sup>14</sup> So as to work miracles at their solicitation. This is ordinarily true, with the exceptions above stated.

<sup>15</sup> They manifest the persuasion that the privation of sight in coming into life was a punishment of sins committed by the soul in a previous state of existence.

<sup>16</sup> The expulsion from the synagogue, which the man suffered for his bold avowal of the cure, was the occasion of obtaining the gift of Divine faith.

<sup>17</sup> This must be understood of the worship of Christ, as the Son of God. A Divine light filled the mind of the grateful man.

<sup>s</sup> Joh. 7: 14.

<sup>t</sup> G. P. "again." V. H. B.

<sup>1</sup> P. "ye did not hear." V. Sax.

<sup>17</sup> P. "Then." G. V.

<sup>1</sup> *Supra* 4: 23; 8: 25.

39. And JESUS said: For judgment I am come into this world; that they who see not, may see; and they who see, may become blind.<sup>18</sup>

40. And some of the Pharisees, who were with Him, heard:<sup>m</sup> and they said to Him: Are we also blind?

41. JESUS said to them: If ye were blind,<sup>19</sup> ye should have no sin:<sup>20</sup> but now ye say: We see:<sup>n</sup> your sin remaineth.

## CHAPTER X.

CHRIST IS THE DOOR, AND THE GOOD SHEPHERD. HE AND HIS FATHER ARE ONE.

1. TRULY, truly, I say to you:<sup>1</sup> He that doth not enter by the door into the sheepfold,<sup>2</sup> but climbeth up another way, the same is a thief and a robber.

2. But he that entereth in by the door, is the shepherd of the sheep.<sup>3</sup>

3. To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name,<sup>4</sup> and leadeth them out.<sup>5</sup>

4. And when he putteth forth his own sheep, he goeth before them: and the sheep follow him, because they know his voice.<sup>6</sup>

5. And a stranger they follow not,<sup>a</sup> but flee from him, because they know not the voice of strangers.

6. This similitude JESUS spake to them. But they understood not what He spake to them.

7. JESUS, therefore, said to them again: Truly, truly, I say to you, I am the door of the sheep.<sup>7</sup>

<sup>18</sup> The manifestation of Christ in the flesh is to some the occasion of corporal sight, and to many of spiritual illumination; to others it serves as an occasion of blindness. By a just judgment those who see—who have opportunities of knowledge—become blind, through pride and prejudice. “He discriminates the case of believers, who acknowledge their blindness, from that of the proud, who imagine that they see, and therefore are the more blinded.” St. Augustin.

<sup>m</sup> If you were without the means of seeing the truth.

<sup>n</sup> You should not be culpable.

<sup>1</sup> This is the usual manner of enforcing some position already advanced, so that what follows should be considered as the continuation of the foregoing discourse. The distinction of chapters, as now made, is ascribed to Cardinal Hugo, of the thirteenth century.

<sup>2</sup> Large inclosures formed with wattled work were called sheepfolds.

<sup>3</sup> There was an entrance, at which one of the subordinate shepherds watched as porter, to admit the respective owners coming to leave or to take away their sheep.

<sup>4</sup> The shepherd uses sounds which the sheep obey. A name was given to the bell-wether.

<sup>5</sup> From the inclosure to pasture.

<sup>6</sup> Such was the order in the East. With us, it is the reverse.

<sup>7</sup> Through Christ alone man can enter into the fold—all authority must come from Him. On this account, He likens Himself to a door through which sheep enter the fold. Under another aspect He is the shepherd.

<sup>m</sup> G. raura. P. “these words.” V. D. It.

<sup>n</sup> G. P. “will they not follow, but will flee.”

<sup>a</sup> G. P. + “therefore.” V. B. D. E. L. X. It. Cyr.

8. All, as many<sup>a</sup> as have come,<sup>b</sup> are thieves and robbers:<sup>c</sup> and the sheep heard them not.<sup>10</sup>

9. I am the door. If any man enter in through Me, he shall be saved:<sup>11</sup> and he shall go in, and go out,<sup>12</sup> and shall find pastures.

10. The thief cometh not, but to steal, and to kill, and to destroy. I am come that they may have life, and may have it more abundantly.<sup>13</sup>

11. I am the good shepherd.<sup>14</sup> The good shepherd giveth<sup>15</sup> his life for his sheep.<sup>c</sup>

12. But the hireling,<sup>16</sup> and he that is not the shepherd,<sup>17</sup> whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth:<sup>18</sup> and the wolf seizeth, and scattereth<sup>19</sup> the sheep:

13. And the hireling fleeth, because he is a hireling, and hath no care for the sheep.

14. I am the good shepherd; and I know<sup>20</sup> Mine, and Mine know Me.<sup>d</sup>

15. As the Father knoweth Me,<sup>e</sup> and I know the Father: and I lay down My life<sup>f</sup> for My sheep.<sup>21</sup>

16. And other sheep I have, which are not of this fold:<sup>22</sup> them also I must bring, and they shall hear My voice, and there shall be one fold<sup>23</sup> and one shepherd.<sup>24</sup>

<sup>a</sup> The sense cannot be "all who came before me," since this would imply a condemnation of all the prophets. It means "all who come independently of me;" "*præter me*," as St. Augustin explains it. It applies to the present and future, as well as the past. Of the prophets St. Augustin says: "Since He was to come, He sent them before Him as heralds."

<sup>b</sup> All who come not through Christ, are likened to thieves and robbers, who enter the fold otherwise than by the door.

<sup>10</sup> True believers turn away from unauthorized teachers.

<sup>11</sup> That is, he will be in the way of salvation, to which he will attain, if he persevere in faith and obedience.

<sup>12</sup> The phrase has reference to the going of the sheep from the inclosure to pastures, and simply implies that the faithful, under the guidance of the Divine Shepherd, shall be abundantly supplied with spiritual nourishment.

<sup>13</sup> That they may have abundance of spiritual graces.

<sup>14</sup> Our Lord changes the similitude.

<sup>15</sup> He exposes his life in defending sheep from robbers, or wild beasts.

<sup>16</sup> The mere hireling, who looks only to his own advantage. It must not be applied to every subordinate shepherd.

<sup>17</sup> This may be understood of the same individual, who has just been designated hireling.

<sup>18</sup> To flee when the sheep need the presence and protection of the shepherd, denotes the spirit of a hireling: when the life of the shepherd is especially aimed at, it is allowable to flee in order to preserve life for the advantage of the flock, which is in the meantime specially commended in prayer to the heavenly Shepherd. See St. Augustin.

<sup>19</sup> The wolf seizes on some, whilst others flee away.

<sup>20</sup> With affectionate regard.

<sup>21</sup> Not merely in their defence, but to redeem them from sin.

<sup>22</sup> Our Lord discloses His intention to call the Gentiles to His Church. They were already His sheep, because chosen by Him, to be called to faith and salvation.

<sup>23</sup> "Flock." The division which hitherto existed between the chosen people and the other nations should be taken away, and a Church formed of Jews and Gentiles. "Hold this for certain," said St. Augustin, "that the Catholic Church is the sheepfold of Christ."

<sup>24</sup> The state of the Church on earth, such as it was to be established by the ministry of the apostles, and their successors, is clearly spoken of.

<sup>b</sup> G. P. "before Me." V. — E. G. M. S. MSS. versions.

<sup>c</sup> Isaiah 40: 11; Ezek. 34: 23; 37: 24.

<sup>d</sup> G. P. "and am known of Mine." V. B. D. L. versions, Cyr. Epiph. Critics differ.

<sup>e</sup> Matt. 11: 27; Luke 10: 22.

<sup>f</sup> Matt. 20: 28.



17. Therefore doth the Father love Me: because I lay down My life,<sup>25</sup> that I may take it up again.<sup>26</sup>

18. No man taketh it<sup>27</sup> away from Me: but I lay it down of Myself, and I have power to lay it down: and I have power to take it up again.<sup>28</sup> This commandment<sup>29</sup> have I received of My Father.

19. A dissension<sup>30</sup> arose again among the Jews on account of these words.

20. And many of them said: He hath a devil, and is mad; why hearken ye to Him?

21. Others said: These are not the words of one that hath a devil: can a devil open the eyes of the blind?

22. And it was the feast of the dedication<sup>31</sup> at Jerusalem; and it was winter.<sup>32</sup>

23. And JESUS walked in the temple, in Solomon's porch.

24. The Jews, therefore, came about Him, and said to Him: How long dost Thou keep our minds in suspense? if Thou art the CHRIST, tell us plainly.

25. JESUS answered them: I speak<sup>33</sup> to you, and ye believe not. The works which I perform in the name of My Father, they bear testimony of Me.

26. But ye do not believe: because<sup>34</sup> ye are not of My sheep:<sup>1</sup>

27. My sheep hear My voice: and I know them, and they follow Me.

28. And I give them life everlasting;<sup>34</sup> and *they* shall not perish ever;<sup>35</sup> and no man shall snatch them out of My hand.<sup>36</sup>

<sup>25</sup> The love of the Father towards Christ is essentially based on the filial relation. He loves Him also for His voluntary sacrifice of life for the salvation of mankind.

<sup>26</sup> This is mentioned as an event which was to follow the death of Christ, not as a qualifying circumstance which influenced the love of the Father. The causal particle is often used as declaratory of the result.

<sup>27</sup> Forcibly, and against His will.

<sup>28</sup> Christ speaks as Himself resuming life, which shows that in death He still lived, His Divine Person being immortal.

<sup>29</sup> To lay down life, and to resume it. The commandment was given, when Christ offered Himself to do the will of His Father.

<sup>30</sup> Schism.

<sup>31</sup> "This festival was instituted by Judas Maccabeus, 1 Mac. 6: 59, in memory of their pulling down the altar of burnt offerings, which had been profaned by the Pagans, and building a new one, dedicated to the true God." Campbell. "Christ honored it with His presence." Prideaux Connex. Hist. O. N. T. 1. 3, p. 2.

<sup>32</sup> It fell on the twenty-fifth of the Hebrew month Casleu, corresponding to the 15th December. The wintry season is mentioned as the reason why our Lord was walking in the porch, under shelter.

<sup>33</sup> Their unbelief showed that they were not of His sheep.

<sup>34</sup> The means of attaining to it, and life itself, to those who use them well. St. Augustin explains it of the elect, who are foreknown and predestined.

<sup>35</sup> The faithful of Christ, who hear His voice, by obeying His mandates, shall not perish. "Of these sheep neither the wolf seizes any one, nor does the thief take any away, nor the robber kill any one." St. Augustin.

<sup>36</sup> No power can prevent the salvation of those who cling to Christ. They themselves, however, may fall away.

z G. P. "I told." V. D.

h Critics: "for." G. P. V. D. L. X. MSS. versions, fathers.

i G. P. "As I said unto you." V. B. K. L. M. MSS. versions.

29. That which My Father hath given Me,<sup>37</sup> is greater than all:<sup>k</sup> and no one can snatch out of the hand of My Father.

30. I and the Father are one.<sup>38</sup>

31. The Jews therefore took up stones to stone Him.

32. JESUS answered them: Many good works I have showed<sup>39</sup> you from My Father: for which of those works do ye stone Me?

33. The Jews answered Him:<sup>l</sup> For a good work we stone Thee not, but for blasphemy: and because that being a man, Thou makest Thyself God.<sup>40</sup>

34. JESUS answered them: Is it not written in your law:<sup>m</sup> I said: ye are gods?<sup>41</sup>

35. If he called them gods, to whom the word of God was addressed, and the Scripture cannot be broken:<sup>42</sup>

36. Do ye say of Him, whom the Father hath sanctified,<sup>43</sup> and sent into the world:<sup>44</sup> Thou blasphemest; because I said, I am the Son of God?<sup>45</sup>

37. If I do not the works of My Father, believe Me not.

38. But if I do, though ye will not believe Me, believe the works: that ye may know, and believe, that the Father *is* in Me,<sup>46</sup> and I *am* in the Father.<sup>n</sup>

<sup>k</sup> St. Augustin explains it of the communication of the Divine Nature by the ineffable generation: "The Father is God, not from the Son: the Son is God from the Father: therefore the Father by the generation of the Son gave to Him to be God, by generation He gave to Him to be co-eternal: by generation He gave to Him to be equal. This is what is greater than all things."

<sup>l</sup> *iv.* One thing, nature, substance, essence.

<sup>m</sup> By performing them in their sight.

<sup>n</sup> They understood Him to have affirmed His unity in nature with the Father. "Lo!" cries St. Augustin, "the Jews understand what the Arians do not understand."

<sup>o</sup> Judges whom God clothed with authority.

<sup>p</sup> Disregarded, its authority being beyond exception.

<sup>q</sup> In its most obvious sense, this means filled with His Spirit. It here implies the communication of the Divine Nature to the Son, who was begotten before the day-star in the splendor of holiness.

<sup>r</sup> The pre-existence of the Divine Person of Christ is here plainly affirmed.

<sup>s</sup> The assertion of this unity with the Father had given rise to their accusation of blasphemy. He here intimates that it is equivalent to His styling Himself Son of God: and He shows how groundless is the charge resting on the assumption of this appellation, since judges were styled gods, from the mere fact of their being Divine delegates for the exercise of justice, whilst He was peculiarly sanctified and sent by the Father, "who sanctified Him in the same way as He begot Him." St. Augustin. He does not at this time further declare explicitly His Divine Nature, for the belief of which they were altogether unprepared, but He contents Himself with refuting their charge by an argument which they could not decline. "See what answer the Lord gave to those who were dull of understanding. He saw that they could not bear the blaze of truth, and He moderated its force in the words which He employed."

<sup>t</sup> The identity of nature is insinuated by these expressions, which clearly declare the intimate union of the Father and Son. Not only is the Father in Him, but He is in the Father: the relation subsisting between them being grounded on their indivisible and essential unity. "He is in the Father, and the Father in Him, as equal in an equal." St. Augustin.

<sup>u</sup> G. P. "My Father, which gave them Me, is greater than all." V. A. B. Tertullian 1. adv.; Praxeas c. 22. Copt. Sax.

<sup>v</sup> G. P. "saying." V. A. B. K. L. M. X. versions, critics.

<sup>w</sup> Psalm 81: 6. The Psalms are sometimes embraced by the "law."

<sup>x</sup> G. P. "I in Him." V. B. D. L. X. versions.

39. They sought therefore to take Him: but He escaped out of their hands.<sup>40</sup>

40. And He went again beyond the Jordan to the place where John at first baptized; and there He abode.

41. And many resorted to Him, and said: John indeed did no sign.<sup>41</sup>

42. But all things whatever John said of this man, were true. And many believed in Him.<sup>42</sup>

## CHAPTER XI.

CHRIST RAISES LAZARUS TO LIFE. THE RULERS RESOLVE TO PUT HIM TO DEATH.

1. Now a certain *man* was sick, named Lazarus, of Bethany, of the town of Mary and Martha her sister.

2. (And Mary was she who anointed<sup>1</sup> the Lord with ointment, and wiped His feet with her hair: whose brother Lazarus was sick.)

3. His sisters therefore sent to Him, saying: Lord, behold, he whom Thou lovest<sup>2</sup> is sick.

4. And JESUS hearing *it*, said to them: This sickness is not unto death,<sup>3</sup> but for the glory of God: that the Son of God may be glorified by it.

5. Now JESUS loved Martha, and her sister Mary, and Lazarus.

6. When therefore He had heard that he was sick, He still remained in the same place two days.

7. Then, after that, He said to His disciples: Let us go into Judea again.

8. The disciples say to Him: Rabbi, the Jews but now sought to stone Thee: and goest Thou thither again?

9. JESUS answered: Are there not twelve hours of the day?<sup>4</sup> If a man walk in the day, he stumbleth not, because he seeth the light of this world.

<sup>1</sup> He miraculously withdrew Himself from their sight and power.

<sup>2</sup> Miracle.

<sup>3</sup> Many suppose that by *prolepsis* the anointing which a few days afterwards took place, is here referred to, as if already known; but others take the reference to be to the other evangelists, Matthew and Luke, who relate the fact. St. Augustine says: "Behold the sister of Lazarus herself (if, however, she be the same that anointed the feet of our Lord, and wiped them with her hair, after she had washed them with her tears) was raised from death more wonderfully than her brother."

<sup>4</sup> The great virtue of Lazarus may be inferred from the fact that he was loved with special affection by our Lord.

<sup>5</sup> This is thought by St. Chrysostom to be the answer sent to the sisters. The sickness was to result in death, but Lazarus was to be resuscitated. Death, which was so soon to be followed by renewed life, was as a sleep.

<sup>6</sup> The Jews divided daylight and night respectively into twelve hours, which were of unequal duration, according to the seasons.

o G. P. "hand."

p G. P. "there." V.—K. Pesch. Pers.

10. But if he walk in the night, he stumbleth, because there is no light in him.<sup>a</sup>

11. These things He said, and after that He said to them: Lazarus our friend sleepeth: but I go that I may awake him out of sleep.

12. <sup>a</sup>His disciples therefore said: <sup>b</sup>Lord, if he sleepeth, he will recover.<sup>c</sup>

13. But JESUS spake of his death, and they thought that He spake of the repose of sleep.

14. Then, therefore, JESUS said to them plainly: Lazarus is dead;

15. And I am glad for your sakes, that I was not there,<sup>d</sup> that ye may believe:<sup>e</sup> but let us go to him.

16. Thomas, therefore, who is called Didymus, said to His fellow-disciples: Let us also go, that we may die with Him.<sup>f</sup>

17. JESUS therefore came, and found that he had been already four days in the grave.<sup>g</sup>

18. (Now Bethany was near Jerusalem, about fifteen furlongs off.<sup>h</sup>)

19. And many of the Jews<sup>i</sup> were come to Martha and Mary, to comfort them concerning their brother.

20. Martha, therefore, as soon as she heard that JESUS was come, went<sup>j</sup> to meet Him: but Mary sat at home.<sup>k</sup>

21. Martha therefore said to JESUS: Lord, if Thou hadst been here, my brother had not died.

22. But now also I know that whatever Thou wilt ask of God, God will give Thee.<sup>l</sup>

23. JESUS saith to her: Thy brother will rise again.

24. Martha saith to Him: I know that he will rise again<sup>m</sup> in the resurrection at the last day.<sup>n</sup>

<sup>a</sup> Because he has not light. The application of this similitude seems to be, that during the time allowed Him by His father, no danger is to be apprehended. When the time appointed for His sufferings shall have arrived, He must endure them, since He Himself so willed.

<sup>b</sup> Sleep in sickness ordinarily marks the abatement of fever.

<sup>c</sup> If there, our Lord would scarcely have resisted the entreaties of the sisters to preserve Lazarus from death; and thus there would have been no occasion for the splendid miracle of his resurrection.

<sup>d</sup> More firmly.

<sup>e</sup> It seems that Thomas apprehended danger to the life of our Lord, should He so soon reappear in Judea, and that he observed to his fellow-disciples that they also might be exposed to danger.

<sup>f</sup> This may be understood of four days not completed, as the Jews were wont to speak.

<sup>g</sup> There was a place, probably not a town, bearing the same name, only seven furlongs from Jerusalem. Acts 1: 12.

<sup>h</sup> These Jews came, probably, from Jerusalem.

<sup>i</sup> Some short distance from the village.

<sup>j</sup> The active character of Martha, and the retiring and contemplative disposition of Mary, are elsewhere declared.

<sup>k</sup> This shows her confidence that her brother may be recalled to life. Her language does not manifest, that she yet knew the divinity of Christ.

<sup>l</sup> This is a strong evidence that the future resurrection of the body was a doctrine of the Jews at that period.

<sup>a</sup> P. "Then." V. G.

<sup>b</sup> G. P. "to Him." A. X.

<sup>c</sup> Luke 14: 14; *supra* 5: 29.

25. JESUS said to her: I am the resurrection<sup>d</sup> and the life:<sup>17</sup> he that believeth in Me, although he be dead,<sup>18</sup> shall live:

26. And every one who liveth, and believeth in Me, shall never die. Believest thou this?

27. She saith to Him: Yea, Lord, I believe<sup>19</sup> that Thou art the CHRIST, the Son of the living God,<sup>20</sup> who art come into this world.<sup>21</sup>

28. And when she had said these things, she went, and called her sister Mary secretly,<sup>22</sup> saying: The Teacher is come, and calleth for thee.<sup>23</sup>

29. As soon as she heard, she riseth quickly, and cometh to Him.

30. For JESUS had not yet come into the town: but He was still in that place where Martha had met Him.

31. The Jews, therefore, who were with her in the house, and comforted her, when they saw Mary, that she rose up speedily, and went out, followed her, saying: She is going to the grave, to weep there.

32. When Mary, therefore, was come where JESUS was, seeing Him she fell down at His feet,<sup>24</sup> and saith to Him: Lord, if Thou hadst been here, my brother had not died.<sup>25</sup>

33. JESUS therefore, when He saw her weeping, and the Jews<sup>e</sup> weeping, who had come with her, groaned<sup>26</sup> in the spirit, and<sup>27</sup> troubled Himself,<sup>28</sup>

34. And said: Where have ye laid him?<sup>29</sup> They say to Him: Lord, come and see.

35. And JESUS wept.<sup>30</sup>

36. The Jews therefore said: Behold how He loved him!

<sup>17</sup> Christ declares that it is He who is to raise the dead, and give them everlasting life. The effect is put for the efficient cause.

<sup>18</sup> Although dead in sin, on detesting and abandoning it, the believer receives life in Christ. The dead, who in life believed, and lived accordingly, shall live forever.

<sup>19</sup> The verb expresses her settled conviction of mind.

<sup>20</sup> Her words resemble those of Peter, but St. Chrysostom does not think that she recognized the Divinity of Christ.

<sup>21</sup> She knew His pre-existence.

<sup>22</sup> In a whisper, so as not to let those around know it.

<sup>23</sup> This was doubtless the fact. Our Lord inquired after Mary.

<sup>24</sup> This act of affectionate homage is in accordance with the devout character of Mary.

<sup>25</sup> Both sisters expressed in like terms their conviction that the presence of Christ would have preserved their brother from death. Mary does not appear to have asked his resurrection.

<sup>26</sup> G. ordinarily means to rage against one, or to rebuke; but it is here used to signify deep commotion—strong sympathy for the afflicted sisters, whose grief was shared by so many surrounding friends.

<sup>27</sup> Our Lord expressed intense feelings, of which Lazarus was the occasion, although other considerations must have combined to produce them, since He was about to restore him to life. An affliction so soon to be relieved could not have caused pain so overwhelming.

<sup>28</sup> Was troubled. St. Augustin remarks: "You are troubled against your will: Christ was troubled, because such was His good pleasure."

<sup>29</sup> This inquiry does not imply ignorance of the fact, but it was proper that the place should be pointed out to Him.

<sup>30</sup> Our Lord, as man, was susceptible of all just affections. To weep for the departed whom we loved, is among the best evidences of an excellent heart.

<sup>d</sup> *Supra* 6: 40.

<sup>e</sup> P. + "also." V. MSS. critics.

<sup>f</sup> In Himself. *In/ra* v. 38.

37. But some of them said : Could not He who opened the eyes of the man born blind,<sup>a</sup> have caused that<sup>b</sup> this man should not have died ?

38. JESUS therefore groaning in Himself,<sup>31</sup> cometh to the grave : Now it was a cave ; and a stone was laid over it. \*

39. JESUS saith : Take away the stone. Martha, the sister of him that was dead, saith to Him : Lord, by this time he smelleth, for he is now four days.<sup>32</sup>

40. JESUS saith to her : Did not I say to thee, that if thou believe, thou shalt see the glory of God ?<sup>33</sup>

41. They therefore took the stone away.<sup>1</sup> And JESUS lifting up His eyes, said : Father, I give Thee thanks that Thou hast heard Me.

42. And I knew that Thou hearest Me always, but I have spoken for the sake of the crowd who are around, that they may believe that Thou hast sent Me.<sup>34</sup>

43. When He had said these things, He cried with a loud voice : Lazarus, come forth.

44. And presently he that had been dead came forth, bound feet and hands with winding-bands, and his face was bound about with a napkin.<sup>35</sup> JESUS said to them : Loose him, and let him go.

45. Many therefore of the Jews who had come to Mary and Martha, and had seen the things which JESUS did, believed in Him.

46. But some of them went to the Pharisees, and told them the things which JESUS had done.

47. The chief priests, therefore, and the Pharisees, gathered a council, and said : What are we doing, for this man doeth many signs ?<sup>36</sup>

48. If we let Him thus alone, all will believe in Him, and the Romans will come, and take away our place and nation.<sup>37</sup>

49. But one of them named Caiphas, being high priest for that year,<sup>38</sup> said to them : Ye know nothing,<sup>39</sup>

50. Neither do ye consider that it is expedient for you, that one man should die for the people, and that the whole nation perish not.<sup>40</sup>

<sup>a</sup> Being deeply moved.

<sup>\*</sup> It is the fourth day.

<sup>1</sup> These words are not recorded above : but they must have been uttered, at least in substance.

<sup>31</sup> Christ performed this miracle to prove His Divine mission.

<sup>32</sup> These bandages served to render more manifest the fact of his resurrection.

<sup>33</sup> Miracles. Even the enemies of Christ could not deny that He had performed many extraordinary works.

<sup>34</sup> They suppose that should the nation generally believe in Christ, they would rally round Him as a civil leader, or prince, and thus provoke the wrath of the Romans.

<sup>35</sup> The office was originally for life. Great irregularities had occurred, and it was then enjoyed only for a year.

<sup>36</sup> This was a harsh reproach, implying, however, no more than that they did not know what the case demanded.

<sup>40</sup> The meaning which Caiphas had in view, was probably that by the death of Christ, the general tran-

<sup>s</sup> *Supra* 9 : 6.

<sup>b</sup> G. P. "even."

<sup>1</sup> G. P. "from the place where the dead was laid." V. B. C. D. L. X. versions, critics.

51. And this he spake not of himself: but being the high priest of that year, he prophesied<sup>41</sup> that JESUS should die for the nation,

52. And not only for the nation, but to gather together in one the children of God, who were dispersed.<sup>42</sup>

53. From that day, therefore, they designed to put Him to death.

54. Wherefore JESUS walked no more openly among the Jews, but went into a country near the desert, to a city that is called Ephrem, and there He abode with His disciples.

55. And the passover of the Jews was at hand: and many from the country went up to Jerusalem before the passover, to purify themselves.

56. They sought, therefore, for JESUS; and as they stood in the temple, they discoursed one with another: What think ye,<sup>43</sup> that He cometh not to the festival? And<sup>44</sup> the chief priests and the Pharisees had given a commandment, that if any man knew where He was, he should tell, that they might apprehend Him.

## CHAPTER XII.

THE ANOINTING OF THE FEET OF CHRIST: HIS RIDING INTO JERUSALEM UPON AN ASS: A VOICE FROM HEAVEN.

1. JESUS, therefore, six days before the passover, came to Bethany, where Lazarus was who had been dead,<sup>45</sup> whom JESUS raised to life.

2. And they made Him a supper there:<sup>1</sup> and Martha served, but Lazarus was one of those who were at table with Him.<sup>2</sup>

3. Mary, therefore, took a pound of balsam of spikenard, of great price, and anointed the feet<sup>3</sup> of JESUS, and wiped His feet with her hair: and the house was filled with the odor of the balsam.

quillity and safety would be provided for, which were endangered by suffering Him to go at large. The Holy Spirit, however, so directed his words, that he uttered a Divine truth, without understanding it.

<sup>41</sup> It does not appear that the gift of prophecy was attached to the high priesthood: but God was pleased in this instance to proclaim a prophecy by the lips of the high priest: "Here we are instructed," says St. Augustin, "that the spirit of prophecy foretells future events, even by means of bad men; which, however, the evangelist ascribes to a Divine mystery, because he was high priest."

<sup>42</sup> "The evangelist added this of himself, for Caiaphas prophesied of the Jewish nation alone." St. Augustin.

<sup>43</sup> What do you think? will He come to the festival? As some days yet remained before the festival, the discourse seems to regard the probability of His coming, or not.

<sup>44</sup> In the house of Simon the leper.

<sup>45</sup> The reality of the miracle was confirmed by his continuance in life, and using nourishment.

<sup>1</sup> This is specially recorded as an extraordinary act of respect. St. Matthew and St. Mark relate, that she poured it on His head. St. Jerome distinguishes the one who poured the perfume on the head, from the other who poured it on the feet: but the same individual may have done both acts.

<sup>41</sup> G. P. "Now both." V. A. B. K. L. M. variations.

<sup>45</sup> G. P. "where Lazarus was, which had been dead, whom He raised from the dead."

4. Then one of His disciples, Judas Iscariot,<sup>b</sup> he that was about to betray Him, said:

5. Why was not this balsam sold for three hundred shillings, and given to the poor?

6. Now he said this, not because he cared for the poor, but because he was a thief, and having the purse,<sup>c</sup> carried<sup>d</sup> the things that were put therein.

7. JESUS, therefore, said: Let her alone, that she may keep it<sup>d</sup> for the day of My burial.<sup>e</sup>

8. For the poor ye have always with you; but Me ye have not always.<sup>f</sup>

9. A great crowd of the Jews, therefore, knew that He was there: and they came, not for the sake of JESUS only, but that they might see Lazarus, whom He had raised from the dead.

10. But the chief priests thought to kill Lazarus also:<sup>g</sup>

11. Because by reason of him many of the Jews went away,<sup>h</sup> and believed in JESUS.

12. And on the next day a great crowd, that had come to the feast, when they heard that JESUS was coming to Jerusalem,

13. Took branches of palm-trees, and went forth to meet Him, and cried: Hosanna, blessed is He who cometh in the name of the Lord,<sup>i</sup> the King of Israel.

14. And JESUS found a young ass, and sat upon it, as it is written:

15. Fear not, daughter of Sion: behold, thy King cometh, sitting on the colt of an ass.<sup>j</sup>

16. These things His disciples understood not at the first: but when JESUS was glorified,<sup>k</sup> then they remembered that these things were written of Him, and that they had done these things to Him.<sup>l</sup>

17. The crowd, therefore, which was with Him when he called Lazarus out of the grave, and raised him from the dead, bare testimony.<sup>m</sup>

18. For which reason also the people came to meet Him: because they heard that He had performed this sign.

<sup>a</sup> Purloined. *Matth* 21:15.

<sup>b</sup> Our Lord wishes her to be left free to do what was a kind of anticipated embalming.

<sup>c</sup> Visibly present, so as to receive these marks of honor.

<sup>d</sup> This, as St. Augustin observes, was truly a mad design, as if Christ could not raise him again to life.

<sup>e</sup> From their Jewish brethren.

<sup>f</sup> This multitude was moved by the resurrection of Lazarus to acknowledge Jesus as the Messiah.

<sup>g</sup> When He had risen glorious, and ascended into heaven.

<sup>h</sup> This remark shows that they did not act with a view to the fulfilment of the prophecy, which, however, unconsciously they fulfilled.

<sup>i</sup> Of the fact.

<sup>b</sup> G. P. + "Simon's son." V. D. vers.

<sup>c</sup> G. P. "had the bag." V. B. D. L. Q.

<sup>d</sup> G. P. "hath she kept it." V. B. D. K. L. Q. X. Sax. Copt. Ethiop.

<sup>e</sup> *Zach.* 9:9; *Matth.* 21:7; *Mark* 11:7; *Luke* 19:35.



19. The Pharisees, therefore, said among themselves : Do ye see that we<sup>1</sup> prevail nothing ?<sup>13</sup> Behold, the whole<sup>s</sup> world<sup>14</sup> is gone after Him.

20. Now there were certain Gentiles<sup>15</sup> <sup>h</sup> among those who came up to worship on the festival day.

21. These, therefore, came to Philip, who was of Bethsaida of Galilee,<sup>16</sup> and desired him, saying : Sir, we wish to see<sup>17</sup> JESUS.

22. Philip cometh and telleth Andrew :<sup>18</sup> again Andrew and Philip told JESUS.

23. But JESUS answered them, saying : The hour is come, that the Son of man should be glorified.<sup>19</sup>

24. Truly, truly, I say to you, unless the grain of wheat fall into the ground and die,<sup>20</sup>

25. It remaineth alone : but if it die, it bringeth forth much fruit.<sup>21</sup> He who loveth his life, shall lose it : and he who hateth his life in this world, keepeth it<sup>22</sup> unto life eternal.<sup>1</sup>

26. If any man minister<sup>23</sup> to Me, let him follow Me ; and where I am, there also shall My minister<sup>24</sup> be. If any man minister to Me, him will My Father honor.<sup>25</sup>

27. Now My soul is troubled.<sup>26</sup> And what shall I say ?<sup>27</sup> Father, save Me from this hour.<sup>28</sup> But for this cause<sup>29</sup> I came unto this hour.

28. Father, glorify Thy name.<sup>30</sup> A voice, therefore, came from heaven :<sup>31</sup> I both have glorified it, and will glorify it again.

29. The crowd, therefore, that stood by and heard, said that it thundered.<sup>32</sup> Others said : An angel hath spoken to Him.

30. JESUS answered and said : This voice came not for Me, but for your sakes.

<sup>13</sup> We do not succeed in our efforts to arrest His progress.

<sup>14</sup> The people generally.

<sup>15</sup> Where Gentiles lived.

<sup>16</sup> The respect with which the apostles approached our Lord, to ask any favor, is apparent from this communication by Philip to Andrew.

<sup>17</sup> By a heavenly manifestation.

<sup>20</sup> Rot. The tegument of the grain decays, but the grain itself is preserved and rendered fruitful by the matter which surrounds it.

<sup>21</sup> This implies that the death of Christ would be followed by a great increase of believers.

<sup>22</sup> He intimates that His followers must gain eternal life by suffering.

<sup>23</sup> Serve Me.

<sup>24</sup> Deacon.

<sup>25</sup> "Reward." The term is used in both meanings.

<sup>26</sup> Our Lord permitted His soul to be agitated with vehement emotions, arising from the contemplation of His approaching death.

<sup>27</sup> "Shall I say ?" is again understood.

<sup>28</sup> From this time of suffering.

<sup>29</sup> For this very purpose He had come.

<sup>30</sup> This prayer is put forth by Him, whilst He declines the other. This conflict of feeling was renewed in the garden, and gave occasion to the twofold prayer : Father, let this cup pass away : nevertheless, not My will, but Thine be fulfilled.

<sup>31</sup> Distinct sounds were heard as from the skies.

<sup>32</sup> So loud was the sound.

<sup>1</sup> G. P. "ye." V. MS. in Barberini Lib. Nonnus.

<sup>s</sup> G. P. — V. D. L. Syr. It. Gr. Alex.

<sup>h</sup> Matt. 10 : 39 ; 16 : 25 ; Mark 8 : 35 ; Luke 9 : 24 ; 17 : 33.

<sup>h</sup> G. P. "Greeks."

31. Now<sup>33</sup> is the judgment<sup>34</sup> of the world: now shall the prince of this<sup>k</sup> world be cast out.<sup>35</sup>

32. And I, if I be lifted up<sup>36</sup> from the earth, will draw all<sup>37</sup> things<sup>l</sup> to Myself.<sup>38</sup>

33. Now this He said, signifying what death He should die.

34. The crowd answered Him: We have heard from the law,<sup>39</sup> that CHRIST remaineth forever;<sup>40</sup> and how sayest Thou: The Son of man must be lifted up? Who is this Son of man?

35. JESUS, therefore; said to them: Yet a little while,<sup>m</sup> the light is in<sup>n</sup> you.<sup>41</sup> Walk whilst ye have the light, that the darkness may not overtake you: for he who walketh in darkness, knoweth not whither he goeth.

36. Whilst ye have the light, believe in the light, that ye may be sons of light. These things JESUS spake, and He went away, and hid Himself from them.<sup>42</sup>

37. And although He had done so many signs<sup>43</sup> before them, they believed not in Him:

38. That<sup>44</sup> the speech which Isaiah the prophet<sup>o</sup> uttered might be fulfilled: Lord, who hath believed our report?<sup>45</sup> and to whom hath the arm<sup>46</sup> of the Lord been revealed?<sup>47</sup>

39. On this account they could not<sup>48</sup> believe, because Isaiah said again:

40. He hath blinded their eyes,<sup>p</sup> and hardened their heart,<sup>49</sup> that<sup>50</sup>

<sup>33</sup> Presently, at the crisis of His death.

<sup>34</sup> Condemnation.

<sup>35</sup> Be deprived of his almost boundless power.

<sup>36</sup> On the cross.

<sup>37</sup> Mankind generally. All things are drawn to Christ, since everything is subjected to His power. He draws to His faith and love men of every class. Those who resist His mercy, fall victims to His justice.

<sup>38</sup> By the grace purchased for men by His death.

<sup>39</sup> The ancient Scriptures.

<sup>40</sup> The scribes and Pharisees had some insight into the sublime attributes of the Messiah.

<sup>41</sup> He warns them not to abuse the grace which His presence affords. He is the light of the world.

<sup>42</sup> Departed secretly, and went to Bethany. Matthew 21:17.

<sup>43</sup> Miracles.

<sup>44</sup> So that the saying of Isaiah was fulfilled.

<sup>45</sup> That which they heard from us.

<sup>46</sup> Power.

<sup>47</sup> Made manifest.

<sup>48</sup> They could not believe consistently with the prophetic vision. The impossibility arose from the perverseness of their own hearts, which was revealed to Isaiah. "If you ask me, why they could not, I answer without hesitation, because they would not." St. Augustine.

<sup>49</sup> All things are ascribed to God, as the supreme Ruler, but as secondary causes are the immediate sources of events, these are attributable to Him, in a way suited to the variety of the causes. Blindness and hardness are directly caused by the wilful perversity of man, and cannot be ascribed to God, only as far as by an unsearchable decree He abandons the sinner to himself. He blinds by withholding His light, against which the sinner closed his eyes: He hardens by withholding the grace, of which the sinner proved himself unworthy.

<sup>50</sup> So that they might not see.

<sup>k</sup> G. P. "this." V. A. C. D.

<sup>l</sup> G. P. "all men." V. D. Goth. Sax.

<sup>m</sup> Ps. 109:4; 116:2; Isaiah 40:8; Ezek. 37:25.

<sup>n</sup> G. P. "with you." V. B. D. K. L. C. versions, critics.

<sup>o</sup> Isaiah 53:1; Rom. 10:16.

<sup>p</sup> Isaiah 6:9; Matt. 13:14; Mark 4:12; Luke 8:10; Acts 28:26; Rom. 11:8.

they should not see with the eyes, nor understand with the heart, and<sup>41</sup> be converted, and I should heal them.

41. These things said Isaiah, when he saw His glory, and spake of Him.

42. However, many of the chief men also believed in Him: but because of the Pharisees they did not own Him,<sup>42</sup> that they might not be cast out of the synagogue;

43. For they loved the glory of men, more than the glory of God.

44. But JESUS cried, and said: He who believeth in Me, doth not believe in Me,<sup>43</sup> but in Him who sent Me.

45. And he who seeth Me, seeth Him who sent Me.<sup>44</sup>

46. I am come a light into the world; that whoever believeth in Me, may not remain in darkness.

47. And if any man hear My words, and keep them not,<sup>45</sup> I do not condemn him:<sup>46</sup> for I came not to condemn the world, but to save the world.

48. He who despiseth Me, and receiveth not My words, hath one that condemneth him; the word that I have spoken,<sup>47</sup> the same will condemn him on the last day.<sup>48</sup>

49. For I have not spoken of Myself, but the Father who sent Me, He gave Me a commandment what I should say, and what I should speak.<sup>49</sup>

50. And I know that His commandment is<sup>50</sup> life everlasting. The things therefore which I speak; even as the Father said unto Me, so do I speak.

## CHAPTER XIII.

CHRIST WASHES THE FEET OF HIS DISCIPLES: THE TREASON OF JUDAS: THE NEW  
COMMANDMENT OF LOVE.

1. BEFORE the feast<sup>a</sup> of the passover,<sup>1</sup> JESUS knowing that His hour was come, that He should pass out of this world to the Father,

<sup>41</sup> Lest they.

<sup>42</sup> Acknowledge Him openly.

<sup>43</sup> Not in Him only, but also in the Father.

<sup>44</sup> As of Myself.

<sup>45</sup> As it were manifested through Christ.

<sup>46</sup> The truths declared by Christ will be a cause of condemnation to such as reject them.

<sup>47</sup> The terms are synonymous; but the latter may be understood of diffuse instruction.

<sup>48</sup> Obedience to the commandment is rewarded with everlasting life.

<sup>49</sup> The paschal lamb was immolated at sunset, on the fourteenth day of the month Nisan, when the feast of passover began. It was at that time that Jesus celebrated the paschal supper, as the three other evan-

<sup>a</sup> G. P. "believe not." V. A. B. D. K. L. X. Syr. Copt. Arm. Eth. Ar. Sax. critics.

<sup>1</sup> Mark 16: 16.

<sup>a</sup> Matt. 26: 2; Mark 14: 1; Luke 22: 1.

having loved His own<sup>2</sup> who were in the world, He loved them unto the end.<sup>3</sup>

2. And during<sup>b</sup> supper<sup>c</sup> (the devil having now put into the heart<sup>d</sup> of Judas Iscariot, the son of Simon, to betray Him),

3. Knowing<sup>e</sup> that the Father had given all things into His hands, and that He came from God,<sup>f</sup> and goeth to God:

4. He riseth from supper, and layeth aside His outer garments, and having taken a towel, girded Himself.

5. After that, He putteth water into a basin, and began to wash the feet of the disciples, and to wipe them with the towel, wherewith He was girded.

6. He cometh, therefore, to Simon Peter. And Peter saith to Him: Lord, dost Thou wash my feet?

7. JESUS answered, and said to Him: What I am doing, thou knowest not now, but thou shalt know hereafter.<sup>g</sup>

8. Peter saith to Him: Thou shalt never wash my feet. JESUS answered him: If I wash thee not,<sup>h</sup> thou shalt have<sup>i</sup> no part with Me.

9. Simon Peter saith to Him: Lord, not my feet only, but also my hands, and my head.

10. JESUS saith to him: He that is washed,<sup>j</sup> needeth not save to wash his feet; but he is wholly clean. And ye are clean, but not all.

11. For He knew who would betray Him: therefore He said: Ye are not all clean.

12. Then after He had washed their feet, and taken His garments, and had sat down again, He said to them: Know ye what I have done to you?

evangelists relate. The following day is designated by St. John "the festival day of the passover," as connected with the immolation and banquet of that evening, he being accustomed to the Roman mode of counting days from midnight.

<sup>a</sup> His disciples.

<sup>b</sup> Of His love He left a lasting proof in the eucharist. St. John does not relate its institution, which was already narrated by three evangelists.

<sup>c</sup> The paschal supper.

<sup>d</sup> The power of fallen spirits to tempt men by evil suggestions is manifest from this passage.

<sup>e</sup> The foreknowledge of Christ and His power are declared, that we may not ascribe His sufferings to necessity, and may admire the more His condescension.

<sup>f</sup> The second Divine Person, who proceeds from the Father, had assumed human nature. As man He did not exist previous to His incarnation.

<sup>g</sup> The mere cleansing of the feet was not the object which Christ had in view, but to teach humility by example.

<sup>h</sup> Peter could have no share with Christ, unless he were purified and sanctified by His grace: and obstinacy in opposing His will in this circumstance, although it proceeded from reverence for His Divine character, would have been an offence punishable with the loss of His favor.

<sup>i</sup> He who had washed his hands and head, as was customary before sitting down to eat. Some think that it means: "he who has bathed," and affirm that persons invited to feasts bathed at home, and yet had their feet washed by servants on arriving at the banquet-room.

<sup>b</sup> Matt. 13: 21; 26: 6. P. "supper being ended." O. V. "cena facta." Schott. "institutus."  
<sup>c</sup> G. P. "hast."

13. Ye call Me the Teacher, and the Lord; and ye say well; for I am.

14. If then I, the Lord and the Teacher, have washed your feet; ye also ought to wash one another's feet.

15. For I have given you an example, that as I have done to you, so ye do also.<sup>11</sup>

16. Truly, truly, I say to you: The servant is not greater than his lord: neither is the messenger greater than he who sent him.<sup>d</sup>

17. If<sup>e</sup> ye know these things, ye shall be happy, if ye do them.

18. I speak not of you all: I know whom I have chosen; but that the Scripture may be fulfilled: He who eateth bread with Me, shall lift up his heel<sup>f</sup> against Me.<sup>g</sup>

19. Now I tell you, before it come to pass, that when it shall come to pass, ye may believe that I am.<sup>h</sup>

20. Truly, truly, I say to you, he that receiveth whomsoever I send, receiveth Me: and he that receiveth Me, receiveth Him who sent Me.<sup>i</sup>

21. When JESUS had said these things, He was troubled in spirit:<sup>j</sup> and testified, and said: Truly, truly, I say to you, one of you will betray Me.<sup>k</sup>

22. The disciples, therefore, looked one upon another, doubting of whom He spake.

23. Now there was leaning on the bosom<sup>l</sup> of JESUS one of His disciples, whom JESUS loved.<sup>m</sup>

24. Simon Peter, therefore, beckoned to him,<sup>n</sup> and said to him: Who is it of whom He speaketh?

25. He, therefore,<sup>o</sup> falling<sup>p</sup> on the breast of JESUS, saith to Him: Lord, who is it?

26. JESUS answered: He it is to whom I shall reach bread<sup>q</sup> when

<sup>11</sup> Not so much by imitating this special act of humility, as by cherishing the spirit with which it was performed, and being ready for all similar acts. "Having this example before us, beloved, and looking on this image of the charity of Christ, let us entertain a low opinion of ourselves, and always believe that our brethren have better and higher qualities: for this is what Christ wished to lead us to by His example." St. Cyril Alex.

<sup>d</sup> Hence.

<sup>e</sup> To supplant and overthrow. Some think that allusion is made to the efforts of wrestlers to trip up each other. Others think that it implies an allusion to horses, or other animals that kick.

<sup>f</sup> The Messiah. *Supra* 10: 24.

<sup>g</sup> This trouble and all His feelings were perfectly under His control.

<sup>h</sup> As they lay at table, reclined on couches on the left arm, with their feet extended outwards, John, who lay next to our Lord, leaned over on His bosom.

<sup>i</sup> Specially.

<sup>j</sup> The reverence of Peter for his Divine Master is very apparent in his abstaining from directly addressing Him.

<sup>d</sup> Matt. 10: 24; Luke 6: 40; *infra* 15: 20.

<sup>e</sup> Ps. 40: 10.

<sup>f</sup> Matt. 26: 21; Mark 14: 18; Luke 22: 21.

<sup>g</sup> P. "lying on." G. expresses a sudden movement.

<sup>h</sup> P. "sup." The meat—the paschal lamb.

<sup>i</sup> Matt. 10: 40; Luke 10: 16.

<sup>j</sup> G. P. "then."

dipped. And when He had dipped the bread, He gave it to Judas Iscariot,<sup>19</sup> son of Simon.

27. And after the morsel, Satan entered into him.<sup>20</sup> And Jesus said to him: That which thou doest,<sup>21</sup> do quickly.<sup>22</sup>

28. Now no one of those at the table knew for what purpose He said this to him.<sup>23</sup>

29. For some thought, because Judas had the purse, that Jesus had said to him: Buy those things which we have need of for the feast:<sup>24</sup> or that he should give something to the poor.

30. He therefore having received the morsel,<sup>25</sup> went out immediately. And it was night.

31. When therefore he was gone out, Jesus said: Now<sup>26</sup> is the Son of man glorified,<sup>27</sup> and God is glorified in Him.

32. If God be glorified in Him, God also will glorify Him in Himself:<sup>28</sup> and immediately<sup>29</sup> will He glorify Him.

33. Little children,<sup>30</sup> yet a little while I am with you. Ye shall seek Me, and as I said to the Jews,<sup>31</sup> Whither I go, ye cannot come; so I say to you now.

34. A new<sup>32</sup> commandment I give you: that ye love one another; as I have loved you, that ye also love one another.

35. By this shall all men know that ye are My disciples, if ye have love one for another.

36. Simon Peter saith to Him: Lord, whither goest Thou?<sup>33</sup> Jesus answered: Whither I go, thou canst not follow Me now; but thou shalt follow<sup>1</sup> hereafter.<sup>34</sup>

<sup>19</sup> John may have understood Judas to be the traitor, although the others did not advert to the act of our Lord.

<sup>20</sup> Took full possession of him. Being unmoved by this act of familiarity on the part of our Lord, his soul was delivered over to the enemy. St. Augustin inquires how it was that the devil entered into the heart of Judas, and observes that "he could not have entered, had not Judas given him the opportunity." In Ps. 138.

<sup>21</sup> What thou art resolved on doing.

<sup>22</sup> This was said to show Judas that our Lord knew his base design, and defied him. It was not intended to stimulate him. "It is the language, not of command, but of permission. It shows that He entertained no dread, but was ready." S. Leo M. serm. 7, de pass. Dom.

<sup>23</sup> This is extraordinary, considering that Christ had given the token: but the minds of the apostles were agitated, and they could not conceive that any of their number could be guilty of so base treason.

<sup>24</sup> The next day was so called, although the festival had already begun.

<sup>25</sup> From the narrative it does not appear that Judas received the eucharist, but it is generally presumed that he did.

<sup>26</sup> Presently, soon.

<sup>27</sup> In His approaching sufferings, which will result to His glory. The preterite is put for the future in the prophetic style.

<sup>28</sup> By assuming His humanity to the glory of the Godhead.

<sup>29</sup> Soon after His humiliation.

<sup>30</sup> This is a term of affection.

<sup>31</sup> The people generally, or the leaders in Jerusalem.

<sup>32</sup> As not being previously understood, or practised.

<sup>33</sup> Peter understood from the tenor of our Lord's discourse, that He was soon to leave them.

<sup>34</sup> "Our Lord intimates that Peter would afterwards follow him, by dying on a cross." St. Cyril Alex.

37. Peter saith to Him: Why cannot I follow Thee now? I will lay down my life for Thee.<sup>35</sup>

38. JESUS answered him: Wilt thou lay down thy life for Me? Truly, truly, I say to thee, the cock will not crow, till thou deny Me thrice.

## CHAPTER XIV.

### THE CONTINUATION OF OUR LORD'S DISCOURSE.

1. LET not your heart be troubled. Ye believe<sup>1</sup> in God, believe<sup>2</sup> also in Me.<sup>3</sup>

2. In My Father's house there are many mansions. If not, I would have told you; because<sup>4</sup> I go to prepare a place for you.<sup>4</sup>

3. And if I go, and prepare a place for you, I will come again, and take you to Myself, that where I am, ye also may be.

4. And whither I go, ye know, and the way ye know.

5. Thomas saith to Him: Lord, we know not whither Thou goest,<sup>5</sup> and how can we know the way?

6. JESUS saith to him: I am the way, and the truth, and the life: no man cometh to the Father, but through Me.

7. If ye had known Me, ye would<sup>6</sup> have known My Father also: and henceforth ye will<sup>6</sup> know Him, and ye have seen Him.<sup>6</sup>

8. Philip saith to Him: Lord, show us the Father, and it is enough for us.<sup>7</sup>

9. JESUS saith to Him: So long a time have I been with you; and have ye not known Me? Philip, he who seeth Me, seeth the Father also.<sup>8</sup> How sayest thou, show us the Father?

10. Do ye<sup>4</sup> not believe that I am in the Father, and the Father is in

<sup>35</sup> This was said with great sincerity, but without a becoming sense of his own weakness.

<sup>1</sup> It may be rendered in the imperative.

<sup>2</sup> Or "ye believe."

<sup>3</sup> Who am His Messenger, His Son, and one with Him.

<sup>4</sup> "I will not go," He says, "as if to prepare mansions for you which are in great number, but to renew the path, which you have lost by sin, that you may ascend by it to the society of angels." St. Cyril Alex.

<sup>5</sup> The apostles knew in a general way that Christ was in some short time to depart from this world, and return to His Father: they did not know, at that time, that He was speaking of this departure.

<sup>6</sup> His Majesty being reflected in the second Person incarnate.

<sup>7</sup> We desire nothing more than this happiness.

<sup>8</sup> The Deity is invisible. Those who saw Jesus Christ, saw God the Father, as far as He can be seen in this mortal life, the Father and the Son being one in essence, and the human nature of Christ manifesting the power of the Divine Person dwelling in it.

<sup>a</sup> G. P. — V. A. D. Arm. Sax. Critics differ.

<sup>c</sup> G. P. "ye know." V. Chrysostom.

<sup>b</sup> V. "utique." It is an expletive.

<sup>d</sup> G. P. "dost thou," &c.

Me?<sup>9</sup> The words which I speak to you, I speak not of Myself: but the Father who abideth in Me, He doeth the works.<sup>10</sup>

11. Believe ye not<sup>a</sup> that I *am* in the Father, and the Father *is* in Me?

12. Otherwise believe<sup>c</sup> on account of the works themselves. Truly, truly, I say to you, he who believeth in Me, the works which I do, he also shall do, and greater than these shall he do,<sup>11</sup> because I go to the<sup>d</sup> Father.

13. And whatever ye shall ask the Father in My name,<sup>b</sup> that will I do:<sup>12</sup> that the Father may be glorified in the Son.

14. If ye ask Me anything in My name, that I will do.<sup>13</sup>

15. If ye love Me, keep My commandments.

16. And I will ask the Father,<sup>14</sup> and He will give you another Paraclete,<sup>15</sup> that He may abide with you forever,<sup>16</sup>

17. The Spirit of truth, whom the world cannot receive, because it seeth Him not, nor knoweth Him:<sup>17</sup> but ye shall know Him; because He will abide with you, and be in you.

18. I will not leave you orphans: I will come to you.<sup>18</sup>

19. Yet a little while, and the world seeth Me no more. But ye see Me:<sup>19</sup> because I live,<sup>20</sup> and ye shall live.<sup>21</sup>

20. In that day<sup>22</sup> ye shall know that I *am* in My Father, and ye in Me, and I in you.<sup>23</sup>

21. He that hath<sup>24</sup> My commandments, and keepeth them, he it is

<sup>a</sup> By immanent union.

<sup>10</sup> Miraculous works are directly attributed to the Father, as omnipotence, although common to the three Divine Persons, is specially ascribed to Him.

<sup>11</sup> Some of the servants of Christ have performed miracles greater than those which He performed: but their power was altogether derived from Him. Whilst sojourning on earth, He did not manifest as fully His Divine power, by His miraculous works, as after His ascent into heaven through His servants: "I go to the Father, to sit and reign with Him, as God of God: and therefore I will declare the more My power and virtue by the grace which I will give you: whatsoever you shall seek in My Name, I will do. The time of My humiliation being over, in which I acted in a humble manner, on account of the Divine dispensation, I will do more manifestly as God the things which are proper to God." St. Cyril Alex.

<sup>12</sup> Our Lord speaks of Himself as performing what is asked of the Father in His Name; thus showing the unity of the Divine Nature, since the Son grants what is asked of the Father.

<sup>13</sup> He shows that prayer is to be addressed to Him absolutely, and that His power extends to all that may be asked.

<sup>14</sup> The distinction of the Divine Persons is manifest, since the Son Himself asks the Father to bestow the grace of the Holy Spirit.

<sup>15</sup> Comforter, exhorter.

<sup>16</sup> This phrase embraces all duration of time; and includes the successors of the apostles to the end.

<sup>17</sup> The corruption of the world prevents worldlings from seeing the Holy Spirit with the eye of faith.

<sup>18</sup> Christ in person came to the apostles after His resurrection: He came, through the sanctifying influence of the Spirit, on Pentecost; and He abides all days with the apostolic ministry, by His assistance.

<sup>19</sup> The apostles saw Christ risen from the dead; and with enlightened faith they continued to contemplate Him, and walk in His presence, during their whole ministry.

<sup>20</sup> In the glory of the Father.

<sup>21</sup> Partaking of celestial life.

<sup>22</sup> At that time—then.

<sup>23</sup> The union of the apostles with Christ by grace faintly resembles His union with the Father.

<sup>24</sup> He that knows.

<sup>a</sup> G. P. "Believe Me." V. Sax.

<sup>c</sup> G. P. "Me."

<sup>d</sup> G. P. "My." A. B. D. L. Q. X. versions, critics.

<sup>10</sup> Matt. 7:7; 21:22; Mark 11:24; *infra* 16:23.



who loveth Me. And he that loveth Me, will be loved by My Father; and I will love him, and will manifest Myself to Him.<sup>25</sup>

22. Judas,<sup>26</sup> not the Iscariot, saith to Him: Lord, how is it,<sup>27</sup> that Thou wilt manifest Thyself to us, and not to the world?

23. JESUS answered, and said to him: If any one love Me, he will keep My word, and My Father will love him, and We will come to him, and make Our abode with him:<sup>28</sup>

24. He who loveth Me not, keepeth not My words. And the word which ye have heard, is not Mine, but the Father's who sent Me.

25. These things have I spoken to you, abiding with you.

26. But the Paraclete, the Holy Spirit, whom the Father will send in My name,<sup>29</sup> He will teach you all things,<sup>30</sup> and bring all things to your mind, whatever I have said to you.

27. Peace<sup>31</sup> I leave you, My peace I give you: not as the world giveth, do I give you. Let not your heart be troubled, nor let it be afraid.

28. Ye have heard that I said to you: I go away, and I come to you. If ye loved Me, ye would indeed be glad, because<sup>1</sup> I go to the Father: for the<sup>2</sup> Father is greater than I.<sup>32</sup>

29. And now I have told you before it come to pass, that when it shall come to pass, ye may believe.<sup>1</sup>

30. I will not now speak many things with you: for the prince of this world cometh, and in Me he hath nothing.<sup>33</sup>

31. But that the world may know that I love the Father, and as the Father hath given Me commandment,<sup>34</sup> so do I. Arise, let us go hence.<sup>34</sup>

<sup>25</sup> By special communication, and afterwards in glory.

<sup>26</sup> He is styled Jude.

<sup>27</sup> By this is insinuated that the manifestation spoken of is by grace in the heart.

<sup>28</sup> At My request, with My authority.

<sup>29</sup> Inward peace, even amidst persecution.

<sup>30</sup> The Father is greater than the Son as man. The lovers of Christ should rejoice that His human nature was so soon to be enthroned in the glory of the Father. Although the Divine Persons are perfectly equal, having the same nature and essence, the Father may be said to be greater, being the principle from whom the Son proceeds, by an ineffable generation.

<sup>31</sup> No power over Me.

<sup>32</sup> "What hath happened?"

<sup>33</sup> Appertaining to salvation.

<sup>34</sup> To suffer and die willingly.

i G. P. "I said." V. A. B. D. versions, critics.

<sup>1</sup> *Supra* 13:19.

x G. P. "My." V. A. D. L. X. fathers, versions.

= Acts 2:23.

## CHAPTER XV.

## A CONTINUATION OF THE DISCOURSE OF CHRIST.

1. I AM the true vine;<sup>1</sup> and My Father is the husbandman.<sup>2</sup>

2. Every branch<sup>3</sup> in Me, that beareth not fruit, He will lop off:<sup>4</sup> and every one that beareth fruit, He will cleanse it,<sup>5</sup> that it may bring forth more fruit.

3. Now ye are clean by reason of the word, which I have spoken to you.<sup>6</sup>

4. Abide in Me, and I<sup>6</sup> in you. As the branch cannot bear fruit of itself, unless it abide in the vine, so neither can ye, unless ye abide in Me.

5. I am the vine: ye the branches: he that abideth in Me, and I in him, the same beareth much fruit: for without Me ye can do nothing.<sup>7</sup>

6. If any one abide not in Me, he will be cast forth as a branch,<sup>8</sup> and it withereth, and they gather it<sup>9</sup> up, and cast it into the fire, and it burneth.<sup>9</sup>

7. If ye abide in Me, and My words abide in you,<sup>10</sup> ye shall ask whatever ye wish,<sup>11</sup> and it shall be done for you.

8. In this is My Father glorified,<sup>12</sup> that ye bring forth very much fruit, and become<sup>13</sup> My disciples.

9. As the Father hath loved Me, I also have loved you. Abide in My love.

10. If ye keep My commandments, ye will abide in My love: as I also have kept the commandments of My Father, and I abide in His love.

11. These things I have spoken to you, that My joy may be<sup>e</sup> in you, and your joy may be full.

<sup>1</sup> The figurative meaning is manifest: Christ calls Himself the true vine, not to affirm that He was really a vine, but that He was such in His relation to the apostles, imparting to them a vivifying influence, and enabling them to bear fruit, in a more direct and efficacious manner than the vine-stock communicates with its branches.

<sup>2</sup> Vine-dresser. The genus is put for the species.

<sup>3</sup> Every one united with Christ by sacramental bonds.

<sup>4</sup> By pruning. The servants of God are purified by affliction, which is like the pruning-knife of the vine-dresser.

<sup>5</sup> The word has served to purify the apostles, by exciting them to hate sin, and love Christ.

<sup>6</sup> Will abide.

<sup>7</sup> Without the aid and blessing of Christ, the apostles could not draw men to His faith and love: without His grace no one can do aught towards salvation.

<sup>8</sup> Lopped off.

<sup>9</sup> So shall he who separates himself from Christ fall into the flames of hell.

<sup>10</sup> Directing your conduct.

<sup>11</sup> In order to salvation, and dependently on the Divine decrees.

<sup>12</sup> It is equivalent to the future.

<sup>13</sup> In deed, as well as in profession.

a G. P. "He taketh away."

e G. P. "might abide."

b G. P. "them." V. D. L. X.

12. This is My<sup>14</sup> commandment,<sup>4</sup> that ye love one another, as<sup>15</sup> I have loved you.

13. Greater love hath no man than this, that a man lay down<sup>16</sup> his life for<sup>17</sup> his friends.

14. Ye are My friends, if ye do the things which I command you.

15. I will not now call you servants, for the servant knoweth not what his lord doeth:<sup>18</sup> but I have called you friends; because all things whatever I have heard of My Father,<sup>19</sup> I have made known to you.

16. Ye have not chosen Me, but I have chosen you,<sup>20</sup> and appointed you that ye should go,<sup>21</sup> and bring forth fruit, and your fruit should remain: that<sup>21</sup> whatever ye shall ask the Father in My name, He may give it to you.

17. These things I command you, that ye love one<sup>22</sup> another.

18. If the world<sup>23</sup> hate you, know ye that it hath hated Me before you.

19. If ye had been of the world,<sup>23</sup> the world would love its own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.

20. Remember My word which I said to you: The servant is not greater than his master. If they have persecuted Me, they will persecute you also: if they have kept<sup>24</sup> My word, they will keep yours also.<sup>25</sup>

21. But all these things they will do to you for My name's sake, because they know not Him who sent Me.

22. If I had not come, and spoken to them, they would not have sin: but now they have no excuse for their sin.<sup>26</sup>

23. He who hateth Me, hateth My Father also.<sup>27</sup>

24. If I had not done among them works which no other man hath done, they would not have sin: but now they have both seen,<sup>27</sup> and hated both Me and My Father.

<sup>14</sup> Special.

<sup>15</sup> Expose, sacrifice.

<sup>16</sup> The slave knows not the secret counsels of his master, the end to which his actions are directed.

<sup>17</sup> The counsels of God—all things communicable to men as far as they were then capable of receiving them, for some things were reserved which they could not then bear.

<sup>18</sup> Called you to the apostleship.

<sup>19</sup> That portion of mankind which is corrupt and impious, is called the world.

<sup>20</sup> Animated with its spirit.

<sup>21</sup> Our Lord intimates that the apostles should not be chagrined, if their preaching should meet with no better success than His own, or become an occasion of invidious accusation. G. sometimes means to watch with a malignant disposition. The want of a negative particle does not detract from this explanation, since the following sentence shows that it is implied. "He admonishes us to be resigned when our instructions are neglected." St. Cyril Alex.

<sup>22</sup> Having rejected the truth propounded to them.

<sup>23</sup> Implicitly, notwithstanding any profession of reverence.

<sup>24</sup> The works.

<sup>25</sup> After the manner in which.

<sup>26</sup> In defence of.

<sup>27</sup> So that—He will give.

<sup>4</sup> *Supra* 13:34; Eph. 5:2; 1 Thess. 4:9.

<sup>1</sup> 1 John 3:11; 4:7.

<sup>15</sup> Matt. 23:19.

<sup>16</sup> *Supra* 13:16; Matt. 10:24; 24:9.

25. But that the word may be fulfilled which is written in their law : they hated Me without cause.<sup>b</sup>

26. But when the Paraclete cometh,<sup>i</sup> whom I will send to you from the Father, the Spirit of truth, who proceedeth from the Father, He will give testimony of Me.

27. And ye shall give testimony, because ye are<sup>k</sup> with Me from the beginning.

## CHAPTER XVI.

### THE CONCLUSION OF THE LAST DISCOURSE OF CHRIST.

1. THESE things have I spoken to you, that ye may not be scandalized.<sup>1</sup>

2. They will cast you out of the synagogues : yea, the hour<sup>a</sup> cometh, that whoever killeth you, will think that he offereth homage to God.

3. And these things will they do to you, because they know not<sup>2</sup> the Father, nor Me.

4. But these things I have told you, that when their time shall come, ye may remember that I told you.<sup>b</sup>

5. But I did not tell you these things from the beginning, because I was with you. And now I go to Him who sent Me, and none of you asketh Me : Whither art Thou going ?<sup>3</sup>

6. But because I have spoken these things to you, sorrow hath filled your heart.

7. But I tell you the truth : it is expedient for you that I go : for if I go not,<sup>c</sup> the Paraclete will not come to you :<sup>4</sup> but if I go, I will send Him to you.

8. And when He is come, He will convict the world<sup>5</sup> of sin, and of justice, and of judgment :

9. Of sin, because they believed not in Me :<sup>6</sup>

<sup>1</sup> May not be shaken in faith.

<sup>2</sup> With saving faith.

<sup>3</sup> Peter had asked, and Thomas had said to Him : " Lord, we know not whither Thou goest ; " but had not directly asked Him the question. Our Lord reproaches them with a want of solicitous inquiry about so momentous an event.

<sup>4</sup> Such was the counsel of God, that whilst the apostles enjoyed the visible presence of Christ, they should not receive the gifts of the Holy Spirit ; the full manifestation of His Divinity by such communication being reserved to the period when His humanity would be glorified.

<sup>5</sup> Carnal men.

<sup>6</sup> Notwithstanding My words and works. The Holy Spirit brought many to a sense of the grievousness of their sin in rejecting Christ ; and by His light and gifts, showed to all that unbelief was without excuse.

<sup>b</sup> Pa. 24 : 19 ; 34 : 19.

<sup>i</sup> Luke 24 : 49.

<sup>k</sup> P. " have been." V. G.

<sup>a</sup> P. " the time." V. L. MSS. versions.

<sup>2</sup> O. P. " of them." V. Critics differ.

<sup>c</sup> *Supra* 7 : 39.

10. And of justice,<sup>7</sup> because I go to the Father; and ye will see Me no longer:

11. And of judgment,<sup>8</sup> because the prince of this world is already judged.

12. I have yet many things to say to you: but ye cannot bear them now.

13. But when He, the Spirit of truth, shall come, He will teach<sup>4</sup> you all the truth. For He will not speak of Himself: but whatever things He hath heard,<sup>9</sup> He will speak: and the things which are to come, He will show you.

14. He will glorify Me, because He will receive of Mine,<sup>10</sup> and show to you.<sup>11</sup>

15. All things whatever the Father hath, are Mine.<sup>12</sup> Therefore I said that He will receive of Mine, and show to you.

16. A little while, and ye will not see Me: and again a little while, and ye will see Me:<sup>13</sup> because I go to the Father.

17. Then some of His disciples said, one to another: What is this that He saith to us: A little while, and ye will not see Me; and again a little while, and ye will see Me, and, because I go to the Father?

18. They said, therefore: What is this that He saith: A little while? We know not what He speaketh.

19. And<sup>5</sup> Jesus knew that they had a mind to ask Him; and He said to them: Of this do ye inquire among yourselves, because I said: A little while, and ye will not see Me: and again a little while, and ye will see Me?

20. Truly, truly, I say to you, that ye shall lament and weep, but the world shall rejoice: and ye shall be made sorrowful, but your sorrow shall be turned into joy.

21. A woman, when she is in labor, hath sorrow, because her hour is

<sup>7</sup> The justice—holiness—of Christ, was shown by the Holy Spirit: its reward in the kingdom of heaven was also pointed out, and the withdrawal of the visible presence of Christ from men was seen to be the consequence of their neglect to profit by it. St. Cyril Alex. understands that the Holy Spirit will justify the faithful—show them to be just in believing the Divinity of Christ, since in reality He withdrew from the world to go to His Father.

<sup>8</sup> Condemnation. Satan, who is styled prince of this world, was condemned and crushed by Christ. "He is condemned, inasmuch as he cannot overcome such as through the faith of Christ are sealed with the Holy Spirit for justice and sanctification." St. Cyril Alex.

<sup>9</sup> From the Father and the Son, by the communication of the Divine essence. "He hears from Him from whom He proceeds . . . from whom His essence is, from Him is His knowledge, and to hear is the same as to know." St. Augustin.

<sup>10</sup> Of that essence which is common to the three Divine Persons.

<sup>11</sup> The Divine Spirit communicated to the apostles light regarding things Divine.

<sup>12</sup> The Divine Nature is manifestly claimed by Christ in these words.

<sup>13</sup> After His resurrection, as also after their death.

come: but when she hath brought forth the child, she remembereth no more the anguish, for joy that a man is born into the world.<sup>14</sup>

22. So also ye now indeed have sorrow, but I will see you again;<sup>15</sup> and your heart will rejoice; and your joy no man shall take from you.

23. And in that day ye will not ask<sup>f</sup> Me anything. Truly, truly, I say to you: if ye ask the Father anything in My name, He will give it you.<sup>g</sup>

24. Hitherto ye have not asked anything in My name: ask, and ye shall receive, that your joy may be full.

25. These things I have spoken to you in proverbs.<sup>h</sup> The<sup>h</sup> hour cometh when I will no more speak to you in proverbs, but I will show you plainly<sup>i</sup> of the Father.

26. On that day, ye will ask in My name: and I say not to you, that I will ask the Father for you:

27. For the Father Himself loveth you, because ye have loved Me, and have believed that I came forth<sup>18</sup> from God.

28. I came forth from the Father, and am come into the world: again I leave the world, and go to the Father.

29. His disciples say to Him: Behold, now Thou speakest plainly, and speakest no proverb.

30. Now we know that Thou knowest all things,<sup>19</sup> and Thou needest not that any man should ask<sup>20</sup> Thee: by this we believe that Thou comest forth from God.

31. JESUS answered them: Do ye now believe?

32. Behold, the hour cometh,<sup>i</sup> and it is already<sup>k</sup> come, that ye will be scattered, every man to his own,<sup>21</sup> and will leave Me alone: and yet I am not alone, because the Father is with Me.

33. These things I have spoken to you, that in Me ye may have peace. In the world ye will have distress: but have confidence, I have overcome the world.

<sup>14</sup> By this similitude our Lord intimates that the apostles would have reason to exult in the final results of their labors and sufferings.

<sup>15</sup> After His resurrection, and also after their death.

<sup>16</sup> In enigmatical expressions.

<sup>17</sup> By the light of the Holy Spirit.

<sup>18</sup> By eternal generation as God, by special mission as man.

<sup>19</sup> Since He knew their secret thoughts and discourses, without any intimation from any one.

<sup>20</sup> Inform.

<sup>21</sup> Home.

<sup>f</sup> G. means to question. Martini and Alloli so explain it. The verb which follows means to ask a favor.

<sup>g</sup> Matt. 7: 7; 21: 22; Mark 11: 24; Luke 11: 9; *supra* 14: 13; James 1: 5.

<sup>h</sup> G. P. "hnt." V. G. D. L. X. versions.

<sup>i</sup> Matt. 26: 31; Mark 14: 27.

<sup>k</sup> G. P. "Now." MSS. versions—Some MSS. V.

## CHAPTER XVII.

## THE PRAYER OF CHRIST.

1. THESE things JESUS spake, and lifting up<sup>a</sup> His eyes to heaven,<sup>b</sup> said: Father, the hour<sup>1</sup> is come, glorify<sup>2</sup> Thy Son, that Thy Son<sup>c</sup> may glorify Thee.

2. As Thou hast given Him<sup>3</sup> power<sup>d</sup> over all flesh,<sup>e</sup> that He may give eternal life to all whom Thou hast given Him.<sup>f</sup>

3. Now this is<sup>g</sup> eternal life: that they know<sup>h</sup> Thee, the only true God,<sup>i</sup> and JESUS CHRIST,<sup>j</sup> whom Thou hast sent.<sup>10</sup>

4. I have glorified Thee on the earth: I have finished the work which Thou gavest Me to do.

5. And now glorify Thou Me, O Father, with Thyself,<sup>11</sup> with the glory which I had with Thee,<sup>12</sup> before the world was.<sup>13</sup>

6. I have manifested Thy<sup>14</sup> Name to the men whom Thou hast given Me out of the world. Thine they were,<sup>15</sup> and Thou gavest them to Me:<sup>16</sup> and they have kept Thy word.

7. Now they have known that all things which Thou hast given Me, are from Thee.<sup>17</sup>

8. Because the words which Thou gavest Me,<sup>18</sup> I have given them; and they have received them, and have known truly that I came forth from Thee,<sup>19</sup> and they have believed that Thou didst send Me.<sup>20</sup>

<sup>a</sup> The time appointed is approaching. It is usual to speak of that which is near as if it were already accomplished.

<sup>b</sup> Manifest His acceptance with Thee. Our Lord prays that His humiliation may be attended with the manifestation of His Divinity.

<sup>c</sup> As man.

<sup>d</sup> All men.

<sup>e</sup> By gracious decree.

<sup>f</sup> The means of attaining to life.

<sup>g</sup> By faith.

<sup>h</sup> As distinguished from heathen deities. St. Chrysostom and St. Augustin among the ancients, and Heinicus among moderns, think that there is here an inversion, so that the text should read: "This is eternal life, that they know Thee, and Jesus Christ, whom Thou hast sent, the only true God." Such inversions are not unusual with this evangelist: ex. g.: "Whoever is not just, is not of God, nor he that loveth not his brother." 1 John 3: 10. "The Lord God Almighty is the temple thereof, and the Lamb." Apoc. 21: 22.

<sup>i</sup> Eternal life depends on the knowledge of Christ, as well as of the Father.

<sup>j</sup> His Divine mission must be recognized, His teaching embraced, and by a necessary consequence, His Divinity must be adored.

<sup>10</sup> In Thy kingdom. He asks for His human nature the glory of heaven, that it may partake of the Divine glory, which as God He had from eternity.

<sup>11</sup> In the unity of the Divine Nature.

<sup>12</sup> Before the creation, from eternity, the Son was in the glory of the Father.

<sup>13</sup> Nature, counsels, will, and doctrine.

<sup>14</sup> By creation.

<sup>15</sup> Having drawn them by grace.

<sup>16</sup> All the Divine perfections, which the Son, as God, possesses, are from the Father, by the communication of the Divine essence; all the prerogatives of the Son, as man, are from the Father, in union with the Son and Holy Spirit, but are ascribed to the Father, as the fount of the Deity.

<sup>17</sup> To be communicated to men.

<sup>18</sup> By eternal generation.

<sup>19</sup> As Messiah.

<sup>a</sup> G. P. "He lifted up." V. B. C. D. L. X. versions.

<sup>b</sup> G. P. "and." V. MSS. versions.

<sup>c</sup> G. P. "also." V. A. B. versions.

<sup>d</sup> Matt. 23: 18.

9. I pray for them:<sup>21</sup> I pray not for the world,<sup>22</sup> but for those whom Thou hast given Me,<sup>23</sup> because they are Thine.<sup>24</sup>

10. And all My things are Thine, and Thine are Mine:<sup>25</sup> and I am glorified<sup>26</sup> in them.

11. And now I am no more<sup>27</sup> in the world, and these are in the world, and I come to Thee. Holy Father, keep in Thy Name<sup>28</sup> those whom Thou hast given Me: that they may be one<sup>29</sup> as We also<sup>30</sup> are.<sup>30</sup>

12. While I was with them,<sup>31</sup> I kept them in Thy Name. Those whom Thou gavest Me have I kept:<sup>32</sup> and none of them is lost but the son of perdition,<sup>31</sup> that the Scripture may be fulfilled.<sup>33</sup>

13. And now I come to Thee: and these things I speak in the world, that they may have the fulness of My joy in themselves.<sup>32</sup>

14. I have given them Thy word,<sup>33</sup> and the world hateth them, because they are not of the world,<sup>34</sup> as I also am not of the world.

15. I pray not that Thou wouldst take them out of the world,<sup>35</sup> but that Thou wouldst keep them from evil.<sup>36</sup>

16. They are not of the world, as I also am not of the world.

17. Sanctify<sup>37</sup> them in<sup>38</sup> the<sup>39</sup> truth. Thy word is truth.

18. As<sup>38</sup> Thou didst send Me into the world, I also have sent them into the world.

19. And for them do I sanctify<sup>39</sup> Myself: that they also may be sanctified in truth.

<sup>21</sup> Especially.

<sup>22</sup> The carnal and impious were excluded from this special prayer of Christ, although on the cross He prayed even for those who crucified Him.

<sup>23</sup> As disciples.

<sup>24</sup> They belong to Thee by gracious choice.

<sup>25</sup> There is a perfect community and identity of perfections in the Father, Son, and Holy Spirit.

<sup>26</sup> I shall be glorified.

<sup>27</sup> I am about to withdraw My visible presence.

<sup>28</sup> In Thy doctrine and worship.

<sup>29</sup> In unity of faith.

<sup>30</sup> The unity of the disciples in faith is to resemble the unity of the Divine Persons in nature; but it necessarily falls far short of the model.

<sup>31</sup> Judas, who by his perversity made himself such.

<sup>32</sup> That they may have in themselves the fulness of joy in Me, derived from Me.

<sup>33</sup> Instructed them, and authorized them to instruct others.

<sup>34</sup> Not worldly-minded. As yet the apostles were imperfect, but not disposed to favor the corruption of the world.

<sup>35</sup> Since they were to enlighten it, and purify it by their ministry.

<sup>36</sup> From corrupting the word intrusted to them—from being finally overcome in their ministerial labors by the opposition of the world.

<sup>37</sup> Consecrate them to the announcement of truth. It implies official consecration, and personal sanctification.

<sup>38</sup> In like manner.

<sup>39</sup> "Devote," by instructing and training them. "Christ," says St. Cyril of Alexandria, "sanctified Himself for us, namely: He offered Himself to God the Father as a holy victim, reconciling the world to Him, and restoring our fallen race to His favor."

o G. P. — V. B. M. S. Y.

f G. P. "in the world." V. B. C. D. L.

g *Infra* 18: 9.

h Ps. 108: 8.

i *ib.* P. "through."

k G. P. "Thy truth." V. — A. B. C. D. L. MS. versions, critics.



20. And not for them only do I pray, but for those also who through their word shall believe in Me:<sup>40</sup>

21. That they all may be one,<sup>41</sup> as Thou, Father, in Me, and I in Thee: that they also may be one in Us:<sup>42</sup> that the world may believe that Thou hast sent Me.<sup>43</sup>

22. And the glory which Thou hast given Me, I have given them:<sup>44</sup> that they may be one as We also are one.

23. I in them, and Thou in Me: that they may be made perfect in one,<sup>45</sup> and the world may know that Thou hast sent Me, and hast loved them, as Thou also hast loved Me.<sup>46</sup>

24. Father, I will that where I am, they also whom Thou hast given Me, may be with Me: that they may see My glory which Thou hast given Me, because Thou lovedst Me before the creation of the world.

25. Just Father, the world knoweth Thee not: but I know Thee: and these know that Thou hast sent Me.

26. And I have made known, and will make known Thy name to them, that the love with which Thou hast loved Me, may be in them,<sup>47</sup> and I in them.<sup>48</sup>

## CHAPTER XVIII.

### THE HISTORY OF THE PASSION OF CHRIST.

1. WHEN JESUS had said these things, He went forth with His disciples<sup>a</sup> over the brook Kedron,<sup>b</sup> where there was a garden, into which He entered, and His disciples.

2. And Judas also, who betrayed Him, knew the place: because Jesus had often resorted thither with His disciples.

3. Judas, therefore, having received a band of soldiers,<sup>1</sup> and officers<sup>2</sup>

<sup>40</sup> All the faithful instructed by the apostolic ministry are embraced in the prayer of Christ.

<sup>41</sup> *ἓν* strongly expresses the unity of the apostolic ministry, and of the body of believers.

<sup>42</sup> Through the influence of Divine truth and grace.

<sup>43</sup> The unity of the Church is among the most splendid evidences of the Divine mission of Christ.

<sup>44</sup> Christ made the apostles partakers of His mission and authority.

<sup>45</sup> Perfectly united.

<sup>46</sup> The unity of the ministry is a token of Divine approbation, since in so numerous and diversified a body, it could not be maintained for so many centuries by mere human means.

<sup>47</sup> The communication of revealed truth is intended to excite the love of God in believers, and especially in its chosen heralds. This effect, however, is often prevented by the perversity of the human heart.

<sup>48</sup> By grace, and by effectual assistance.

<sup>1</sup> The number of this company is uncertain. As the officer is called *χιλιάρχος*, v. 12, some think that it consisted of a thousand men. There was a cohort supposed to consist of 1000, or 600 men, in garrison at the castle of Antonia. The high priest, fearing a rescue, or tumult, may have obtained their services from the governor.

<sup>2</sup> Persons in office in the court of the high priest are here meant.

<sup>a</sup> Matt. 26: 36; Mark 14: 32; Luke 22: 39.

<sup>b</sup> 2 Kings 15: 23. Sept. *ῥαυ Κεδρὼν*. V. *ῥαυ Κεδρὼν*. A. L. critica. P. V.

from the chief priests and the Pharisees, cometh thither with lanterns, and torches, and weapons.<sup>c</sup>

4. JESUS, therefore, knowing all things that should come upon Him,<sup>3</sup> went forth, and said to them: Whom seek ye?

5. They answered Him: JESUS of Nazareth. JESUS saith to them: I am He. And Judas also who betrayed Him, stood with them.<sup>d</sup>

6. As soon, therefore, as He said to them: I am He: they went backward and fell to the ground.<sup>e</sup>

7. Again therefore He asked them:<sup>f</sup> Whom seek ye? And they said: JESUS of Nazareth.

8. JESUS answered: I have told you that I am He. If therefore ye seek Me, let these<sup>g</sup> go away.

9. That the word which He said might be fulfilled: Of those whom Thou hast given Me,<sup>h</sup> I have lost none.<sup>i</sup>

10. Then Simon Peter having a sword, drew it, and struck the servant of the high priest, and cut off his right ear.<sup>j</sup> And the name of the servant was Malchus.

11. JESUS therefore said to Peter: Put up thy sword into the scabbard. The cup<sup>k</sup> which My Father hath given Me, shall I not drink it?

12. Then the band, and the captain,<sup>l</sup> and the officers of the Jews, took JESUS, and bound Him:

13. And led Him away to Annas<sup>m</sup> first,<sup>n</sup> for he was father-in-law to Caiphas, who was the high priest of that year.

14. Now Caiphas was he who had given the counsel to the Jews: that it was expedient that one man should die for the people.<sup>o</sup>

15. And Simon Peter followed JESUS, and so did another disciple.<sup>p</sup> And that disciple<sup>q</sup> was known to the high priest, and he went in with JESUS into the court of the high priest.

<sup>a</sup> The evangelist marks His foreknowledge, that we may understand that of His own free will He presented Himself to suffer for our sins.

<sup>b</sup> The audacity of the traitor is marked.

<sup>c</sup> That is, they fell on their backs. There is a discrepancy in the text. The sudden prostration of a numerous body of soldiers at the simple word of Christ, was an admirable evidence of His majesty and power.

<sup>d</sup> When they had risen on their feet.

<sup>e</sup> The apostles.

<sup>f</sup> The words of our Lord seem to have been directly spoken of the preservation of the apostles in faith, and in the grace of God: but it is not extraordinary that they should mean also preservation from death, whilst in the company of our Lord. The Divine words often have a twofold meaning.

<sup>g</sup> The order of Peter is here manifest.

<sup>h</sup> Sufferings.

<sup>i</sup> χιλιάρχος. Captain of a thousand.

<sup>j</sup> Annas, who had been removed from his office by Valerius Gratus, was probably the contriver of the measure, and so Christ was led to his house in the first instance, that his instructions might be received as to ulterior measures. He sent Him directly to Caiphas, where the matters here detailed took place. The other evangelists omit mentioning the visit to Annas, and relate at once what occurred at the house of Caiphas.

<sup>k</sup> John himself, or more probably one not of the twelve.

<sup>c</sup> Matt. 26: 47; Mark 14: 43; Luke 22: 47.

<sup>d</sup> Luke 3: 2.

<sup>e</sup> Matt. 25: 58; Mark 14: 54; Luke 22: 55.

<sup>f</sup> Supra 17: 12.

<sup>g</sup> Supra 11: 49.

16. But Peter stood without at the door. The other disciple therefore who was known to the high priest, went out, and spake to the portress, and brought in Peter.<sup>14</sup>

17. The maid therefore that was portress, saith to Peter: Art not thou also one of the disciples of this man? He saith: I am not.

18. Now the servants and officers stood at a coal fire, because it was cold, and warmed themselves: and Peter also was standing with them, and warming himself.

19. The high priest therefore asked JESUS concerning His disciples, and concerning His doctrine.

20. JESUS answered Him: I have spoken openly to the world: I have always taught in<sup>15</sup> synagogues,<sup>15</sup> and in the temple, whither all the Jews resort:<sup>1</sup> and in secret I have spoken nothing.<sup>16</sup>

21. Why dost thou ask Me?<sup>17</sup> ask those who have heard what I have spoken to them: behold, they know what I have said.

22. And when He had said these things, one of the officers<sup>18</sup> standing by, gave JESUS a blow, saying: Answerest Thou the high priest so?

23. JESUS answered him: If I have spoken evil, give testimony of the evil: but if well, why dost thou strike Me?<sup>19</sup>

24. <sup>20</sup>And Annas<sup>20</sup> had<sup>1</sup> sent Him bound to Caiphas, the high priest.

25. And Simon Peter was standing, and warming himself. They said therefore to him:<sup>21</sup> Art not thou also one of His disciples? He denied it, and said: I am not.

26. One of the servants of the high priest (a kinsman to him whose ear Peter cut off) saith to him: Did I not see thee in the garden with Him?

27. Again therefore Peter denied: and immediately the cock crew.

28. Then they led JESUS from Caiphas<sup>22</sup> to the hall of the governor.<sup>21</sup>

<sup>14</sup> This act of kind attention exposed Peter to danger.

<sup>15</sup> He spoke of synagogues generally; not of one in particular, although the text is in the singular.

<sup>16</sup> He had often explained in private His public discourses, and disclosed Divine mysteries to His disciples: but He concealed nothing through fear of censure: He said nothing in secret, which did not harmonize with His public teaching.

<sup>17</sup> It is inconsistent with the rules of judicial investigation to question the accused, when no proof of guilt has been offered.

<sup>18</sup> Attendants on the high priest.

<sup>19</sup> Our Lord bore meekly the insult, but remarked on its injustice, that none might suppose He had given any occasion for such treatment.

<sup>20</sup> "Had sent." This verse might follow v. 13, since all that is above related took place in the court of Caiphas, as is evident from its connection with what follows, and from a comparison of this statement with those of the other evangelists.

<sup>21</sup> Pontius Pilate, who as procurator governed Judea, in the name of the Roman emperor.

<sup>1</sup> G. P. "the." V. 10 MSS. critics.

<sup>1</sup> G. P. "whither the Jews always resort." V. A. C. L. X. versions.

<sup>1</sup> P. "Now." V. L. versions.

<sup>1</sup> Matt. 26: 69; Mark 14: 67; Luke 22: 56.

<sup>1</sup> Matt. 26: 57; Mark 14: 63; Luke 22: 54.

<sup>2</sup> Matt. 27: 2; Mark 15: 1; Luke 23: 1.

And it was morning, and they went not into the hall, that they might not be defiled, but that they might eat the passover.<sup>22</sup>

29. Pilate therefore went out<sup>23</sup> to them, and said: What charge do ye make against this man?

30. They answered, and said to him: If He were not a malefactor, we should not have delivered Him up to thee.<sup>24</sup>

31. Pilate therefore said to them: Take Him yourselves, and judge Him according to your law. The Jews therefore said to him: It is not lawful for us to put any man to death.<sup>25</sup>

32. That the word of JESUS might be fulfilled, which He spake, signifying what death He should die.<sup>26</sup>

33. Pilate therefore<sup>27</sup> went again into the hall,<sup>28</sup> and called JESUS, and said to Him: Art Thou the King of the Jews?

34. JESUS answered:<sup>29</sup> Sayest thou this of thyself,<sup>30</sup> or have others told it to thee of Me?

35. Pilate answered: Am I a Jew? Thine own nation and the chief priests have delivered Thee up to me: what hast Thou done?

36. JESUS answered: My kingdom is not of this world.<sup>31</sup> If My kingdom were of this world, My servants<sup>32</sup> would certainly strive<sup>33</sup> that I should not be delivered to the Jews: but now My kingdom is not from hence.<sup>34</sup>

37. Pilate therefore said to Him: Art Thou a king, then? JESUS answered: Thou sayest that I am a king. For this was I born, and for this came I into the world: that I should give testimony to the truth. Every one that is of the truth<sup>35</sup> heareth My voice.

38. Pilate saith to Him: What is truth?<sup>36</sup> And when he said this,

<sup>22</sup> Paschal victims continued to be eaten through the octave. The lamb had been already eaten on the preceding evening. The Pharisees considered that by entering within the precincts of a court, wherein a heathen governor presided, they would contract legal defilement, and be disqualified from partaking of feasts wherein the flesh offered in sacrifice was eaten.

<sup>23</sup> In front of his court house.

<sup>24</sup> They rest on the judgment pronounced by the assembly of priests, which condemned Him of blasphemy: and urged the governor to ratify it, and pronounce sentence of death. They accused Him also of sedition.

<sup>25</sup> From this it appears that the power of inflicting death was not recognized at that time as belonging to the Jewish tribunals: but some restrict the meaning to civil causes, and maintain that they could decree capital punishment for offences against religion, subject, however, to the ratification of the Roman governor.

<sup>26</sup> By crucifixion, which could only be ordered by the governor. It was not a Jewish mode of punishment.

<sup>27</sup> After formal charges of sedition, and usurpation of royal power, made by the Jews. Luke 23: 2.

<sup>28</sup> Our Lord shows His knowledge that Pilate does not give credit to the charge, in the offensive meaning which it bears. He questions His judge, and insinuates the injustice of his mode of proceeding.

<sup>29</sup> Earthly and secular—not an empire of force.

<sup>30</sup> His chief disciples. The idea of state officers is presented. *Infra* 19: 6.

<sup>31</sup> Make violent efforts.

<sup>32</sup> Not of earthly origin, as it is not of an earthly character. It is the reign of truth and grace.

<sup>33</sup> A lover of truth.

<sup>34</sup> Without awaiting an answer. He felt that his question was idle, as far as the trial of Jesus was concerned.

he went out again to the Jews, and said to them: I find no guilt in Him.

39. But ye have a custom that I should release one to you at the pass-over: <sup>a</sup> will ye therefore that I release to you the King of the Jews? <sup>35</sup>

40. Then they all cried again: Not this man, but Barabbas. Now Barabbas was a robber.

## CHAPTER XIX.

### CONTINUATION OF THE HISTORY OF THE PASSION OF CHRIST.

1. THEN therefore Pilate took JESUS,<sup>a</sup> and scourged Him.<sup>1</sup>

2. And the soldiers plaited a crown of thorns, and put it upon His head, and they put on Him a purple garment.

3. And they came to Him,<sup>b</sup> and said: Hail, King of the Jews: and they gave Him blows.<sup>2</sup>

4. Pilate therefore went forth again, and saith to them: Behold, I bring Him forth to you, that ye may know that I find no guilt in Him.

5. (JESUS therefore came forth wearing the crown of thorns, and the purple garment.) And he saith to them: Behold the Man!

6. When the chief priests, therefore, and the officers saw Him, they cried out, saying: Crucify, crucify Him.<sup>c</sup> Pilate saith to them: Take Him yourselves, and crucify Him:<sup>3</sup> for I find no guilt in Him.

7. The Jews answered him: We have a law; and according to the law<sup>d</sup> He ought to die, because He made<sup>4</sup> Himself the Son of God.<sup>5</sup>

8. When Pilate, therefore, heard this saying, he feared the more.<sup>6</sup>

9. And He entered into the hall again, and said to JESUS: Whence art Thou? But JESUS gave him no answer.<sup>7</sup>

10. Pilate therefore saith to Him: Speakest Thou not to me? Knowest

<sup>a</sup> Pilate, having declared that no crime had been proved, should have discharged Jesus as innocent: but not being willing to repel His accusers as wanton persecutors, he appealed to their clemency, and offered to liberate Him, if they would solicit it as an act of mercy.

<sup>1</sup> By weak and criminal policy, hoping to appease the persecutors.

<sup>2</sup> The soldiers added wanton insults to the punishment which they were ordered to inflict.

<sup>3</sup> This does not imply permission or approval; but is an indignant direction to do that which justice forbade. It was given in the confidence that they would not dare avail themselves of it.

<sup>4</sup> Gave Himself out as.

<sup>5</sup> They regarded Him as a blasphemer, who by the law was subject to death. They understood Him to affirm that He was God.

<sup>6</sup> He was alarmed, lest Jesus might be such as He proclaimed Himself.

<sup>7</sup> Pilate wished to know whether He claimed a Divine origin.

<sup>8</sup> The question was irrelevant to the charge of sedition, which was the only one of which Pilate could take cognizance: wherefore silence was not disrespectful.

q Matt. 27: 15; Mark 15: 6; Luke 23: 17.

a Matt. 27: 27; Mark 15: 16.

c V. A. D. E. K. M. S. Y. versions.

b G. P. — V. B. L. versions, critics.

d Lev. 24: 14, 16.

Thou not that I have power to crucify Thee, and I have power to release Thee?

11. JESUS answered: Thou wouldst not have any power against Me, unless it were given thee from above.<sup>9</sup> Therefore he who hath delivered Me to thee,<sup>10</sup> hath the greater sin.<sup>11</sup>

12. And thenceforth Pilate sought to release Him. But the Jews cried out, saying: If thou release this man, thou art not a friend of Cesar: for whoever maketh himself king, speaketh against<sup>12</sup> Cesar.

13. Now when Pilate heard these words,<sup>13</sup> he brought JESUS forth;<sup>14</sup> and sat down on the judgment seat,<sup>15</sup> in the place that is called Lithostrotos,<sup>16</sup> and in Hebrew Gabbatha.<sup>16</sup>

14. And it was the preparation<sup>17</sup> of the passover,<sup>17</sup> about the sixth<sup>18</sup> hour, and he saith to the Jews: Behold your king!<sup>18</sup>

15. But they cried out: Away with Him: away with Him; crucify Him. Pilate saith to them: Shall I crucify your king? The chief priests answered: We have no king but Cesar.

16. Then therefore he delivered Him to them, to be crucified. And they took JESUS, and led Him forth.<sup>19</sup>

17. And bearing His own cross,<sup>19</sup> He went forth to that place which is called Calvary, but in Hebrew Golgotha,

18. Where they crucified Him, and with Him two others, one on each side, and JESUS in the middle.<sup>20</sup>

19. And Pilate also wrote a title:<sup>20</sup> and put it on the cross. And the writing was: JESUS OF NAZARETH, THE KING OF THE JEWS.

20. This title, therefore, many of the Jews read, because the place where JESUS was crucified was nigh to the city; and it was written in Hebrew, in Greek, and in Latin.

<sup>9</sup> By Divine permission and decree.

<sup>10</sup> The high priest, who delivered Jesus to Pilate.

<sup>11</sup> Their crime was greater than that of Pilate, who reluctantly yielded: yet even he sinned grievously.

<sup>12</sup> Opposes, rebels against.

<sup>13</sup> The fear of incurring the anger of Cesar, determined Pilate to yield to the wishes of the Jews.

<sup>14</sup> Erected for the occasion. He employed the judicial forms, whilst he violated every principle of justice.

<sup>15</sup> "A tessellated pavement formed of pieces of marble and stone of various colors." Bloomfield.

<sup>16</sup> An elevated place, or suggestus.

<sup>17</sup> The eve of the Paschal sabbath, that is, of the sabbath which occurred within the octave of the feast. There was no day of preparation for the passover.

<sup>18</sup> Pilate seems to have regarded Him as such, since he even styled Him so in the inscription on the cross, and refused to qualify the appellation.

<sup>19</sup> "The cross itself, if you observe, was a tribunal: for the judge being in the middle, the thief who believed was acquitted, the other who blasphemed, was condemned. By this He intimated what He will do with the living and the dead, of whom some He will put on His right hand, and others at His left." St. Augustine in c. 7. Joan. tract. 31.

<sup>20</sup> An inscription marking the charge for which He died.

\* G. P., "that saying." V. A. B. D. E. L. M. versions.

† Mark 15: 12.

‡ Several MSS. have the third hour as in Mark. Patrizi thinks that Z is put by mistake for Γ.

§ Matt. 27: 33; Mark 15: 22; Luke 23: 33.

21. Then the chief priests, of the Jews said to Pilate: Write not: The King of the Jews: but that He said: I am the King of the Jews.

22. Pilate answered: What I have written, I have written.<sup>21</sup>

23. The soldiers, therefore, when they had crucified Him, took His garments<sup>22</sup> (and made four parts, to every soldier a part), and also His coat.<sup>23</sup> Now the coat was without seam, woven from the top throughout.<sup>24</sup>

24. They said then one to another: Let us not cut it, but let us cast lots for it, whose it shall be; that the Scripture might be fulfilled, saying: They parted My garments among them: and on My vesture they did cast lots.<sup>1</sup> And the soldiers indeed did these things.

25. Now there stood by the cross of JESUS, His mother,<sup>25</sup> and the sister<sup>26</sup> of His mother, Mary<sup>27</sup> of Cleophas,<sup>28</sup> and Mary Magdalen.

26. When JESUS, therefore, had seen His mother and the disciple whom He loved standing, He saith to His mother: Woman,<sup>29</sup> behold thy Son!<sup>30</sup>

27. After that, He saith to the disciple: Behold thy mother!<sup>31</sup> And from that hour the disciple took her to his home.<sup>32</sup>

28. Afterwards JESUS, knowing that all things<sup>33</sup> were<sup>k</sup> accomplished, that the Scripture might be fulfilled,<sup>34</sup> said: I thirst.

29. Now a vessel was set there full of vinegar.<sup>35</sup> And they,<sup>36</sup> putting upon hyssop<sup>37</sup> a sponge full of vinegar, put it to His mouth.

<sup>21</sup> Definitively, and unchangeably. Pilate was struck with astonishment at His mysterious and Divine traits.

<sup>22</sup> Outward garments.

<sup>23</sup> Tunic, or inner garment.

<sup>24</sup> Like a hose. The undergarment of priests was of this kind.

<sup>25</sup> "Her affection led her to disregard danger." St. Ambrose in Luc. 1 l. 10, No. 129.

<sup>26</sup> This may mean cousin.

<sup>27</sup> The text *ἡ ἑτέρα*, does not determine whether she was a daughter or wife.

<sup>28</sup> He is thought to be the same as Alphaeus.

<sup>29</sup> This term may have been used to spare her feelings, which the name of mother was calculated to harrow up.

<sup>30</sup> He gave John in His own place. St. Augustin remarks: "Mary, in doing the will of God, is corporally mother of Christ, truly . . . but she is undoubtedly mother of His members, which we are, since she has concurred, by her charity, in the bringing forth of the faithful in the Church, who are members of the head, and she is corporally mother of the head." L. de S. Virgin, c. 6.

<sup>31</sup> St. Ambrose observes that this evangelist has taken care to record this remarkable fact, which "the others passed over in silence, how Christ on the cross addressed His mother, deeming it of greater importance to state that He who triumphed over torments and punishments, the conqueror of the devil, performed the duties of filial affection, than that He bestowed the kingdom of heaven. For if it be an edifying fact, that pardon is given by the Lord to a robber, it is far more edifying that the mother is honored by her Son. But neither was Mary wanting in what became her as mother of Christ, since whilst the apostles fled away, she stood before the cross, and with tearful eyes looked on the wounds of her Son, for she did not look to the death of her beloved, but the salvation of the world." In Lucam b. 10, No. 129.

<sup>32</sup> It is justly inferred that Joseph, her spouse, was already dead.

<sup>33</sup> "You see His power in death: since He waited until all things should be accomplished which the prophets foretold should happen before His death." St. Augustin, in Joan c. 7, tract. 31.

<sup>34</sup> By the fact He fulfilled the Scripture.

<sup>35</sup> Sour wine.

<sup>36</sup> The standers by.

<sup>37</sup> Sticking it on a twig of hyssop. There was an humble plant with this name in Judea, with a reedy stalk. It is called by Matthew and Mark a reed. It was long enough to reach the lips of Christ, who was not raised very high above the ground.

30. JESUS, therefore, when He had taken the vinegar, said: It is consummated.<sup>30</sup> And bowing His head, He expired.

31. Then the Jews (because it was the eve of the sabbath), that the bodies might not remain on the cross on the sabbath (for that was a great sabbath-day),<sup>31</sup> besought Pilate that their legs might be broken,<sup>40</sup> and that they might be taken away.

32. The soldiers therefore came, and brake the legs of the first, and of the other who was crucified with Him.

33. But after they came to JESUS, when they saw that He was already dead, they did not break His legs.

34. But one of the soldiers pierced His side with a spear, and immediately there came out blood and water.<sup>41</sup>

35. And he who saw it<sup>42</sup> giveth testimony, and his testimony is true. And he knoweth that he saith true,<sup>43</sup> that ye also<sup>1</sup> may believe.

36. For these things were done that the Scripture<sup>m</sup> might be fulfilled: Ye shall not break a bone of Him.<sup>44</sup>

37. And again another Scripture<sup>a</sup> saith: They shall look on Him whom they pierced.<sup>45</sup>

38. And after these things Joseph of Arimathea (because he was a disciple of JESUS, but secretly, for fear of the Jews) besought Pilate that he might take away the body of JESUS. And Pilate gave leave. He came therefore and took away the body of JESUS.

39. And Nicodemus, he who at the first came to JESUS by night,<sup>o</sup> came also, bringing a mixture of myrrh and aloes, about an hundred pound *weight*.<sup>46</sup>

40. They took therefore the body of JESUS, and bound it in linen cloths with the spices, as the manner of the Jews is to bury.<sup>47</sup>

41. Now there was in the place where He was crucified, a garden, and in the garden a new monument, where no man had yet been laid.

42. There, therefore, because of the preparation<sup>48</sup> day of the Jews, they laid JESUS, because the monument was nigh at hand.

<sup>30</sup> The work assigned to Him by the Father is completed—His labors and sufferings are at an end.

<sup>31</sup> As happening in the Paschal octave.

<sup>40</sup> To hasten their death, according to St. Cyril Alex.

<sup>41</sup> This flow was doubtless preternatural, and symbolical of the sacraments, as the Fathers observe. Eminent physicians testify that lymph resembling water with blood may flow from the pericardium after death.

<sup>42</sup> The evangelist himself, who did not leave the place of the crucifixion until the body of our Lord was removed for interment.

<sup>43</sup> This is a strong affirmation of the truth of the narrative.

<sup>44</sup> This was said of the paschal lamb, the type of Christ, our passover.

<sup>45</sup> The prophet speaks of the sorrow of Jerusalem; when converted she shall behold the wounds which she inflicted on her Lord.

<sup>46</sup> The Jews covered the body with spices and perfumes.

<sup>47</sup> Embalm. The Jewish mode of embalming is remarked as distinct from that of the Egyptians, who embalmed the body, and filled it up with spices.

<sup>48</sup> For the sabbath.

<sup>1</sup> G. P. — V. A. D. E. L. X. versions, critics.

<sup>m</sup> Zech. 12: 10.

<sup>m</sup> Exod. 12: 46; Numb. 9: 12.

<sup>o</sup> *Supra* 3: 2.



## CHAPTER XX.

## THE RESURRECTION OF CHRIST: HIS MANIFESTATION TO HIS DISCIPLES.

1. AND on the first day of the week, Mary Magdalen cometh early, when it was yet dark,<sup>1</sup> to the monument: and she saw the stone<sup>2</sup> taken away from the monument.

2. She ran, therefore, and cometh to Simon Peter, and to the other disciple whom JESUS loved, and said to them: They have taken away the Lord out of the monument, and we know not where they have laid Him.<sup>3</sup>

3. Peter therefore went out, and that other disciple, and they came to the monument.

4. And they both ran together, and that other disciple outran Peter,<sup>4</sup> and came first to the monument.

5. And when he stooped down, he saw the linen cloths lying, but yet he went not in.<sup>5</sup>

6. Then cometh Simon Peter, following him, and he went into the monument, and saw the linen cloths lying,<sup>6</sup>

7. And the napkin that had been about His head, not lying with the linen cloths, but apart, wrapt up<sup>7</sup> into one place.

8. Then that other disciple, who came first to the monument, also went in, and he saw, and believed.<sup>8</sup>

9. For as yet<sup>9</sup> they knew not the Scripture, that He must rise from the dead.

10. The disciples, therefore, departed again to their home.<sup>10</sup>

11. But Mary stood without, at the monument, weeping. Now as she was weeping, she stooped down, and looked into the monument.

<sup>1</sup> They set out when it was yet dark: they reached there as the sun rose. Mark 16: 2.

<sup>2</sup> The large stone which had been placed at its mouth. Of this no mention is previously made by this evangelist: but he speaks of it, as known to his readers from the other evangelists.

<sup>3</sup> From the circumstance of the stone being rolled away, and, perhaps, from inspecting the sepulchre, she concluded that the body had been removed by the Jews.

<sup>4</sup> John being younger.

<sup>5</sup> Through respect for Peter, John awaited his arrival.

<sup>6</sup> This showed that the body had not been stolen away, since, as St. Chrysostom remarks, the myrrh and other spices must have, like glue, or pitch, attached the linens to the body, and no thief would have delayed to separate them. See Rom. 85 alias 84 in Matt.

<sup>7</sup> And put aside. This circumstance, according to St. Chrysostom, shows that there was neither haste, nor confusion, as must have been the case were the body withdrawn clandestinely. The headkerchief was laid aside, and rolled up, as by one rising from sleep. St. Augustin remarks, that "on the cross itself He left His body when He pleased, and withdrew: He lay in the tomb as long as He pleased: when he pleased He arose from it as from a bed." In Joan. c. 8, tr. 43: 9.

<sup>8</sup> That Christ had risen.

<sup>9</sup> Up to that moment.

<sup>10</sup> The meaning seems to be, to the place where they assembled together.

12. And she saw two angels<sup>11</sup> in white, sitting, one at the head, and the other at the feet, where the body of JESUS had been laid.

13. They say to her: Woman, why weepest thou? She saith to them: Because they<sup>12</sup> have taken away my Lord:<sup>13</sup> and I know not where they have laid Him.

14. \*When she had thus said, she turned herself back, and saw JESUS standing; and knew not that it was JESUS.

15. JESUS saith to her: Woman, why weepest thou? whom dost thou seek? She, thinking that it was the gardener,<sup>14</sup> saith to Him: Sir, if thou hast taken Him hence, tell me where thou hast laid Him:<sup>15</sup> and I will take Him away.<sup>16</sup>

16. JESUS saith to her: Mary.<sup>17</sup> She, turning, saith to Him: Rabboni (which is to say, Master).

17. JESUS saith to her: Do not touch Me,<sup>18</sup> for I am not yet ascended to My Father: but go to My brethren, and say to them: I ascend to My Father and your Father,<sup>19</sup> to My God<sup>20</sup> and your God.

18. Mary Magdalen cometh, and telleth the disciples: I have seen the Lord, and He said these things to Me.

19. Now when it was late<sup>21</sup> that same day, the first of the week,<sup>22</sup> and the doors were shut,<sup>23</sup> where the disciples were gathered together through fear of the Jews, JESUS came, and stood in the midst,<sup>24</sup> and said to them: Peace be to you.<sup>25</sup>

20. And when He had said this, He showed them *His* hands, and side. The disciples, therefore, were glad, when they saw the Lord.

21. He said, therefore,<sup>b</sup> to them again: Peace be to you. As<sup>26</sup> the Father hath sent Me, I also send you.

22. When He had said this, He breathed on them,<sup>27</sup> and said to them: Receive ye the Holy Spirit.<sup>28</sup>

<sup>11</sup> She may not have recognized them as such.

<sup>12</sup> His enemies.

<sup>13</sup> Her faith in His Divinity was unshaken.

<sup>14</sup> She probably did not raise her eyes towards Him, not having any idea that it was He. The most natural thought was that the person in charge of the garden was there.

<sup>15</sup> She supposed that he might have removed the body, with a view, perhaps, to have it interred elsewhere.

<sup>16</sup> With the aid of the disciples.

<sup>17</sup> The mention of her name in His usual tone led to immediate recognition.

<sup>18</sup> She, doubtless, affectionately and reverently embraced His feet: He tells her not to waste time in giving this token of attachment, as He was not immediately to withdraw from the world.

<sup>19</sup> He encourages His disciples by calling God their Father and His Father: but they are adopted children, whilst He is the only begotten Son.

<sup>20</sup> As man, He styles the Father His God.

<sup>21</sup> In the evening.

<sup>22</sup> Sunday.

<sup>23</sup> To protect those within from any sudden attack.

<sup>24</sup> The miraculous presence of our Lord, notwithstanding the closed doors, presents no difficulty to those who consider the power of God. The laws of nature, which prevent the penetration of bodies, cannot be an obstacle to the accomplishment of that which their Divine Author wills.

<sup>25</sup> The usual Jewish salutation.

<sup>26</sup> In like manner, but not with equal power.

<sup>27</sup> This act signified the communication of the Spirit. It corresponds to the act of the Creator infusing life in the human form. Gen. 2:7.

<sup>28</sup> His grace and power.

<sup>a</sup> G. P. "And." V. A. B. D. L. versions.

<sup>b</sup> O. P. "Then Jesus said." V. D. L. X. versions.

23. Whose sins ye shall forgive,<sup>29</sup> they are forgiven them: and whose<sup>30</sup> sins ye shall retain, they are retained.

24. Now Thomas, one of the twelve, who is called Didymus, was not with them when JESUS came.

25. The other disciples, therefore, said to him: We have seen the Lord. But he said to them: Unless I see in His hands the print of the nails, and put my finger into the place<sup>a</sup> of the nails, and put my hand into His side, I will not believe.<sup>31</sup>

26. And after eight days, His disciples were again within; and Thomas was with them. JESUS cometh, the doors being shut, and stood in the midst, and said: Peace be to you.

27. Then He saith to Thomas: Put thy finger in hither, and see My hands, and bring hither thy hand,<sup>32</sup> and put it into My side; and be not incredulous, but believing.

28. <sup>a</sup>Thomas answered, and said to Him: My Lord, and my God.<sup>33</sup>

29. JESUS saith to him: Because thou hast seen Me, Thomas, thou believest: blessed are they who have not seen and yet believe.<sup>34</sup>

30. Many other signs<sup>35</sup> also JESUS performed in the sight of His disciples, which are not written in this book.

31. But these are written, that ye may believe that JESUS is the CHRIST, the Son of God:<sup>36</sup> and that believing, ye may have life in His name.<sup>37</sup>

## CHAPTER XXI.

CHRIST MANIFESTS HIMSELF TO HIS DISCIPLES BY THE SEASIDE, AND GIVES PETER THE CHARGE OF HIS SHEEP.

1. AFTER this, JESUS manifested Himself again to the disciples at the sea of Tiberias: and He manifested<sup>1</sup> *Himself* after this manner.

<sup>29</sup> In My name.

<sup>30</sup> Sins.

<sup>31</sup> Thomas would not believe that He had risen and appeared to them in His own body, until he had ocular and palpable evidence. He had not lost faith in Christ, but he did not think that He was to rise from the dead.

<sup>32</sup> The wound must have been wide.

<sup>33</sup> This is a plain profession of faith in the Divinity of Christ.

<sup>34</sup> Happy are they who, without having seen, believe.

<sup>35</sup> Miracles.

<sup>36</sup> This implies the belief of the Divinity of Christ, and of all that He taught.

<sup>37</sup> Through His merits. The evangelist writes as if terminating his Gospel, the proofs which it contains of the Divinity of Christ being abundant.

<sup>1</sup> This chapter appears to have been added with the special view of recording the commission given by our Lord to Peter, and the prediction of his martyrdom, and at the same time to dissipate the false persuasion that the evangelist himself was not to die.

2. There were together Simon Peter, and Thomas, who is called Didymus, and Nathanael,<sup>2</sup> who was of Cana in Galilee, and the sons of Zebedee, and two others of His disciples.<sup>3</sup>

3. Simon Peter saith to them: I am going to fish. They say to him: We also come with thee. And they went forth, and entered into the boat:<sup>4</sup> and that night they caught nothing.

4. But when the morning<sup>5</sup> was come, JESUS stood on the shore: yet the disciples knew not that it was JESUS.<sup>6</sup>

5. JESUS, therefore, said to them: Children, have ye anything to eat? They answered Him: No.

6. He saith to them: Cast the net on the right side of the boat, and ye will find. They cast, therefore: and now they were not able to draw it up for the multitude of fishes.

7. That disciple, therefore, whom JESUS loved,<sup>7</sup> said to Peter: It is the Lord.<sup>8</sup> Simon Peter, when he heard that it was the Lord, girt his coat about him (for he was naked<sup>9</sup>) and cast himself into the sea.<sup>9</sup>

8. But the other disciples came in the boat (for they were not far from the land, but as it were two hundred cubits), dragging the net with fishes.

9. As soon then as they came to land, they saw a fire kindled, and a fish laid thereon, and bread.<sup>10</sup>

10. JESUS saith to them: Bring hither of the fishes which ye have now caught.

11. Simon Peter went up, and drew the net to land, full of great fishes, one hundred and fifty-three.<sup>11</sup> And although there were so many, the net was not broken.

12. JESUS saith to them: Come, and dine.<sup>12</sup> And none of those who were at meal,<sup>13</sup> durst<sup>13</sup> ask Him: Who art Thou? knowing that it was the Lord.

13. And JESUS<sup>14</sup> cometh and taketh bread, and giveth to them, and the fish in like manner.

<sup>2</sup> Thought to be Bartholomew.

<sup>3</sup> Probably "apostles."

<sup>4</sup> Dawn.

<sup>5</sup> The appearance of our Lord was not such as to lead to immediate recognition. He was pleased to manifest Himself by His works.

<sup>6</sup> John.

<sup>7</sup> The miraculous draught left no doubt of His identity.

<sup>8</sup> Without his coat, but not without all covering. This use of the term is common to the classical and sacred authors. 2 Kings 6: 20. Virgil says: *Nudus ara, sere nudus*.

<sup>9</sup> Reverence for our Lord led him to put on the outward garb, which he girt about him, that it might not impede him in the water.

<sup>10</sup> These things were miraculously provided.

<sup>11</sup> The number is specified to mark the miraculous character of the draught.

<sup>12</sup> This signifies the first meal taken by the apostles a little before noon. It was still early in the morning, when our Lord invited His apostles to partake of this repast.

<sup>13</sup> Through reverence, and consciousness that it was unnecessary.

<sup>14</sup> G. P. "Immediately." V. 5 MSS. versions, critics.

<sup>15</sup> G. P. "None of the disciples." V. Sax.

<sup>16</sup> G. P. "then."

14. This is now the third<sup>14</sup> time, that JESUS was manifested to His disciples<sup>15</sup> after He was risen from the dead.

15. When therefore they had dined, JESUS saith to Simon Peter: Simon, son of John, lovest thou Me more than these?<sup>16</sup> He saith to Him: Yea, Lord,<sup>17</sup> Thou knowest that I love Thee. He saith to him: Feed My lambs.

16. He saith to him again: Simon, son of John,<sup>18</sup> lovest thou Me? He saith to Him: Yea, Lord, Thou knowest that I love Thee. He saith to him: Feed<sup>19</sup> My lambs.<sup>4</sup>

17. He saith to him the third time: Simon, son of John, lovest thou Me? Peter was grieved, because He had said to him the third time, Lovest thou Me? And he said to Him: Lord, Thou knowest all things:<sup>20</sup> Thou knowest that I love Thee. He said to him: Feed My sheep.<sup>21</sup>

18. Truly, truly, I say to thee: When thou wast young, thou didst gird thyself, and didst walk whither thou wouldest. But when thou wilt be old, thou wilt stretch forth thy hands, and another will gird thee, and lead thee whither thou wouldest not.

19. And this He said, signifying by what death he should glorify God.<sup>22</sup> And when He had said this, He saith to him: Follow Me.<sup>23</sup>

20. Peter turning round, saw that disciple whom JESUS loved following, who also leaned on His breast at the supper, and said: Lord, who is he that will betray Thee?

21. When therefore Peter had seen him, he saith to JESUS: Lord; and what will this man do?<sup>24</sup>

22. JESUS saith to him: So<sup>5</sup> I will have him remain till I come,<sup>25</sup> what is it to thee? Follow thou Me.

<sup>14</sup> The third day. His manifestations were frequent on each day.

<sup>15</sup> He had manifested Himself separately to Simon Peter, and to the two disciples at Emmaus.

<sup>16</sup> More than thy fellow-disciples love Me.

<sup>17</sup> Peter answers in the affirmative, but does not directly state that he loves Him more than the others love Him.

<sup>18</sup> Son of Jona. By using his original name He insinuates that he was not as yet the rock of the Church.

<sup>19</sup> The term embraces all pastoral care.

<sup>20</sup> This is a strong acknowledgment of the omniscience of Christ.

<sup>21</sup> In the most emphatic manner Christ constituted Peter shepherd of all His sheep—guide and ruler of the faithful.

<sup>22</sup> Our Lord did not merely refer to the free activity of manhood, and the helpless dependence of age, but to the violence which Peter was to suffer, when in his old age he should be dragged to martyrdom, and stretched upon a cross. This prediction had been fulfilled when John wrote his gospel.

<sup>23</sup> Intimating that he should prepare himself for a death like that of His Master.

<sup>24</sup> Lit. "but this man what?" What will become of him? Peter was curious to know the end of the beloved disciple.

<sup>25</sup> John did not suffer a violent death. He was cast into a caldron of boiling oil at Rome, by order of the Emperor Domitian, but came forth from it uninjured. He was subsequently banished to the Isle of Patmos, where he wrote his Apocalypse. Having survived the other apostles, a persuasion prevailed that he was not to die, but was to remain in life until our Lord should again appear. To correct this error he distinctly states that our Lord had made no such promise.

23. This saying therefore went abroad among the brethren, that that disciple should not die. And JESUS did not say to him, he should not die, but, So I will have him remain till I come, what is it to thee?<sup>26</sup>

24. This is that disciple who giveth testimony of these things, and hath written these things: and we know that his testimony is true.

25. But there are also many other things which JESUS did: which if they were written every one, the world itself, I think, would not be able to contain the books that should be written.<sup>27</sup>

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<sup>26</sup> John appeals to his readers, and unites them with himself in testimony, by the figure which is called communication. Some, however, take this to be an addition of the Church of Ephesus.

<sup>27</sup> This is an hyperbolical expression, intended to declare the immense number of the miracles of Christ. *Asseu* is regarded by critics as an addition of the copyist. It is not found in the four chief manuscripts, nor in the versions generally.

## P R E F A C E

### TO THE ACTS OF THE APOSTLES.

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THE book of "the Acts," which, by the acknowledgment of all, is the work of St. Luke, forms the sequel of his Gospel, as it appears from the introductory sentence. It was composed in Greek, not before the year 63, or according to another computation, 65 of the Christian era, which coincides with the termination of the imprisonment of St. Paul at Rome, the last fact recorded by the sacred historian. It is thought by some, that it was not written until after the death of the apostle, since the Gospel itself was not published until after that of Mark, who, according to St. Irenæus, wrote after the "departure" of both apostles. The termination of the Acts with the imprisonment of Paul may have been owing to the fact that Theophilus, to whom it was specially addressed, being, as is conjectured from other circumstances, a resident of Rome, was already acquainted with the subsequent events. The omission of geographical explanations in reference to places in Italy, which are given for other places, strengthens this conjecture. St. Irenæus mentions Luke as the author of this work,<sup>1</sup> a great portion of which is embodied in his writings. Before him, Clement of Rome, Polycarp, and Justin Martyr alluded to it. Tertullian, Clement of Alexandria, and subsequent writers, abound in references to it. St. Augustin observes: "I must believe this book, if I believe the Gospel, since Catholic authority in like manner recommends both Scriptures."<sup>2</sup>

The title might lead us to expect that it would contain a detailed statement of the acts of each apostle; but it is by no means of so comprehensive a character. The first five chapters record some remarkable acts of Peter,—his address to the brethren regarding the election of a successor to Judas,—his defence of the apostles against the charge of intemperance, after the Holy Spirit had descended on them,—his healing of the lame man at the gate of the temple, and his subsequent discourse, by which the number of the disciples was greatly increased,—his defence

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<sup>1</sup> L. 1, Adv. Hæc. 29.

<sup>2</sup> Contra Epist. Manichæi quam vocant Fundamentū, c. 8.

before the council,—and his rebuke of Ananias and Sapphira, who fell dead before him. The ordination of the deacons and the successful labors of Philip, with the sufferings of Stephen, are related in the three following chapters. The remainder of the book chiefly concerns the apostle Paul, whose persecutions of the church and subsequent conversion, with his labors, travels, and sufferings, are recorded in great detail. Some miracles, performed by St. Peter, are mentioned in the ninth chapter, and the proceedings of the Council of Jerusalem in reference to the ceremonial law are found in the fifteenth. The object of the sacred historian seems to have been to give some of the leading facts that marked the rise of Christianity, and especially to develop the Divine counsel by which the Gentiles were made partakers of grace and salvation. In many things he speaks from personal knowledge.

Although this book records a plain series of facts, many difficulties present themselves in its perusal. The ingenuity of learned men has been employed in adjusting the chronology; yet we cannot, with entire confidence, offer any table of events, with reference to the Christian era, or the reign of the Roman emperors.



# ACTS OF THE APOSTLES.

## CHAPTER I.

JESUS PROMISING THE HOLY GHOST TO THE APOSTLES, TELLS THEM, THAT IT IS NOT FOR THEM TO KNOW THE SECRETS OF FUTURITY. HE ASCENDS INTO HEAVEN. THE ANGELS DECLARE, THAT HE WILL COME AGAIN IN LIKE MANNER. PETER PROPOSES THE ELECTION OF A SUCCESSOR TO JUDAS, AND MATTHIAS IS ELECTED.

1. THE former treatise<sup>1</sup> I indeed made, O Theophilus, of all things<sup>2</sup> which JESUS began<sup>3</sup> to do and to teach,

2. Until the day on which He was taken up,<sup>4</sup> after He had given commandments<sup>5</sup> through the Holy Spirit<sup>6</sup> to the apostles whom He had chosen.<sup>7</sup>

3. To whom, also, He showed Himself alive, after His passion,<sup>8</sup> by many proofs,<sup>9</sup> for forty days appearing<sup>b</sup> to them, and speaking<sup>9</sup> of the kingdom of God.

4. And eating with them,<sup>9</sup> He commanded them not to depart from Jerusalem,<sup>10</sup> but to wait for the promise<sup>11</sup> of the Father,<sup>d</sup> which ye have heard [He said] from My mouth.<sup>e</sup>

5. For John indeed baptized with water,<sup>12</sup> but ye shall be baptized with the Holy Spirit<sup>13</sup> not many days hence.

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<sup>1</sup> Word, discourse, or essay,—the gospel which St. Luke previously composed.

<sup>2</sup> Generally. Many things were omitted by Luke, as well as by the other evangelists. All things recorded in his gospel appertain to the history of the life and doctrines of Jesus.

<sup>3</sup> This is equivalent to "did and taught:" His works and doctrine.

<sup>4</sup> Into heaven.

<sup>b</sup> Instructions and orders.

<sup>5</sup> Under the light of the Holy Spirit, who was abiding in Him, Christ gave these instructions, which the same Divine Spirit engraved on the hearts of the apostles.

<sup>7</sup> He had chosen them to be His followers and ministers, and He made them witnesses of His ascension.

<sup>8</sup> After His sufferings and death: "after He had suffered."

<sup>9</sup> The things that appertain to the kingdom of God, to the establishment of His church.

<sup>10</sup> This implied, that they should repair thither, if, as is generally supposed, the order was given in Galilee, or on Mount Olivet. Allioli thinks that it was given in Jerusalem, after their return from Galilee.

<sup>11</sup> The promise is put for the object promised, namely, the Holy Spirit, whom Christ had promised to send from the Father.

<sup>12</sup> Water was also used in baptism by Christ and His apostles. Christ contrasts the baptism of John with the communication of the Holy Spirit, which was to take place on the day of Pentecost.

<sup>13</sup> The apostles most probably had already received baptism from the hands of Christ, before they under-

a P. + "infallible."

b P. "being seen of them."

c P. "being assembled together." V. Syr. Ar. Jerome, Chrys.

d John 14 : 16, 26 ; Luke 24 : 49.

e G. P. "Me." Matt. 3 : 11 ; Mark 1 : 8 ; Luke 3 : 16 ; John 7 : 39.

6. They, therefore, who were come together,<sup>14</sup> asked Him, saying: Lord, wilt Thou at this time restore the kingdom to Israel?<sup>15</sup>

7. But He said to them: It is not for you to know the times or moments<sup>16</sup> which the Father hath set by His own power.<sup>17</sup>

8. But ye shall receive power<sup>18</sup> when the Holy Spirit shall come upon you,<sup>1</sup> and ye shall be witnesses<sup>2</sup> to Me<sup>19</sup> in Jerusalem, and in all Judea and Samaria, and to the uttermost parts of the earth.<sup>20</sup>

9. And when He had said these things, whilst they looked on, He was raised up,<sup>21</sup> and a cloud received Him out of their sight.

10. And as they looked steadfastly on Him, as He went up to heaven, behold two men stood by them in white apparel, who also said:

11. Men of Galilee, why stand ye looking up into heaven? This JESUS, who hath been taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven.

12. Then they returned to Jerusalem, from the mount called Olivet, which is near Jerusalem, within a sabbath day's journey.<sup>22</sup>

13. And when they had entered in,<sup>23</sup> they went up into an upper room,<sup>24</sup> where abode<sup>25</sup> Peter and John,<sup>1</sup> James and Andrew, Philip and Thomas, Bartholomew and Matthew, James son of Alphæus, and Simon Zelotes, and Jude brother of James.

14. All these were persevering with one mind in prayer,<sup>26</sup> with women,<sup>25 1</sup> and Mary the mother of JESUS,<sup>26</sup> and<sup>27</sup> His brethren.<sup>27</sup>

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took to baptise others. Although this fact is not recorded in the Scriptures, they were soon to receive the abundant communication of the Divine Spirit, which is likened to baptism, as a pouring out of grace, or a thorough imbuing with it: "for as he who is dipped in water and baptized, is altogether surrounded with water, so they were perfectly baptised by the Spirit." S. Cyril Jer. Cat. 17.

<sup>14</sup> They came in a body to ask the question.

<sup>15</sup> They desired to know whether He was about to give to the nation independence and dominion,—to rescue them from the power of the Romans.

<sup>16</sup> It seems here to mean favorable opportunities, in which sense it is used by Cicero: "Omnia momenta observabimus, neque ullum prætermittimus tui juvandi et levandi locum." Lib. 6. ep. 10 ad Trebatium.

<sup>17</sup> Which the Father determined by His own free will and authority, and the knowledge whereof He has reserved to Himself.

<sup>18</sup> Strengthening grace and energy.

<sup>19</sup> By testifying to His miracles, and proclaiming His doctrines.

<sup>20</sup> This was fulfilled even in the persons of the apostles, who preached the gospel in remote regions; but it regards their successors likewise.

<sup>21</sup> By His own power. No external means were furnished Him.

<sup>22</sup> About a mile, according to the Hebrew ritual.

<sup>23</sup> The room was used for assemblies of the disciples. Some conjecture that it was attached to the temple, since St. Luke, in his gospel, states that they were constantly in the temple.

<sup>24</sup> These remained there on their return. They had accompanied our Lord to Mount Olivet, whence He ascended. It was near Bethany, which St. Luke appears to designate as the place of His ascent.

<sup>25</sup> Followers of Christ. Calvin admits that the Greek term is not necessarily understood of wives. Lightfoot remarks, that "doubtless there were some women with them that had either no husbands at all, or none there."

<sup>26</sup> She is specially distinguished. This is the last time she is mentioned.

<sup>27</sup> "It is well known, that any relatives are styled brethren by the Jews." Calvin.

<sup>1</sup> *Infra* 2: 2.

<sup>2</sup> Luke 24: 48.

<sup>3</sup> V. "When they had gone into the upper room." Cornelius a Lapide and Martini follow the Greek punctuation.

<sup>4</sup> G. P. "and James and John." V. A. C. D. versions. Lachmann.

<sup>5</sup> G. P. "and supplication." V. A. C. D. E. versions, critics, from Eph. 6: 18.

<sup>6</sup> Matt. 27: 55; Luke 8: 23; 24: 10.

<sup>7</sup> G. P. "with." V. A. C. D. versions.

15. In those days Peter rising up<sup>22</sup> in the midst of the brethren,<sup>a</sup> said (now the number of persons<sup>o</sup> together<sup>p</sup> was about a hundred and twenty):

16. Brethren,<sup>q</sup> the<sup>r</sup> Scripture must<sup>r</sup> be fulfilled,<sup>23</sup> which the Holy Spirit spake before, by the mouth of David,<sup>t</sup> concerning Judas, who was the leader of those who seized JESUS:<sup>u</sup>

17. Who was numbered among us,<sup>30</sup> and obtained the lot of this ministry.<sup>31</sup>

18. And he indeed got<sup>32</sup> a field<sup>r</sup> with the reward of iniquity,<sup>33</sup> and being hanged,<sup>v</sup> he burst asunder in the midst, and all his bowels gushed out.<sup>34</sup>

19. And it became known to all the inhabitants of Jerusalem,<sup>35</sup> so that the field was called in their tongue,<sup>36</sup> Akeldama, that is, field of blood.

20. For it is written in the Book of Psalms:<sup>z</sup> Let their<sup>r</sup> habitation become desolate,<sup>37</sup> and let there be no one to dwell therein, and let another take<sup>x</sup> his bishopric.<sup>38</sup>

21. Wherefore of these men who have been with us all the time that the Lord JESUS came in and went out<sup>39</sup> among us,

22. Beginning<sup>aa</sup> from the baptism of John, until the day wherein He

<sup>a</sup> "As fervent, and as one who was intrusted by Christ with the charge of the flock, and as first of the band, he is always the first to speak." St. Chrysostom. Lightfoot says: "Peter, both in this place and divers others, and, indeed, generally through so much of this book as concerns the Church of Judea and Jerusalem, is ever brought in as the chief speaker, and chief actor."

<sup>o</sup> The apostle shows, that the fall of Judas was to take place according to prophecy.

<sup>p</sup> He belonged to our number, he was associated with us in the apostleship.

<sup>q</sup> As if he had won it by casting lots. He had been called and appointed, like the others, by Christ: he had the fortune to obtain so honorable a place. The Christian ministry is not perpetuated in a certain tribe: it is bestowed by Divine election.

<sup>r</sup> Judas did not purchase it; but the priests, to whom he returned the bribe, employed it in its purchase. By *cataphresis*, he is said to have acquired the field.

<sup>s</sup> With the iniquitous pay which he received for betraying Christ.

<sup>t</sup> Recent commentators take these two verses to be parenthetical, and to contain the observation of the sacred historian.

<sup>u</sup> The notoriety of the purchase of the field with the price of blood served to strengthen the historic weight of the narrative.

<sup>v</sup> Syro-Chaldaic. The interpretation is given for the sake of Theophilus.

<sup>w</sup> A desolate house is the image of utter desolation. The psalmist literally speaks of his own enemies, whose overthrow he asks from Divine justice; but his words were directed by the Holy Spirit to mark the punishment of Judas.

<sup>x</sup> The term denotes an office of authoritative superintendence, and is here applied to the apostolate. In Hebrew the same term is used for inspecting and punishing. The Latin term, which is a mere modification of the Greek, bears the same meaning. See Cicero, l. 7, ep. ad Atticum.

<sup>y</sup> "To come in and go out" is a Hebrew expression, denoting the ordinary actions of life, or the exercise of authority. 2 Par. 1: 10.

<sup>a</sup> G. P. "the disciples." V. A. E. versions.

<sup>o</sup> *exi ro divro.*

<sup>q</sup> G. P. "this."

<sup>t</sup> Is. 40: 10; John 13: 21.

<sup>v</sup> Matt. 27: 7.

<sup>z</sup> Ps. 68: 26.

<sup>aa</sup> Ps. 108: 8.

<sup>o</sup> Lit. "crowd of names." Apoc. 3: 4.

<sup>q</sup> P. "Men and brethren." It is a Grecism.

<sup>r</sup> G. P. "must needs be fulfilled."

<sup>s</sup> Luke 1: 9.

<sup>t</sup> G. P. "falling headlong."

<sup>u</sup> G. P. "his." V. Sept.

<sup>aa</sup> This is pleonastic.

was taken up from us, one of these must be made<sup>40</sup><sup>bb</sup> a witness with us of His resurrection.<sup>41</sup>

23. And they appointed two, Joseph, called Barsabas, who was surnamed Justus,<sup>42</sup> and Matthias.

24. And they prayed and said: Thou, O Lord, who knowest the hearts of all, show which of these two Thou hast chosen,<sup>43</sup>

25. To take the place<sup>44</sup> of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place.<sup>45</sup>

26. And they gave them lots,<sup>46</sup> and the lot fell upon Matthias,<sup>47</sup> and he was numbered with the eleven apostles.

## CHAPTER II.

THE HOLY GHOST DESCENDS ON THE APOSTLES ON THE DAY OF PENTECOST. THE JEWS ARE ASTONISHED AT THEIR GIFT OF TONGUES. PETER REFUTES THOSE WHO SAY THAT THEY ARE DRUNK WITH NEW WINE, AND QUOTES THE PROPHECY OF JOEL. THREE THOUSAND ARE CONVERTED. MANNER OF LIFE OF THE DISCIPLES.

1. AND when the days<sup>a</sup> of Pentecost<sup>1</sup> were completed,<sup>2</sup> they were all together<sup>3</sup> in one place.<sup>4</sup>

2. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled the whole house where they were sitting.

3. And there appeared to them parted tongues as of fire, and it<sup>5</sup> sat upon every one of them:

<sup>40</sup> An authoritative witness, proclaiming His doctrine.

<sup>41</sup> St. Chrysostom remarks of Peter: "He is the first of all to take to himself authority in this matter, as having all under his charge; for to him Christ said: 'Thou, when thou turnest, confirm thy brethren.'" . . . "Could not Peter himself have made the choice? Certainly; but lest he might appear to show favor, he abstains from doing so."

<sup>42</sup> The Latin epithet, doubtless given him on account of his distinguished virtue, is retained in Greek. Since the Romans had become masters of Palestine, Latin terms were occasionally introduced into the common language.

<sup>43</sup> The place which he deserved. It became his own by his heinous crime. "Heaven could not receive him," says St. Bernard, "earth could not bear him on her surface." Serm. 8 in Pa. 90. The consequence of his crime, by a familiar Hebrewism, is spoken of as if it were the object which he had in view.

<sup>44</sup> The use of lots to decide contingent things was divinely sanctioned. In the present case, as the merits of both candidates were undoubted, this means of ascertaining the Divine choice might be resorted to with entire safety. It is not, however, generally lawful to seek extraordinary indications of the will of God, or to expose high functions to hazard by casting lots, where ordinary means can be adopted.

<sup>45</sup> The Divine judgment favored the one whose virtues were less celebrated.

<sup>46</sup> When the festival had arrived. It was celebrated in commemoration of the giving of the Law on Mount Sinai.

<sup>47</sup> Fire in the shape of a tongue appeared over their heads.

<sup>bb</sup> P. "ordained." Kitto condemns the use of this term here.

<sup>cc</sup> V. A. B. C. D. E. versions, fathers.

<sup>dd</sup> P. "part." V. A. C. Lachmann.

<sup>ee</sup> Numb. 26: 55; Josue 13: 2, 6; Judges 20: 9; 1 Chron. 24: 5; Luke 1: 9.

<sup>a</sup> G. P. "the day."

<sup>b</sup> Luke 2: 23; Jer. 25: 12. The day is considered completed, when it has arrived.

<sup>c</sup> P. "with one accord." V. Bloomfield.

<sup>d</sup> *Supra* 1: 15.

4. And they were all filled with the<sup>a</sup> Holy Spirit, and began to speak<sup>c</sup> with other tongues,<sup>3</sup> as the [Holy] Spirit<sup>b</sup> gave them to speak.<sup>4</sup>

5. Now there were dwelling at Jerusalem, Jews,<sup>5</sup> devout men, out of every nation under heaven.

6. And when this voice<sup>d</sup> was spread,<sup>1</sup> the multitude came together, and were confounded [in mind], because every man heard them speak in his own tongue.

7. And they were all amazed, and wondered, saying:<sup>2</sup> Behold, are not all<sup>1</sup> these who speak, Galileans?

8. And how hear we every man our own tongue wherein we were born!

9. Parthians, and Medes, and Elamites,<sup>7</sup> and the inhabitants of Mesopotamia, Judæa,<sup>8</sup> and Cappadocia, Pontus, and Asia,<sup>9</sup>

10. Phrygia and Pamphylia, Egypt, and the parts of Lybia about Cyrene,<sup>10</sup> and strangers of Rome,<sup>11</sup>

11. Jews, [also], and proselytes,<sup>12</sup> Cretans and Arabians; we hear<sup>m</sup> them speak in our tongues the great works of God.

12. And they were all astonished, and wondered,<sup>n</sup> saying one to another: What meaneth this?

13. But others mocking,<sup>13</sup> said: These men are full of sweet wine.<sup>14</sup>

14. But Peter standing up with the eleven, lifted up his voice, and spake to them: Ye men of Judæa,<sup>15</sup> and all ye who dwell in Jerusalem, be this known to you, and listen to my words.

<sup>a</sup> In foreign languages, so that persons of different countries understood them.

<sup>b</sup> Oraculously.

<sup>c</sup> There were at that time in Jerusalem, Jews, or proselytes, attached to the Jewish worship, from every nation in which Jews were to be found. The feast had brought many together from various parts of Judæa; but this general concourse from so many nations can scarcely be accounted for, unless from the general expectation, which then prevailed, that the reign of the Messiah would soon be established.

<sup>d</sup> On the occurrence of this extraordinary phenomenon. It may be taken for the voice of the apostles; or for the report which spread abroad.

<sup>e</sup> Inhabitants of Elymais, a province in the Persian gulf.

<sup>f</sup> The inhabitants of Judæa had a different dialect from that of the Galileans.

<sup>g</sup> Ionia, with the entire western coast, is called Asia by Strabo, and is probably here designated. Asia proper, or Proconsular Asia, comprised Phrygia, Mysia, and Caria, besides Lydia; whilst Asia Minor included Bithynia, Pontus, Galatia, Cappadocia, Cilicia, Pamphylia, Pisidia, Lycæonia, and Troas.

<sup>h</sup> Josephus states that Ptolemy Lagus settled captive Jews there.

<sup>i</sup> Romans who had taken up their residence at Jerusalem, or sojourned there for a time.

<sup>j</sup> Of the Romans it is specially remarked, that there were Jews and proselytes, because many were of Jewish parentage, others of heathen origin, who had submitted to the law, to secure the privileges of the Abrahamic covenant. Those of other nations, present on this occasion, were almost all Jews by their ancestry.

<sup>k</sup> Turning up the lip.

<sup>l</sup> St. Chrysostom remarks, that at Pentecost they could not have new-made wine, since the vintage had not yet been gathered.

<sup>m</sup> The apostle addresses them especially, as they formed the great bulk of his hearers, and extends his address to all who sojourned at Jerusalem.

<sup>n</sup> G. P. —

<sup>o</sup> Matt. 3:11; Mark 1:8; Luke 3:16; John 7:39; *supra* 1:8; *infra* 11:16; 19:6.

<sup>p</sup> Spoke.

<sup>q</sup> G. P. "the Spirit."

<sup>r</sup> P. "noised abroad."

<sup>s</sup> G. P. "one to another."

<sup>t</sup> P. Y. Critics doubt.

<sup>u</sup> V. "audivimus;" also v. 11.

<sup>v</sup> O. P. "were in doubt."

15. For these men are not drunk, as ye suppose, for it is the third hour<sup>o</sup> of the day.<sup>16</sup>

16. But this is what was spoken of by the prophet Joel:<sup>17</sup>

17. And in the last days<sup>17</sup> (saith the Lord),<sup>18</sup> I will pour out of My Spirit upon all flesh:<sup>19</sup> and your<sup>19</sup> sons and your daughters shall prophesy, and your young men shall see visions,<sup>20</sup> and your old men shall dream dreams.<sup>21</sup>

18. And upon My<sup>22</sup> servants indeed, and upon My handmaids, in those days I will pour out of My Spirit, and they shall prophesy.<sup>23</sup>

19. And I will show wonders in the heaven above, and signs on the earth beneath, blood and fire,<sup>24</sup> and vapor of smoke.

20. The sun shall be turned into darkness, and the moon into blood,<sup>25</sup> before the great and manifest<sup>r</sup> day of the Lord come.<sup>26</sup>

21. And whoever shall call on the name of the Lord<sup>a</sup> shall be saved.<sup>27</sup>

22. Ye men of Israel,<sup>28</sup> hear these words: JESUS of Nazareth,<sup>29</sup> a man approved<sup>30</sup> of God among you by miracles and wonders and signs, which God did by Him in the midst of you, as ye also know:

23. Him delivered up by the determinate counsel and foreknowledge<sup>31</sup> of God,<sup>4</sup> ye have crucified and slain by the hands<sup>u</sup> of wicked men:

24. Him God hath raised up,<sup>32</sup> having loosed the sorrows of hell,<sup>v</sup> as it was impossible that He should be held by it.<sup>33</sup>

<sup>16</sup> About nine o'clock A.M., the hour of public prayer. The earliness of the hour afforded a strong presumption that they had not indulged in drink, especially as on the great festivals the Jews were not accustomed to break their fast until noon.

<sup>17</sup> In the last state, or dispensation.

<sup>18</sup> Persons of all conditions.

<sup>19</sup> The Jews in the first place were to experience this Divine influence.

<sup>20</sup> Supernatural manifestations by day.

<sup>21</sup> Communications in sleep.

<sup>22</sup> Joel has not the pronoun, so that the sense appears to be that God would pour out His Spirit on slaves, as well as on others. Sept. may be understood of the Gentiles, who are bondmen of Satan.

<sup>23</sup> Foretell future events, or otherwise speak under inspiration.

<sup>24</sup> This may be understood of ignited meteors.

<sup>25</sup> These phenomena are to precede a severe visitation of Divine justice.

<sup>26</sup> The day of this visitation.

<sup>27</sup> Rescued from destruction, saved from eternal death.

<sup>28</sup> This was a highly honorable appellation, since Israel was a name Divinely given.

<sup>29</sup> It appears that already He was thus commonly designated.

<sup>30</sup> Pointed out, demonstrated to be the true Messiah. V. Calvin.

<sup>31</sup> St. Peter dwells on this, that his hearers may understand, that Jesus fell under the power of His enemies through no weakness or inability to resist their malicious efforts against Him, but by a mysterious counsel of God, who had decreed and determined to accomplish the redemption of mankind by His death. This decree, which was directed by the Divine foresight, imposed no necessity on the actors in this tragedy.

<sup>32</sup> The apostle prudently avoids declaring that Jesus had arisen by His own power, and confines himself to saying, that God had raised Him. St. Chrysostom, speaking of the sacred historian, observes: "His first object was to induce the belief that He had risen, and ascended into heaven; for, as Christ Himself first took care to show that He had come from the Father, so this writer also relates that He had arisen, and that He was taken up into heaven, and had returned to Him from whom He had come. Unless this were first believed, especially after the resurrection and ascension had taken place, the whole dogma would have appeared incredible to the Jews: wherefore, imperceptibly and by degrees, he leads them to sublimer truths." Hom. I. in Acta. Apost.

<sup>33</sup> It was inconsistent with prophecy, and with the Divine character of Christ.

<sup>o</sup> Isai. 5: 11; Joel. 10: 16, 17.

<sup>p</sup> Joel 2: 20, 32.

<sup>q</sup> G. P. "God."

<sup>r</sup> P. "notable"—"dreadful."

<sup>s</sup> Call on the Lord.

<sup>t</sup> G. P. + "ye have taken." V. A. C. versions. Schott.

<sup>u</sup> G. *χαίρος*. Bloomfield.

<sup>v</sup> G. P. "the pains of death." MSS. Irenaeus, 1. 3, c. 12. Chrys. critica.

25. For David saith concerning Him :<sup>34</sup> \* I have set the Lord in my sight always, for He is on my right hand,<sup>35</sup> that I should not be moved.<sup>36</sup>

26. Wherefore my heart is glad, and my tongue rejoiceth : more-over my flesh also shall rest in hope.

27. Because Thou wilt not leave my soul in hell,<sup>37</sup> nor wilt Thou suffer Thy Holy One<sup>x</sup> to see corruption.

28. Thou hast made known to me the ways<sup>38</sup> of life ; and Thou wilt make me full of joy<sup>y</sup> with Thy countenance.

29. Brethren,<sup>z</sup> let me speak to you freely of the patriarch David, that he died,<sup>39</sup> and was buried, and his sepulchre is among us to this day.

30. Being then a prophet, and knowing that God sware to him with an oath, that of the fruit of his loins<sup>40</sup> one should sit upon his throne :

31. Foreseeing, he spake of the resurrection of the CHRIST, for neither was He<sup>cc</sup> left in hell, nor did His flesh see corruption.

32. This Jesus hath God raised up, whereof we all are witnesses.

33. Being exalted therefore by the right hand of God, and having received of the Father the promise of the Holy Spirit, He hath poured Him forth, whom ye<sup>44</sup> see and hear.<sup>45</sup>

34. For David ascended not into heaven : but he himself said :<sup>46</sup> The Lord said to my Lord :<sup>47</sup> Sit thou on My right hand,

35. Until I make thine enemies thy footstool.<sup>48</sup>

36. Therefore let all the house of Israel know most certainly, that God hath made Him both Lord<sup>49</sup> and CHRIST,<sup>50</sup> this JESUS, whom ye have crucified.

37. Now when they heard *these things*, they felt compunction in their

<sup>34</sup> From the language of the apostle it is plain, that Christ was the object of this prophecy, so that if the Psalm have an historical meaning in David, it must have a sublimer fulfilment in Christ. Understood of David, it can only imply confidence, that God would not abandon him to the power of his enemies, lest he should fall by their hands.

<sup>35</sup> As a friend, advocate, and supporter. In trials it was usual for friends to stand beside the person accused.

<sup>36</sup> Disturbed, endangered, agitated.

<sup>37</sup> It is taken in a general sense for the region of the departed. God the Father did not suffer His Son to remain in the state of death.

<sup>38</sup> Thou hast given Me experimental knowledge, by restoring Me to life.

<sup>39</sup> They saw and heard what was done and spoken under the inspiration of the Spirit.

<sup>40</sup> This Psalm, in its direct meaning, may regard the triumph of David over his enemies ; but its perfect accomplishment is found only in Christ, who applied it to Himself.

<sup>41</sup> Giving to Him as Man dominion over all creatures.

<sup>42</sup> Anointing Him figuratively by the personal union.

w Ps. 16 : 8.

x προέσωπεν.

y Ἀόης, the region of the departed.

z Supra 1 : 16.

aa 3 Kings 2 : 10.

bb G. P. "according to the flesh, He would raise up Christ to sit." V. A. D. versions, fathers, critics. Ps. 131 : 11.

cc G. P. "His soul." V. A. C. D. versions, critics. Ps. 15 : 10; *in*/ra 13 : 36.

dd G. P. "now." V. A. C. D. versions.

ee G. P. "saith."

ff Ps. 109 : 1.

heart, and said to Peter and to the rest of the apostles: What shall we do, brethren?

38. Then Peter said to them: Repent and let every<sup>ss</sup> one of you be baptized in the name of JESUS CHRIST, for the remission of your sins, and ye shall receive the gift of the Holy Spirit.

39. For the promise<sup>4</sup> is to you, and to your children, and to all who are far off,<sup>4</sup> whomsoever the Lord our God shall call.

40. And with very many other words did he testify and exhort them,<sup>4b</sup> saying: Save yourselves<sup>4</sup> from this perverse generation.

41. They therefore who<sup>4</sup> received his word, were baptized, and about three thousand souls were added on that day.

42. And they were persevering in the doctrine of the apostles<sup>46</sup> and in the communication<sup>4b</sup> of the breaking of bread,<sup>4</sup> and in the prayers.

43. And fear came upon every soul, and many wonders and signs were done by the apostles [in Jerusalem, and there was great fear in all].

44. And all who believed were together,<sup>4m</sup> and had all things common.

45. <sup>4m</sup>They sold their possessions and goods, and distributed them to all, as every one had need.

46. And daily persevering with one accord in the temple,<sup>47</sup> and breaking bread in the houses,<sup>48</sup> they took their food with gladness and simplicity of heart,

47. Praising God, and having favor with all the people: and the Lord daily increased<sup>4p</sup> together<sup>4q</sup> those to be saved.<sup>49</sup>

<sup>4</sup> Of the Spirit.

<sup>4</sup> The Gentiles.

<sup>ss</sup> Endeavor to escape from the punishment that impends.

<sup>4b</sup> Listening with docility to their instructions.

<sup>4</sup> They still frequented the temple, and joined in the Jewish observances, which hitherto had not been forbidden. Some think that they used some apartment contiguous to the temple for the purpose of assembling for worship.

<sup>46</sup> This may be understood of the Eucharist administered in private houses; or of the agape, banquets of love, celebrated in commemoration of the supper of our Lord, and in acknowledgment of Christian brotherhood, without regard to social distinctions.

<sup>4</sup> The saved,—those who are actually liberated from error and sin, and placed in a state of salvation. St. Luke teaches, according to the avowal of Calvin, that "union with the church of Christ is the means of attaining to salvation; for as out of her there is no forgiveness of sin, so neither is there hope of eternal life."

<sup>ss</sup> G. P. —

<sup>4b</sup> G. P. — V. A. B. D. versions, Lachm.

<sup>4b</sup> G. P. — "fellowship."

<sup>4m</sup> *Supra* 1: 18; 2: 1.

<sup>4p</sup> P. "from house to house." V. "per domos."

<sup>4q</sup> G. P. "added to the churches." V. A. B. versions. St. Chrysostom.

<sup>4q</sup> *hri rē dēdē. Supra* 2: 1.

<sup>4</sup> G. P. "gladly." V. — A. C. D. versions, critics.

<sup>4</sup> Syr. understands it of the Eucharist.

<sup>4</sup> G. P. "And."



## CHAPTER III.

PETER AND JOHN GOING TO THE TEMPLE, PETER CURES A LAME MAN, AND INSTRUCTS THE BEHOLDERS THAT THIS WAS DONE BY FAITH IN CHRIST, WHOM HE SHOWS TO BE THE MESSIAH, PROMISED BY MOSES AND THE PROPHETS, AND TO ABRAHAM HIMSELF.

1. Now Peter and John went up into the temple at the hour of prayer; the ninth *hour*.<sup>1</sup>

2. And a certain man, lame from his birth, was carried: whom they laid daily at the gate of the temple which is called Beautiful,<sup>2</sup> that he might ask alms of those who went into the temple.

3. He, when he had seen Peter and John about to go into the temple, asked<sup>3</sup> an alms.

4. And Peter, with John, fastening his eyes upon him, said: Look on us.

5. But he looked earnestly on them,<sup>4</sup> hoping to receive something from them.

6. Then Peter said: Silver and gold I have not: but what I have, I give thee: In the name<sup>5</sup> of JESUS CHRIST of Nazareth, arise and walk.

7. And he took him by the right hand, and lifted him up, and immediately his feet and soles<sup>6</sup> became firm.

8. And leaping up, he stood and walked, and went in with them into the temple, walking, and leaping, and praising God.

9. And all the people saw him walking and praising God.

10. And they knew that it was he who sat for alms at the Beautiful gate of the temple: and they were filled with wonder and amazement at that which had happened to him.

11. And as he<sup>7</sup> held Peter and John,<sup>8</sup> all the people ran together to them, in the porch which is called Solomon's,<sup>9</sup> greatly wondering.

12. And when Peter saw it, he answered the people: Ye men of Israel, why wonder ye at this? or why look ye on us,<sup>10</sup> as though, by our strength, or power,<sup>11</sup> we had made this man walk?

13. The God of Abraham, and the God<sup>12</sup> of Isaac, and the God of Jacob, the God of our fathers, hath glorified His Son JESUS, whom ye

<sup>1</sup> At about three o'clock in the afternoon,—the hour of evening sacrifice.

<sup>2</sup> It was ornamented with Corinthian brass.

<sup>3</sup> By the authority and power.

<sup>4</sup> The man clung to Peter and John as his benefactors.

<sup>5</sup> Lit. "to receive." Bloomfield says it is elegantly pleonastic. Joseph. A. 15, c. 11, B. 5. 5. 5.

<sup>6</sup> P. "gave heed." V. R.

<sup>7</sup> P. "ankle bones."

<sup>8</sup> G. P. + "the lame man which was healed." V. A. C. D. E. versions, critics.

<sup>9</sup> John 10: 23.

<sup>10</sup> P. "earnestly."

<sup>11</sup> G. P. "power or holiness." V. Syr. Ar.

<sup>12</sup> G. P. — V. A. C. E. versions, fathers, Schott.

indeed<sup>1</sup> delivered up,<sup>5</sup> and denied<sup>6</sup> in the presence of Pilate, when he judged that He should be released.

14. But ye denied the Holy and Just One,<sup>k</sup> and desired a murderer to be granted to you:

15. And killed the Author of life,<sup>l</sup> whom God hath raised from the dead; of which we are witnesses.

16. And on the faith of His name,<sup>7</sup> this man, whom ye see and know, His name hath made strong; yea, the faith, which is by Him, hath given this perfect soundness in the sight of you all.

17. And now, brethren, I know, that ye did it through ignorance,<sup>8</sup> as did also your rulers.

18. But those things, which God before had showed by the mouth of all the<sup>m</sup> prophets, that His<sup>n</sup> CHRIST should suffer, He hath so fulfilled.

19. Repent, therefore, and be converted, that your sins may be blotted out:

20. When the times of refreshing<sup>9</sup> shall come from the presence of the Lord,<sup>10</sup> and He shall send Him, who<sup>o</sup> hath been preached<sup>p</sup> to you,<sup>11</sup> JESUS CHRIST,

21. Whom heaven indeed must receive until the times of restitution of all things,<sup>12</sup> which God hath spoken by the mouth of<sup>q</sup> His holy prophets from the beginning.

22. 'Moses indeed said: A prophet shall the Lord your God raise up to you of your brethren, like to me: Him ye shall hear according to all things whatever He shall speak to you.'<sup>r</sup>

23. And it shall be that every soul,<sup>13</sup> which will not hear that prophet, shall be destroyed from among the people.

24. And all the prophets from Samuel and afterwards, who have spoken, have told<sup>s</sup> of these days.

<sup>1</sup> To death.

<sup>5</sup> That He was their Messiah and King.

<sup>7</sup> Faith in Him.

<sup>8</sup> Their ignorance was highly criminal, since Christ had come and spoken to them, and had done works which no other had done; yet St. Peter mentions it in extenuation, because it took away something of the malice of their deed.

<sup>9</sup> Delivery from evil,—like cooling after heat,—times of repose and enjoyment,—the rest of the saints after judgment.

<sup>10</sup> From God, according to His will and providence.

<sup>11</sup> Christ, at His second coming, will afford relief to His followers.

<sup>12</sup> Until all things shall be established on a new and good foundation,—until the end of the present state of things.

<sup>13</sup> Every one.

<sup>1</sup> G. P. — A. C. E. versions, fathers, critics.

<sup>5</sup> Matt. 27: 20; Mark 15: 11; Luke 23: 18; John 18: 40.

<sup>7</sup> V. Anctorem. John 14: 6; *infra* 5: 31; Heb. 2: 10. Bloomfield.

<sup>8</sup> G. P. "Hie." V. C. D. E. versions.

<sup>q</sup> G. P. "the."

<sup>o</sup> G. P. "before."

<sup>p</sup> P. V. critics prefer *προαρχηρωμένον*, "before appointed."

<sup>q</sup> G. P. "all." V. A. C. D. versions, critics.

<sup>r</sup> G. P. "for." V. — A. C. D. E. versions, critics.

<sup>s</sup> G. P. "unto the fathers." V. — A. O. versions.

Deut. 18: 13.

<sup>t</sup> G. P. "foretold." V. A. D. E. versions, critics.

25. Ye are the children of the prophets,<sup>14</sup> and of the covenant which God made with our fathers, saying to Abraham: And in thy seed shall all the kindreds of the earth be blessed.\*

26. To you first<sup>15</sup> God raising up His Son,\* hath sent Him to bless you,<sup>16</sup> that every one may turn away\* from his wickedness.

## CHAPTER IV.

THE APOSTLES, AFTER THEIR IMPRISONMENT, BEING EXAMINED AS TO THE CURE OF THE LAME MAN, SHOW THAT SALVATION IS TO BE HAD IN CHRIST ALONE, THE CORNER STONE, AND THAT RULERS ARE NOT TO BE OBEYED WHEN THEY FORBID TO TEACH IN THE NAME OF CHRIST. BEING DISMISSED, AND HAVING ENTERED INTO PRAYER, THEY RECEIVED MANIFESTATIONS OF THE COMMUNICATION OF THE HOLY GHOST. NONE OF THEM CONSIDERED ANYTHING AS HIS OWN, BUT EACH ONE, SELLING HIS PROPERTY, PUT THE PRICE IN THE COMMON FUND, AS DID BARNABAS AFTER THE SALE OF HIS LAND.

1. AND as they were speaking to the people, the priests and the officer<sup>1</sup> of the temple and the Sadducees<sup>2</sup> came upon them,

2. Being grieved that they taught the people, and preached<sup>3</sup> in\* JESUS the resurrection of the dead :

3. And they laid hands on them, and put them in hold until the next day : for it was now evening.

4. But many of those who had heard the word believed : and the number of the men was<sup>b</sup> five thousand.<sup>4</sup>

5. And it came to pass on the morrow, that there were gathered together in Jerusalem their rulers,<sup>5</sup> and ancients,<sup>6</sup> and scribes ;

<sup>14</sup> The Jews inherited the prophecies and covenant, which were directed to their advantage.

<sup>15</sup> Specially.

<sup>16</sup> To impart heavenly gifts and blessings.

<sup>1</sup> "The prefect of those priests who kept guard in the temple." Bloomfield. See Joseph. de Bello, l. 2, c. 17.

<sup>2</sup> This sect prevailed at this time.

<sup>3</sup> From the fact of His resurrection, they took occasion to announce the doctrine of the final resurrection of all mankind.

<sup>4</sup> Three thousand had been converted on the day of the Pentecost. The number was now increased to five thousand. Many commentators, both ancient and modern, think that five thousand were converted on this occasion. Lightfoot strongly insists on it.

<sup>5</sup> Members of the Sanhedrim.

<sup>6</sup> Local officers of the city of Jerusalem.

\* Gen. 12 : 3.

\* G. P. "Jesus." V. — C. D. E. versions, critics.

\* P. "in turning away every one of you from his iniquities." V. Bloomfield and others.

a c. P. "through." Tyndale: "in."

b G. P. "about." V. — A.

6. And Annas, the high priest,<sup>7</sup> and Caiphas, and John,<sup>8</sup> and Alexander, and as many as were of the priestly stock.<sup>9</sup>

7. And setting them in the midst, they asked: By what power, or in what name<sup>10</sup> have ye done this?

8. Then Peter, filled with the<sup>e</sup> Holy Spirit, said to them: Ye rulers of the people and ancients,<sup>4</sup> hear:—

9. If we this day are examined concerning the good deed done to the infirm man, by what means he hath been made whole;

10. Be it known to you all, and to all the people of Israel, that by the name of our Lord<sup>f</sup> JESUS CHRIST of Nazareth, whom ye crucified, whom God hath raised from the dead, by Him this man standeth here before you whole.

11. This is the stone which was rejected by you the builders, which is become the head of the corner:<sup>5</sup>

12. Neither is there salvation<sup>11</sup> in any other. For there is no other name under heaven given among men, by which we must be saved.

13. Now when they saw the freedom of speech of Peter and of John, and understood that they were men unlettered, and of the common sort, they wondered; and they knew them,<sup>12</sup> that they had been with Jesus:

14. Seeing the man also who had been healed standing with them, they could say nothing against it.

15. But they commanded them to go aside out of the council; and conferred among themselves,

16. Saying: What shall we do to these men? for, indeed, a known sign<sup>13</sup> hath been done by them, before all the inhabitants of Jerusalem: it is manifest,<sup>h</sup> and we cannot deny it.

17. But that it may be no further spread among the people, let us threaten them,<sup>i</sup> that they speak no more on this name<sup>14</sup> to any man.

<sup>7</sup> Caiphas, it is known, was high priest at this time. See Joseph. A. 18; John 11: 49; 18: 13. "Petavius in Doct. Tempt. x. 58, and most others (following the opinion of Augustin), maintain that there were then two high priests discharging the pontifical office by turns, just as the two Roman consuls used the fasces." Bloomfield, whose words we have just recited, thinks rather that Annas acted as deputy of Caiphas, and received the title by courtesy, as acting high priest. Others suppose that Annas, having been high priest for a long period, retained the title, although Caiphas was actually in office.

<sup>8</sup> John (Jonathan) was the son of Annas. Alexander, surnamed Lysimachus, was considered the wealthiest among the Jews.

<sup>9</sup> Related to either of the high priests, and members of the Sanhedrin. O. confines it to the relations of the high priest.

<sup>10</sup> By whose invocation, or in reliance on whose help and authority?

<sup>11</sup> Relief from corporal affliction might be understood, since this was the matter of inquiry. But the apostle passes to speak of the salvation of the soul.

<sup>12</sup> They recognised them as of the number.

<sup>13</sup> Miracle of His followers.

<sup>14</sup> Concerning this man, on this topic.

<sup>e</sup> G. —

<sup>d</sup> G. P. "of Israel." V. — B.

<sup>f</sup> G. P. —

<sup>f</sup> G. P. —

<sup>g</sup> Ps. 117: 22; Isaiah 28: 16; Matt. 21: 42; Mark 12: 10; Luke 20: 17; Rom. 9: 33; 1 Pet. 2: 7.

<sup>h</sup> G. P. "is manifest to all."

<sup>i</sup> G. P. "let us straitly threaten them."

18. And calling them, they charged them not to speak at all, nor teach on the name of JESUS.

19. But Peter and John answered, and said to them: If it be right in the sight of God, to hear you, rather than God, judge:

20. For we cannot but speak the things which we have seen and heard.

21. But they having further threatened them, let them go, finding no way to punish them, because of the people: for all glorified what had been done,<sup>k</sup> [in that which had come to pass.<sup>l</sup>]

22. For the man in whom that miraculous cure had been wrought, was above forty years old.

23. And being let go, they came to their own,<sup>m</sup> and related all that the chief priests and the ancients had said to them:

24. And when they heard it, they lifted up their voice<sup>n</sup> to God with one accord, and said: Lord,<sup>o</sup> Thou art<sup>a</sup> He who did make heaven and earth, the sea, and all things that are in them:

25. And by the Holy Spirit,<sup>o</sup> by the mouth of our father<sup>p</sup> David, Thy servant, Thou hast said: Why did the Gentiles rage, and the people devise vain things?

26. The kings of the earth stood up, and the rulers assembled together against the Lord, and against His CHRIST.<sup>q</sup>

27. For of a truth there assembled together in this city<sup>r</sup> against Thy holy Child JESUS, whom Thou hast anointed, Herod and Pontius Pilate, with the Gentiles and the people of Israel,

28. To do what Thy hand<sup>s</sup> and Thy counsel decreed to be done.

29. And now, Lord, behold their threatenings;<sup>t</sup> and grant to Thy servants, that with all confidence they may speak Thy word,

30. By stretching forth Thy hand to cures; and that signs and wonders may be done by the name of Thine holy Child JESUS.<sup>u</sup>

31. And when they had prayed, the place wherein they were assembled was shaken,<sup>v</sup> and they were all filled with the Holy Spirit,<sup>w</sup> and they spake the word of God with confidence:

<sup>k</sup> Their fellow apostles and the faithful.

<sup>l</sup> One uttered the prayer extemporaneously: the others joined.

<sup>m</sup> So as to prevent their execution.

<sup>n</sup> Miracles are asked for without temerity in general terms, when they are necessary for the advancement of the Divine glory. It is not right to seek a special miracle, unless in very extraordinary circumstances, and with entire submission to the Divine will.

<sup>o</sup> In token that God had accepted their petition.

<sup>p</sup> With his light, grace, consolation.

<sup>q</sup> G. P. "glorified God for that which was done."

<sup>r</sup> 2 Pet. 2:1; Jud. 4.

<sup>s</sup> G. P. —

<sup>t</sup> Ps. 2:1.

<sup>u</sup> Job 27:11.

<sup>v</sup> A second version.

<sup>w</sup> G. P. "Thou art God." V. — B.

<sup>x</sup> G. P. —

<sup>y</sup> G. P. — V. A. B. D. E. versions, critics.

32. And the multitude of believers had one heart and one soul: neither did any one say that aught of the things which he possessed was his own, but they had all things common.

33. And with great power<sup>21</sup> did the apostles give testimony of the resurrection of JESUS CHRIST our Lord:<sup>2</sup> and great grace was on them all.<sup>22</sup>

34. For neither was any one among them needy; for as many as were owners of lands or houses, sold them, and brought the prices of the things which they sold,

35. And laid them down at the feet of the apostles:<sup>23</sup> and distribution was made to every one according as he had need.

36. And Joseph,<sup>24</sup> who by the apostles was surnamed Barnabas (which is by interpretation, the son of consolation), a Levite, a Cyprian born,

37. Having land,<sup>24</sup> sold it, and brought the price, and laid it at the feet of the apostles.

## CHAPTER V.

ANANIAS AND HIS WIFE SAPPHIRA, AFTER SELLING THEIR LAND, RESERVE TO THEMSELVES A PORTION OF THE PRICE; WHICH, NEVERTHELESS, THEY DENY, WHEN QUESTIONED BY PETER: ON WHICH ACCOUNT THE WIFE AND HUSBAND ARE SUCCESSIVELY STRUCK DEAD AT THE WORD OF PETER. MANY MIRACLES ARE PERFORMED BY THE APOSTLES, ESPECIALLY BY PETER: THEY THEMSELVES ARE LED FORTH FROM PRISON BY AN ANGEL: AND WHEN SEIZED AGAIN THEY REFUSE TO DESIST FROM PROCLAIMING THE NAME OF CHRIST. BY THE ADVICE OF GAMALIEL, THEY ARE SCOURGED AND SET AT LIBERTY, REJOICING THAT THEY HAD BEEN FOUND WORTHY TO SUFFER FOR THE NAME OF CHRIST, WHOM THEY FORTHWITH PROCLAIM.

1. BUT a certain man named Ananias, with Sapphira his wife, sold a piece of land,

2. And defrauded<sup>a</sup> of the price<sup>1</sup> [of the land], his wife being privy thereto: and brought a certain portion and laid it at the feet of the apostles.

<sup>21</sup> With miraculous energy.

<sup>22</sup> All of them possessed great attraction and influence, in consequence of the grace with which they were filled.

<sup>23</sup> This is given as an evidence of their influence with the faithful. "It was a great mark of honor, that they placed their money, not in the hands, but at the feet of the apostles." St. Chrysostom.

<sup>24</sup> The Levites might acquire a title to lands by purchase, or in right of their wives. The land of Barnabas may have been in Cyprus.

<sup>1</sup> The money of Ananias was considered as belonging to the Christian community, from the moment that he professed to devote it to the common fund. St. Chrysostom considers his act to have partaken of the guilt of sacrilege, because the fund was for religious objects, as well as for the common support. St. Jerome thinks that he had made a vow to give it. Ep. 8, ad Demetriad.

<sup>a</sup> G. P. "the Lord Jesus."

<sup>1</sup> G. P. "Joses." V. A. D. E. versions.

<sup>a</sup> P. "kept back." Titus 2: 10. R. V. "purloined," embezzled.

3. But Peter said: Ananias, why hath Satan tempted<sup>b</sup> thine heart to lie<sup>c</sup> to the Holy Spirit,<sup>d</sup> and defraud of the price of the land?

4. Whilst it remained, did it not remain<sup>e</sup> to thee?<sup>f</sup> and when sold, was it not in thine own power? Why hast thou conceived this thing in thine heart? Thou hast not lied to men,<sup>g</sup> but to God.

5. And Ananias hearing these words, fell down and expired.<sup>h</sup> And great fear came on all who heard it.<sup>i</sup>

6. And the young men<sup>j</sup> rising up, removed *him*, and carrying him out, buried *him*.

7. And there was an interval of about three hours, when his wife, not knowing what had happened, came in.

8. And Peter addressed her: Tell me, [woman], whether ye sold the land for so much? And she said: Yea, for so much.

9. And Peter said to her: Why have ye agreed together to tempt the Spirit of the Lord? Behold the feet of those who have buried thy husband *are* at the door, and they shall carry thee out.

10. Immediately she fell down at his feet, and expired. And the young men came in and found her dead: and carrying *her* forth, buried *her* by her husband.

11. And great fear came on the whole Church, and on all who heard these things.

12. And by the hands of the apostles many signs and wonders were wrought among the people. And they were all with one accord in Solomon's porch.

13. And of the rest<sup>k</sup> no man durst join himself to them;<sup>l</sup> but the people magnified them.

14. And still more were added<sup>m</sup> believers in the Lord, multitudes of men and women,

<sup>a</sup> To deceive, or attempt to deceive. Probably he had lost faith in the Divine character of Christianity, and sought to promote his temporal advantage, by an apparent sacrifice of his worldly wealth, which entitled him to be supported from the common fund.

<sup>b</sup> In attempting to deceive Peter, the ruler of the Church, Ananias virtually sought to deceive the Holy Spirit, by whom he was specially guided and enlightened.

<sup>c</sup> No law of the Church obliged any one to part with his property. Ananias might have retained it, wholly or in part, if he had so chosen; but he should not have professed to give it all, whilst he retained a part.

<sup>d</sup> Not so much to men as to God. The attempt to deceive was an insult to the Divine Spirit, who presides over the Church. His Divinity is here plainly declared.

<sup>e</sup> "Peter," remarks St. Chrysostom, "was terrible, punishing and reproving the secret thoughts of the heart." He acted after the manner of the prophets, under Divine illumination, rebuking authoritatively the delinquents, whose death was a direct visitation of God.

<sup>f</sup> Probably church officers charged with interments.

<sup>g</sup> It is not easy to determine who are meant by "the rest." Martini thinks that the higher classes are understood. The common people admired the wonderful works of the apostles, and many embraced the faith.

<sup>h</sup> Cling to them as to the true servants of God,—appear publicly as their followers.

<sup>i</sup> G. P. "filled." V. Bloomfield. Esther 7: 5; Eccl. 8: 11.

<sup>j</sup> P. "was it not thine own?"

<sup>k</sup> V. A. D. versions.

<sup>l</sup> P. "to the Lord." This is found *infra* 11: 24. Here it follows "believers." πιστευοντες τω κυριω.

15. <sup>10</sup>Inasmuch that they brought forth the sick into the streets, and laid them on beds and couches, that when Peter came, his shadow at least might overshadow<sup>11</sup> any of them [and they might be delivered from their infirmities].<sup>f</sup>

16. And there came also together to Jerusalem a multitude out of the neighboring cities, bringing sick persons, and such as were troubled with unclean spirits; who were all healed.

17. Then the high priest rising up, and all they who were with him (which is the sect<sup>12</sup> of the Sadducees), were filled with envy:

18. And laid<sup>g</sup> hands on the apostles, and put them in the common prison.

19. But an angel of the Lord by night opened the doors of the prison, and leading them forth, said:

20. Go, stand<sup>13</sup> and speak in the temple to the people all the<sup>14</sup> words of this life.

21. And when they heard this, they entered into the temple at day-break, and taught. But the high priest came, and those who were with him, and called the council together, and all the ancients<sup>15</sup> of the children of Israel, and sent to the prison to have them brought.

22. But when the officers came, and [opening] found them not in the prison, they returned and told,

23. Saying: The prison indeed we found shut with all care, and the guards standing<sup>1</sup> before the doors: but on opening it we found no man within.

24. Now when<sup>k</sup> the captain of the temple and the chief priests heard these words, they were in doubt concerning them, what this might come to.

25. But one came and told them:<sup>1</sup> Behold, the men whom ye put in prison, are in the temple standing, and teaching the people.

26. Then went the captain, with the officers, and brought them without violence (for they feared the people), that they might not be stoned.

27. And when they had brought them, they set *them* before the council. And the high priest asked them,

28. Saying: We strictly commanded<sup>m</sup> you not to teach on this name:

<sup>10</sup> This is intimately connected with the former part of verse 12. What intervenes can best be understood parenthetically.

<sup>11</sup> Calvin admits that God displayed His power by the shadow of the apostles, no less than by their mouth.

<sup>12</sup> Josephus attest<sup>1</sup> that Sadducees occasionally reached the high priesthood. Antiq. l. 13; 10, l. 20: 8.

<sup>13</sup> This is the position of an advocate, or of one who repels a charge.

<sup>14</sup> These words of life.

<sup>15</sup> It may be understood of senators.

<sup>f</sup> Critics reject this clause. The fact of the cures is stated in the next verse.

<sup>g</sup> G. P. "their." V. A. D. versions.

<sup>h</sup> V. Syr. Acts 13: 26; Rom. 7: 24.

<sup>i</sup> G. P. "without." V. — A. D. E. versions, critics.

<sup>k</sup> P. "the high priest and." V. A. D. versions, critics.

<sup>l</sup> G. P. "saying." V. A. D. E. versions, critics.

<sup>m</sup> G. P. interrogatively.



and behold ye have filled Jerusalem with your doctrine, and ye have a mind to bring the blood of this man upon us.<sup>16</sup>

29. But Peter and the apostles answered and said: We ought to obey God, rather than men.

30. The God of our fathers hath raised up JESUS, whom ye put to death, hanging *Him* upon a tree.

31. *Him* hath God, with His right hand, exalted as Prince<sup>a</sup> and Savior, to give repentance to Israel,<sup>17</sup> and remission of sins.

32. And we are<sup>o</sup> witnesses of these things,<sup>18</sup> and the Holy Spirit,<sup>19</sup> whom God hath given to all who obey *Him*.

33. When they heard these things, they were cut<sup>p</sup> to the heart,<sup>20</sup> and thought<sup>21</sup> on putting them to death.

34. But one in the council, a Pharisee, named Gamaliel, a doctor of the law, respected by all the people, rising, commanded the men<sup>q</sup> to be put forth a little while;<sup>22</sup>

35. And said to them: Ye men of Israel, take heed to yourselves what ye propose to do, as regardeth these men.

36. For before these days rose up Theodas, affirming himself to be somebody,<sup>23</sup> whom a number of men, about four hundred, joined,<sup>r</sup> who was slain: and all who believed him were scattered, and brought to nothing.<sup>24</sup>

37. After<sup>25</sup> this man rose up Judas of Galilee,<sup>26</sup> in the days of the enrolling,<sup>27</sup> and drew away the<sup>t</sup> people after him; he also perished, and all, even as many as adhered to him, were dispersed.

38. And now I say to you, refrain from these men, and let them alone: for if this counsel or work be of men, it will come to nought:

<sup>16</sup> To provoke the people to avenge the death of Christ.

<sup>17</sup> Facts, namely, that Christ is the Messiah and Savior.

<sup>18</sup> Is witness internally by his secret inspirations.

<sup>19</sup> It is a strong expression of intense pain.

<sup>20</sup> They deliberated about putting them to death.

<sup>21</sup> In capital cases it was customary to remove the criminal from the presence of his judges, whilst his sentence was under consideration.

<sup>22</sup> Pretending to be an important personage.

<sup>23</sup> Josephus speaks of a man of this name, who excited disturbances, and perished, with his followers, during the administration of Cuspius Fadus, in the fourth year of the empire of Claudius. Antiq. l. 20: 6. Calvin thinks that he is the person spoken of by Gamaliel, and supposes that the speech here recorded was delivered several years after the time commonly assigned. Others generally consider him to be a different person, one of the many that stirred up the people at an earlier period. Antiq. l. 17: 24.

<sup>24</sup> This preposition is here equivalent to "besides." The fact took place long before, but it is subjoined as another case in point.

<sup>25</sup> He is called by Josephus both a Gaulonite and Oallilean, probably because he was born in Gaulon<sup>26</sup> dwelt in Galilee.

<sup>27</sup> This enrolment was made by Quirinus, after Archelaus, son of Herod, had been sent into exile, and his kingdom had been reduced to the form of a Roman province.

<sup>a</sup> Is. 30: 4; Nehem. 2: 9.

<sup>o</sup> *Intra* 7: 54.

<sup>p</sup> G. P. "joined themselves." V. consensit. A. versions, critics.

<sup>q</sup> P. "the taxing."

<sup>o</sup> G. P. "His." V. — Syr. versions.

<sup>q</sup> G. P. "the apostles." V. A. versions.

<sup>t</sup> G. P. "much." V. B.

39. But if it be of God, ye cannot overthrow it, lest perhaps ye be found even to fight against God. And they agreed with him.<sup>28</sup>

40. And when they had called in the apostles, and scourged them,<sup>29</sup> they charged them not to speak at all on the name of JESUS, and let them go.

41. And they indeed went from the presence of the council, rejoicing, that they were accounted worthy to suffer ignominy<sup>30</sup> for the name [of JESUS].<sup>a</sup>

42. And every day they ceased not, in the temple, and in houses, to teach and preach JESUS the CHRIST.<sup>31</sup>

## CHAPTER VI.

THE ELECTION OF SEVEN DEACONS, THE NUMBER OF THE FAITHFUL BEING DAILY ON THE INCREASE. THE PERVOR OF STEPHEN, WHO PERFORMED SIGNS AND WONDERS. THE JEWS ATTACK HIM, AND FAILING TO CONVINCE HIM, THEY ENDEAVOR TO CRUSH HIM BY FALSE WITNESSES.

1. AND in those days, when the number of the disciples increased, there arose a murmuring of the Greeks<sup>1</sup> against the Hebrews,<sup>2</sup> that<sup>3</sup> their widows were neglected in the daily ministration.<sup>4</sup>

2. Then the twelve called together the multitude of the disciples,<sup>5</sup> and said: It is not just<sup>b</sup> that we should leave the word of God,<sup>6</sup> and serve tables.<sup>7</sup>

3. Wherefore, brethren, look ye out among you<sup>8</sup> seven<sup>9</sup> men of good

<sup>28</sup> So far as to abstain from capital punishment.

<sup>29</sup> It was extreme cruelty to inflict this ignominious punishment on men convicted of no crime.

<sup>30</sup> Worth and ignominy are combined by the figure *asymmetos*.

<sup>31</sup> That Jesus is the Christ.

<sup>1</sup> Jews, whose vernacular language was Greek. Some suppose them to be Greek proselytes; but of this there is no evidence.

<sup>2</sup> Jews, speaking the Syro-Chaldaic language.

<sup>3</sup> This was the matter of complaint, although not founded in fact.

<sup>4</sup> The term here plainly designates the charitable service, or relief, daily rendered to the poor. It is not known that any special officers had, as yet, been appointed to exercise this "deaconship." The Jews are said to have had three officers attached to each synagogue, for the care of the poor.

<sup>5</sup> As the complaint concerned the whole community, it was expedient to remedy it by a measure adopted with the concurrence of all.

<sup>6</sup> The preaching of the Divine word.

<sup>7</sup> These were money-tables, on which the funds were placed for distribution.

<sup>8</sup> The apostles wisely left to the faithful the selection of the persons for an object which directly interested them. They reserved to themselves the right to approve or reject them, since they were to invest them with a higher and sacred office.

<sup>9</sup> This was a favorite number with the Jews, and was adequate for the occasion.

<sup>a</sup> G. P. "His name." A. C. D. versions, critics, "the name."

<sup>b</sup> P. "Grecians."

<sup>b</sup> ἀρεταί. V. Grotius. P. "it is not reason."

reputation, full of the<sup>e</sup> Holy Spirit and wisdom,<sup>10</sup> whom we may appoint<sup>11</sup> over this business.

4. But we will give ourselves continually to prayer, and to the ministry<sup>12</sup> of the word.

5. And the saying<sup>13</sup> pleased all the multitude. And they chose Stephen, a man full of faith and of the Holy Spirit, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas, a proselyte of Antioch.<sup>14</sup>

6. These they set before the apostles: and they, praying, laid *their* hands on them.<sup>15</sup>

7. And the word of the Lord<sup>d</sup> increased, and the number of the disciples multiplied in Jerusalem exceedingly: a great crowd<sup>16</sup> also of the priests obeyed the faith.<sup>17</sup>

8. And Stephen, full of grace<sup>e</sup> and fortitude,<sup>18</sup> did great wonders and signs among the people.

9. Now there arose some of the synagogue, which is called of the Libertines,<sup>19</sup> and Cyrenians, and Alexandrians, and of those of Cilicia and Asia, disputing with Stephen.

10. And they could not resist<sup>20</sup> the wisdom and the spirit that<sup>f</sup> spake.

11. Then they suborned men, to say that they had heard<sup>g</sup> him speak blasphemous words against Moses, and God.

12. And they stirred up the people, and the ancients, and the scribes: and, running together, they seized and brought him to the council.

<sup>10</sup> These qualifications imply that they were to exercise sacred functions.

<sup>11</sup> The power of appointment, or ordination, being reserved to the chief pastors, preliminary measures, such as the selection and recommendation of candidates, may be arranged as may appear most expedient in the variety of circumstances, of times, and places, provided it be by their spontaneous act, or with their free consent.

<sup>12</sup> Two kinds of deaconship are distinguished; of the word, and of tables. The apostles applied themselves especially to the former, sharing it, however, with those whom they appointed to take charge of the poor.

<sup>13</sup> Proposal.

<sup>14</sup> He was a proselyte of justice, having been circumcised, and subjected to the whole law, since otherwise he would not have been admitted to communication with the Jews. The rest were Hellenistic Jews, as their Greek names indicate. They were specially charged to provide for the Hellenistic widows.

<sup>15</sup> From this, it is clear that they were ordained sacred ministers. The occasion of choosing and ordaining them arose from the necessity of providing for the widows: but the qualifications demanded in them, and the mode of investing them with the office, show that they were appointed to exercise sacred functions. The laying on of hands was used from ancient times as a manner of communicating power.

<sup>16</sup> A considerable number. The miracles, which had recently been performed, resulted in numerous conversions, even among the priests, whose position placed them out of the reach of ordinary influences.

<sup>17</sup> Embraced it with docility.

<sup>18</sup> Power, miraculous energy.

<sup>19</sup> A town in Libya was called Libertina. Some think that Jews reduced to slavery in war by the Romans, and afterward set at liberty, are here meant.

<sup>20</sup> They could not answer him, so great was the wisdom and power with which he spoke. The Divine Spirit spoke through him.

e O. — D. versions. *Infra* v. 5.

e G. P. "faith." V. A. D. versions, critics.

e G. P. "We have heard."

d O. P. "of God." V. D. Chrys.

f G. P. "by which he spake." Matt. 10: 20.

13. And they set up false witnesses,<sup>21</sup> who said: This man ceaseth not to speak<sup>a</sup> words against the<sup>1</sup> holy place,<sup>22</sup> and the law.

14. For we have heard him say, that this JESUS of Nazareth shall destroy this place,<sup>23</sup> and change the traditions, which Moses delivered to us.

15. And all who sat in the council, looking on him, saw his face as the face of an angel.<sup>24</sup>

## CHAPTER VII.

STEPHEN BEING ALLOWED TO REPLY, SPEAKS AT LARGE OF THE COVENANT OF GOD WITH ABRAHAM AND HIS POSTERITY; OF MOSES AND THE DEPARTURE OF THE CHILDREN OF ISRAEL FROM EGYPT; OF THE TABERNACLE AND OF THE TEMPLE OF SOLOMON; AND REBUKES THE JEWS, BECAUSE THEY AND THEIR FATHERS ALWAYS RESISTED THE HOLY SPIRIT. ON HIS STATING THAT HE SAW JESUS ON THE RIGHT HAND OF GOD, THEY STONE HIM, THE WITNESSES LAYING THEIR GARMENTS AT THE FEET OF SAUL. HE PRAYS FOR THOSE WHO STONE HIM.

1. THEN the high priest said: Are these things so?

2. And he said: Brethren, and fathers,<sup>1</sup> hear. The God of glory<sup>2</sup> appeared to our father Abraham, when he was in Mesopotamia,<sup>3</sup> before he dwelt in Charran,<sup>4</sup>

3. And said to him: Go forth out of thy country, and from thy kindred, and come into the land which I will show thee.

4. Then he went out of the land of the Chaldeans, and dwelt in Charran. And from thence, after his father was dead,<sup>5</sup> He removed him into this land, in which ye now dwell.

5. And He gave him no inheritance in it, no, not the pace of a foot:<sup>6</sup>

<sup>21</sup> Perverting his meaning.

<sup>22</sup> The temple is meant.

<sup>23</sup> Christ foretold the destruction of the city and temple, which Daniel likewise had foretold: but it was to be effected by the Roman arms.

<sup>24</sup> Bright and glorious.

<sup>1</sup> The apostle addresses the people as brethren, the members of the Sanhedrim as fathers.

<sup>2</sup> The all-glorious God.

<sup>3</sup> Mesopotamia, properly so called, is the country lying between the rivers Tigris and Euphrates. Here it is taken for Chaldean.

<sup>4</sup> From Genesis 12: 1, it may appear, that the vision was had in Charran; but, according to the Jewish tradition, there were two manifestations. Some, however, think that the sacred historian there relates the vision, which had taken place before the departure of Abraham from Mesopotamia.

<sup>5</sup> This departure occurred when Abraham was seventy-five years of age. His father was two hundred and five years old at the time of his death, and consequently must have been about one hundred and thirty years of age at the birth of Abraham; yet in Gen. 11: 26, he is said to have begot Abram, Nachor, and Aran, when seventy years of age. This, however, does not mean that at that age he begot them all, or even Abram, who is first named, on account of the prominent part he acted. Those who think that Abram was his eldest son, must suppose a mistake in the numbers, through the inadvertence of copyists.

<sup>6</sup> A proverbial expression for none at all. Abraham and Jacob purchased some land, but in small quantity. It was not regarded as a portion of the inheritance promised by God.

<sup>a</sup> G. P. "blasphemous." V. A. B. C. D. versions, critics.    <sup>1</sup> G. P. "this." V. A. D. E. versions, critics.

but He promised to give it in possession to him, and to his seed after him, when *as yet* he had no child.

6. And God said to him, that his seed should sojourn in a strange country,\* and that they should bring them<sup>b</sup> under bondage, and ill-treat them four hundred years.<sup>7</sup>

7. And the nation to which they shall be in bondage I will judge, said the Lord:<sup>c</sup> and after these things they shall come forth, and worship Me in this place.

8. And He gave him the covenant<sup>d</sup> of circumcision,<sup>d</sup> and so<sup>e</sup> he begat Isaac, and circumcised him the eighth day:<sup>e</sup> and Isaac Jacob: and Jacob the twelve<sup>f</sup> patriarchs.

9. And the patriarchs, through envy, sold Joseph into Egypt; but<sup>g</sup> God was with him,<sup>h</sup>

10. And delivered him out of all his tribulations; and He gave him favor and wisdom<sup>i</sup> in the sight of Pharaoh<sup>h</sup> the king of Egypt, and he appointed him governor over Egypt, and over all his house.<sup>i</sup>

11. Now a famine came on all Egypt, and Canaan, and great tribulation:<sup>j</sup> and our fathers found no food.<sup>j</sup>

12. But when Jacob heard that there was grain in Egypt, he sent out our fathers first:<sup>k</sup>

13. And at the second time<sup>k</sup> Joseph was known by his brethren, and his kindred was made known to Pharaoh.

14. Then Joseph sent and called thither Jacob, his father, and all his kindred, seventy-five souls.<sup>l</sup>

15. And<sup>l</sup> Jacob went down into Egypt,<sup>m</sup> and he died,<sup>n</sup> and our fathers.

16. And they<sup>o</sup> were carried over into Sichem,<sup>o</sup> and were laid in the

<sup>7</sup> This round number is thought to be used for four hundred and thirty. Gal. 3:17; Josephus, Ant. 2:15, 2. It includes the whole period from the promise made to Abraham, to the end of the Egyptian bondage.

<sup>8</sup> It was the sign of the covenant which God made with Abraham and his race.

<sup>9</sup> In compliance with the Divine mandate, he circumcised Isaac.

<sup>10</sup> This fact served to show that the persecution which Christ endured was no evidence of Divine displeasure.

<sup>11</sup> There is a *hendyadys*. He gave him favor with Pharaoh, through his wisdom in interpreting dreams and giving counsel.

<sup>12</sup> Palace.

<sup>13</sup> Provender for cattle. It is, however, here used for all food.

<sup>14</sup> All the sons but Benjamin were sent the first time.

<sup>15</sup> In Gen. 46:27. H. has "seventy," but Sept., which St. Stephen seems to have followed, has seventy-five. The five added are thought to be sons of Manasses and Ephraim, who, though born in Egypt, are included in the number of the first settlers, since they belong to the original stock. See Numbers 26. A similar mode of calculating is adopted in Gen. 5:16. Philo, the Jew, mentions both numbers.

<sup>16</sup> The bones of Joseph were translated to Sichem. It was a common tradition of the Jews, that his brothers were likewise buried there. St. Jerome testifies that he saw there the sepulchres of the twelve patriarchs.

a Gen. 15:13.

d Gen. 17:10.

e Gen. 37:28.

f Gen. 45:8.

g Gen. 49:32.

h *verbo*. V. D. versions.

i Gen. 21:2, 4.

j Gen. 41:37.

k G. P. "so." V. A. C. E. critics.

l Jos. 24:32.

m G. P. "God."

n Gen. 25:26; 29:32; 35:22.

o Gen. 42:2.

p Gen. 46:3.

sepulchre, which Abraham<sup>17</sup> bought for a sum of money of the sons of Hemor,<sup>p</sup> the son<sup>q</sup> of Sichem.<sup>18</sup>

17. And when the time<sup>19</sup> of the promise<sup>20</sup> which God had made<sup>r</sup> to Abraham, drew near, the people increased,<sup>s</sup> and was multiplied in Egypt,

18. Till another king<sup>21</sup> arose in Egypt,<sup>t</sup> who knew not Joseph.<sup>22</sup>

19. This same dealing craftily with our race, afflicted our fathers, that they should expose their children, to the end they might not be kept alive.

20. At the same time Moses was born,<sup>u</sup> and was very<sup>v</sup> fair,<sup>23</sup> and nourished three months in his father's house.

21. And when he was exposed,<sup>w</sup> Pharaoh's daughter took him up, and nourished him for her own son.

22. And Moses was instructed in all the wisdom of the Egyptians:<sup>24</sup> and was mighty in his words<sup>25</sup> and deeds.

23. And when he was full forty years old,<sup>26</sup> it came into his heart to visit his brethren,<sup>z</sup> the children of Israel.<sup>27</sup>

24. And when he had seen one suffer wrong,<sup>y</sup> he defended him,<sup>28</sup> and struck the Egyptian, to avenge him<sup>29</sup> who suffered the injury.

<sup>p</sup> The purchase made by Abraham was from the sons of Heth. It was a double cave in the direction of Mambre, that is, Hebron. Some conjecture that his name has been inserted here by mistake, IAB having been put as an abbreviation for Jacob, and the first letter having been effaced by some accident; others think that he made a purchase, since he built an altar at Sichem.

<sup>q</sup> Hemor was father of Sichem. Jacob bought of the children of Hemor, that part of the field in which he pitched his tents, for a hundred lambs, or, as some understand it, a hundred pieces of money. There must be some mistakes of copyists in this discourse. Lightfoot thinks that the difficulties arise from the brief manner in which the facts are referred to. He thinks that the sentence means: "And Jacob and our fathers died, and were removed to Sichem, and were laid in sepulchres, in that which Abraham bought for money, and in that which was bought from the sons of Hemor, the father of Sichem."

<sup>r</sup> For the fulfilment.

<sup>s</sup> He who makes a promise, acknowledges his indebtedness or obligation.

<sup>t</sup> Of a different dynasty. See Josephus, Ant. 2: 9, 1.

<sup>u</sup> Cared not for him, was hostile to him and his race.

<sup>v</sup> Lit. "beautiful to God," Divinely beautiful.

<sup>w</sup> In the sciences which they cultivated, namely, astronomy, physics, medicine, mathematics, &c., the Egyptians enjoyed the highest reputation for learning and wisdom.

<sup>x</sup> Although he had a defect in utterance, he was powerful in reproof.

<sup>y</sup> All these details were known only by tradition, since they are not stated in the ancient Scripture.

<sup>z</sup> In order to ascertain their real condition, that he might afford them relief. Having been informed of his origin, he preferred to share the lot of his brethren to the honors which, as the adopted son of Pharaoh's daughter, he might have enjoyed.

<sup>aa</sup> The term expresses the warding off of an attack. It was an act of defence.

<sup>ab</sup> From the utter neglect of the rulers to protect the lives of the Israelites, they were, as in a state of nature, left to use their natural right to repel unjust aggression. Moses, as their friend and brother, exercised this right. He may not, however, have designed to kill the assailant. St. Augustin supposes him to have acted through passion, although from zeal for justice, and considers his sin to be an earnest of what might be expected from that zeal, when purified by Divine grace. Vide l. 22, contra Faustum, c. 70.

<sup>p</sup> Gen. 23: 16.

<sup>r</sup> G. P. "had sworn." V. "confessus erat." A. C. versions, critics.

<sup>s</sup> Exod. 1: 7.

<sup>t</sup> Exod. 2: 2; Heb. 11: 23.

<sup>u</sup> G. V. A. C. D. Lechmann.

<sup>v</sup> Exod. 2: 12.

<sup>q</sup> rev. "Son" is not expressed.

<sup>t</sup> G. P. — V. A.

<sup>v</sup> "Gratus Deo."

<sup>z</sup> Heb. 11: 24.

25. And he thought that his brethren understood that God, by his hand, would save them:<sup>30</sup> but they understood it not.

26. And the day following<sup>a</sup> he showed himself to them<sup>a</sup> when they were at strife; and would have reconciled them in peace,<sup>32</sup> saying: Men, ye are brethren, why hurt ye one another?

27. But he who did the wrong to his neighbor, thrust him away,<sup>33</sup> saying: Who hath appointed thee ruler and judge over us?

28. What, wilt thou kill me, as thou didst yesterday kill the Egyptian?

29. And Moses fled at this word: and became a sojourner in the land of Midian, where he begat two sons.

30. And when forty years were expired, there appeared to him,<sup>34</sup> in the desert of Mount Sinai,<sup>34</sup> an angel<sup>b</sup> in a flame of fire in a bush.<sup>35</sup>

31. And Moses seeing it, wondered at the sight. And as he drew near to view it, the voice of the Lord came to him, saying:

32. I am the God of thy fathers, the God of Abraham, the God of Isaac, and the God of Jacob. Then Moses was terrified, and durst not behold.

33. And the Lord said to him: Loose the shoes from thy feet: for the place on which thou standest is holy ground.<sup>36</sup>

34. I have seen<sup>c</sup> the affliction of My people which is in Egypt, and I have heard their groaning, and am come down to deliver them. And now come, I will send thee into Egypt.

35. This Moses, whom they denied, saying: Who hath appointed thee ruler and judge? him God sent a ruler and deliverer,<sup>37</sup> by the hand of the angel, who appeared to him in the bush.

36. He brought them out, after he had done wonders and signs in the land of Egypt, and in the Red Sea, and in the desert, forty years.<sup>38</sup>

37. This is that Moses who said to the children of Israel: A prophet will<sup>c</sup> God raise up to you of your own brethren, as myself: Him shall ye hear.<sup>d</sup>

<sup>30</sup> Moses conceived that the Israelites seeing him interpose in their defence, would regard him as Divinely raised to deliver them from oppression.

<sup>31</sup> He came unexpectedly before some of those who were quarrelling.

<sup>32</sup> He strongly urged them to be reconciled.

<sup>33</sup> The term is sometimes understood of the rejection of interference, without any external act of repulse.

<sup>34</sup> The vision is said to have occurred near Horeb. Sinai and Horeb are two peaks of the same mountain.

<sup>35</sup> In a burning bush.

<sup>36</sup> The removal of the sandals was a token of respect, the person treading more softly on the ground, and with clean feet, the dust being cast away with the sandals. Slaves were barefooted; whence the appearing before God in this way was a virtual acknowledgment of subjection and dependence.

<sup>37</sup> As one who paid a ransom. From the rejection of Moses by the Israelites, he intimates that the rejection of Christ by the Jews is not without precedent in the history of their fathers.

<sup>a</sup> Exod. 2: 13.

<sup>aa</sup> Exod. 3: 2.

<sup>bb</sup> G. P. "of the Lord." V. — A. C. Memph.

<sup>cc</sup> G. P. "I have seen, I have seen." V. Schott.

<sup>dd</sup> Exod. 7, 8, 9, 10, 11, 14. One who ransoms.

<sup>ee</sup> G. P. + "the Lord your." V. — A. C. D. versions, Griesbach.

<sup>ff</sup> Deut. 18: 15.

38. This is he who was in the Church<sup>38</sup> in the wilderness, with the angel who spake to him on<sup>38</sup> Mount Sinai,<sup>39</sup> and with our fathers: who received<sup>40</sup> the words of life<sup>40</sup> to give to us:

39. Whom our fathers would not obey; but thrust away, and in their hearts turned back into Egypt,<sup>41</sup>

40. Saying to Aaron: Make us gods to go before<sup>42</sup> us; for as for this Moses, who brought us out of the land of Egypt, we know not what is become of him.

41. And they made a calf<sup>43</sup> in those days, and offered sacrifice to the idol, and rejoiced in the works of their own hands.

42. And God turned<sup>44</sup> and gave<sup>45</sup> them up<sup>44</sup> to worship the host<sup>46</sup> of heaven,<sup>45</sup> as it is written in the book of the prophets: Did ye offer to Me victims and sacrifices for forty years in the desert,<sup>46</sup> O house of Israel?<sup>46</sup>

43. And ye took up the tabernacle of Moloch,<sup>47</sup> and the star of your god Rempham,<sup>48</sup> figures which ye made, to worship them. And I will carry you away beyond Babylon.<sup>49</sup>

44. The tabernacle of the testimony<sup>50</sup> was with our fathers in the desert, as God ordained for them, speaking to Moses, that he should make it according to the pattern which he had seen.

45. Which also our fathers<sup>51</sup> with Jesus<sup>52</sup> receiving,<sup>53</sup> brought into the possession of the Gentiles, whom God drove out before the face of our fathers, unto the days of David,<sup>53</sup>

<sup>38</sup> In the assembly of the people when the law was promulgated.

<sup>39</sup> Acting as mediator between God and the people.

<sup>40</sup> Life-giving oracles; laws whose observance, accompanied by faith in the Redeemer, tended to secure life eternal.

<sup>41</sup> Longing for its material enjoyments.

<sup>42</sup> The calf was made probably in imitation of Apla, the chief Egyptian idol, which was in the form of a calf.

<sup>43</sup> It may be a Hebraism for His abandoning them again to idolatry, which they had already committed in Egypt. Some understand it to mean that God turned away from them.

<sup>44</sup> The withdrawal of Divine grace and abandonment of sinners to their own evil propensities are a just punishment of their perversity. God is said to give them up, because He forsakes them.

<sup>45</sup> The sun, moon, and stars.

<sup>46</sup> Sacrifices to God were offered in the desert on occasion of the dedication of the tabernacle: but with this exception, they were not offered during that long period. Idolatry, however, did not constantly prevail.

<sup>47</sup> This is thought to have been a case in which the idol was contained.

<sup>48</sup> This is believed to be Saturn, worshipped as a star. Sept. rendered it Rempham, which is said to be the corresponding name in the Egyptian tongue.

<sup>49</sup> Amos speaks of Damascus, for which Stephen substitutes Babylon, designating the place of their captivity more explicitly than the prophet. They were carried away to Babylon, which was far beyond Damascus. Some of them were carried into Persia, which is beyond Babylon.

<sup>50</sup> The tent whence God intimated his will.

<sup>51</sup> Under the guidance of Joshua.

<sup>52</sup> As it were from the hands of Moses.

<sup>53</sup> The total extirpation of the heathen occupants of the land was not effected before the days of David.

<sup>38</sup> Exod. 19 : 3.

<sup>39</sup> Exod. 24 : 1.

<sup>40</sup> 2 Chron. 33 : 5; Jer. 19 : 13.

<sup>41</sup> Exod. 26 : 40.

<sup>42</sup> Deut. 32 : 47.

<sup>43</sup> Esdr. 20 : 7, 8, 24.

<sup>44</sup> Amos 5 : 25; Exod. 21 : 4; Numb. 7 : 0; 28 : 21.

<sup>45</sup> Jos. 8 : 14; Heb. 8 : 9.



46. Who found favor before God,<sup>pp</sup> and desired to find a tabernacle for the God of Jacob.<sup>qq</sup>

47. But Solomon built Him a house :<sup>rr</sup>

48. Yet the Most High dwelleth not in *buildings*<sup>ss</sup> made with hands, as the prophet saith :

49. Heaven is My throne, and the earth My footstool. What house will ye build me, saith the Lord, or what is the place of My rest ?

50. Hath not My hand made all these things ?<sup>tt</sup>

51. Ye stiffnecked<sup>uu</sup> and uncircumcised in heart and ears,<sup>vv</sup> ye always resist the Holy Spirit :<sup>ww</sup> as your fathers *did* so *do* ye.

52. Which of the prophets did not your fathers persecute ?<sup>xx</sup> And they slew those who foretold of the coming of the Just One, of whom ye have been now betrayers and murderers :<sup>yy</sup>

53. Ye who received the law through the ministry<sup>zz</sup> of angels, and have not kept it.

54. When they heard these things, they were cut to the heart,<sup>aa</sup> and they gnashed with *their* teeth at him.

55. But he being full of the Holy Spirit, looked up steadfastly into heaven, and saw the glory of God,<sup>bb</sup> and Jesus standing<sup>cc</sup> on the right hand of God ; and said : Behold I see the heavens opened, and the Son of man standing on the right hand of God.

56. Then they cried out with a loud voice, and stopped their ears,<sup>dd</sup> and with one accord ran violently upon him :

57. And cast him forth out of the city, and stoned him :<sup>ee</sup> and the

<sup>pp</sup> Stephen here discontinues his historical review, and abruptly reproaches his hearers in the severest language. From the facts which he had rapidly glanced at, it was clear that their ancestors had frequently provoked the Divine wrath, and had resisted Moses, as they themselves resisted Christ, whom he predicted. He had shown that God was worshipped before the tabernacle was erected, and that His worship was not confined to it, since He dwells not in material buildings. Probably perceiving their impatience and disposition to interrupt him, he suddenly breaks into invectives, after the manner of the prophets. St. Chrysostom asks, "Why does he speak with such severity? Being about to die, he opened his mind freely, for I suppose his approaching death was revealed to him."

<sup>qq</sup> Men whose affections were not regulated, whose understanding was not open to truth. He insinuates that circumcision of the flesh could not avail them, whilst they were not mentally disciplined.

<sup>rr</sup> The Jews had some idea of the Holy Spirit, although not as of a distinct person of the Godhead. Stephen reproaches them with resisting His inspirations.

<sup>ss</sup> It was notorious that most of the prophets had been objects of persecution; of which, however, the historic details have not come down to us.

<sup>tt</sup> By delivering Him to Pilate, and calling for His death.

<sup>uu</sup> A manifestation of Divine glory was made to him.

<sup>vv</sup> This position suited Him, as looking on His servant, and encouraging him in his struggle.

<sup>ww</sup> To show their horror of what he had just testified, which they regarded as an impious falsehood.

<sup>xx</sup> This is again stated in the following verse, with some particulars attending it. Such repetitions are familiar in Scripture.

<sup>yy</sup> 1 Kings 16 : 13.

<sup>zz</sup> Ps. 131 : 5.

<sup>aa</sup> 3 Kings 6 : 1.

<sup>bb</sup> O. P. "temples." V. — A. C. D. E. versions, critics. *Infra* 17 : 24.

<sup>cc</sup> Is. 66 : 1, affirm.

<sup>dd</sup> *eiς διαρὰς ἀγγέλων*. V. in dispositione angelorum. P. D. Martini, Alford, W. administration. Gal. 3 : 19.

<sup>ee</sup> *Supra* 5 : 33.

witnesses<sup>68</sup> laid off their garments<sup>64</sup> at the feet of a young man,<sup>65</sup> whose name was Saul.

58. And they stoned Stephen, invoking,<sup>66</sup> and saying: Lord JESUS, receive my spirit.<sup>69</sup>

59. And falling on his knees, he cried with a loud voice, saying: Lord, lay not this sin to their charge.<sup>67</sup> And when he had said this, he fell asleep [in the Lord]. And Saul was consenting to his death.<sup>70</sup>

## CHAPTER VIII.

IN CONSEQUENCE OF THE PERSECUTION, ALL BUT THE APOSTLES ARE DISPERSED, WHILST SAUL WASTE THE CHURCH. PHILIP CONVERTS MANY IN SAMARIA, AND AMONG THEM BAPTIZES SIMON, THE MAGICIAN. PETER AND JOHN, BRING SENT BY THE APOSTLES, OBTAIN THE HOLY SPIRIT FOR THE FAITHFUL OF SAMARIA, BY PRAYER AND THE LAYING ON OF HANDS. SIMON, WISHING TO PURCHASE THE POWER OF GIVING THE HOLY SPIRIT, IS SEVERELY REBUKED BY PETER. PHILIP IS SENT BY AN ANGEL TO THE EUNUCH, WHOM HE BAPTIZES, ON HIS PROFESSING THE FAITH, AND IS SUBSEQUENTLY TRANSPORTED, BY THE SPIRIT, TO AZOTUS.

1. AND, on that day, a great persecution was raised against the Church, which was at Jerusalem; and they were all<sup>1</sup> scattered abroad through the countries of Judea and Samaria, except the apostles.<sup>2</sup>

2. And devout men<sup>3</sup> buried<sup>4</sup> Stephen, and made great mourning<sup>5</sup> over him.

3. But Saul laid waste the Church, entering in from house to house,<sup>6</sup> and dragging away men and women, committed them to prison.

4. They, therefore, who were scattered abroad, went about preaching the word [of God].<sup>7</sup>

<sup>1</sup> It devolved on them to commence the execution of the sentence.

<sup>2</sup> The outer garments were laid aside on such occasions.

<sup>3</sup> Saul is thought to have been thirty years of age, or more.

<sup>4</sup> Here prayer is offered to Christ, and salvation is asked of Him, which shows His Divinity.

<sup>5</sup> A beautiful example of forgiveness, and of the efficacy of prayer inspired by charity! St. Augustine remarks: "If Stephen had not prayed, the Church would not have had Paul." Sermon IV, de Sanctis.

<sup>6</sup> Most of the faithful. General expressions are not to be taken strictly. This dispersion served to diffuse the gospel, so that the persecution was the occasion of the faith being spread abroad.

<sup>7</sup> The apostles contrived to keep themselves concealed, awaiting the manifestation of the Divine will, and attending to the care of such of the faithful as remained at Jerusalem, whilst most of their brethren were scattered abroad.

<sup>8</sup> It is put for all that appertains to the interment, as washing, embalming, &c.

<sup>9</sup> Striking their breasts, through sorrow, and performing other funeral rites.

<sup>10</sup> This shows the diligence with which he sought out the followers of Christ for punishment.

<sup>11</sup> Such among them as were authorized, evangelized,—that is, announced the gospel; the others made it known by their conversation and conduct.

<sup>12</sup> P. "God." This obscures the meaning. The invocation is given.

<sup>13</sup> G. P. begin next chapter with last clause. V. Bengel.

<sup>14</sup> G. P. "carried to burial."

5. And Philip<sup>7</sup> went down to a city<sup>8</sup> of Samaria, and preached the CHRIST to them.

6. And the people were attentive to those things which were said by Philip with one accord,<sup>9</sup> hearing and seeing the miracles which he did.

7. For many of them who had unclean spirits, crying with a loud voice, went out.<sup>9</sup>

8. And many taken with the palsy, and lame, were cured.

9. There was, therefore, great joy in that city. Now a certain man named Simon, who before had been a magician in that city, seducing the people<sup>9</sup> of Samaria, giving out that he was some great one :

10. To whom they all gave ear, from the least to the greatest, saying : This man is the power of God, which is called<sup>4</sup> great.<sup>10</sup>

11. And they were attentive to him, because for a long time he had bewitched them with [his] sorceries.

12. But when they believed Philip preaching of the kingdom of God, in<sup>6</sup> the name of JESUS CHRIST,<sup>11</sup> they were baptized, both men and women.

13. Then Simon himself also believed:<sup>12</sup> and when he was baptized, he stuck close to Philip. Seeing also the signs and great miracles which were done, he was filled with astonishment.

14. Now when the apostles who were at Jerusalem, heard that Samaria had received the word of God, they sent<sup>13</sup> to them Peter and John :

15. Who, when they were come, prayed for them, that they might receive the Holy Spirit.<sup>14</sup>

16. For as yet He was come upon none of them:<sup>15</sup> but they were only baptized into the name of the Lord JESUS.<sup>16</sup>

17. Then they laid their hands on them, and they received the Holy Spirit.<sup>17</sup>

<sup>7</sup> The deacon.

<sup>8</sup> It is generally understood of the chief city, which, according to Josephus, was Sichem. Ant. l. 11, c. 13. After its destruction by Hyrcanus, it was rebuilt by Herod the Great, who named it Sebaste, that is, Augustus, in honor of Augustus.

<sup>9</sup> Unclean spirits, crying with a loud voice, went out of many who had been possessed by them.

<sup>10</sup> He might be so styled as being invested by the Divine power, or as the agent of a heavenly spirit, the Greek term being sometimes used to denote a spirit.

<sup>11</sup> The Greek text unites the name of Christ with the kingdom of God, as the subjects of the preaching of Philip, and does not state how they were baptized.

<sup>12</sup> From this it may be inferred that he conceived true faith, from which he afterwards fell away. St. Irenaeus, however, thinks that he only affected to believe. L. 1, c. 20, Adv. Hæc.

<sup>13</sup> Urged them to go. It was their prerogative as prelates of the Church to communicate the Holy Spirit, by the imposition of hands and prayer.

<sup>14</sup> This was clearly the object of their journey.

<sup>15</sup> They had not received His special gift, although they were born of water and the Holy Spirit.

<sup>16</sup> By His authority, and in the manner appointed by Him, and to incorporate them into Him, in the Church, His mystical body.

<sup>17</sup> His strengthening grace. "What took place among the Samaritans," observes St. Cyprian, "is now per-

b The punctuation of V. refers this clause to what follows.

c The nation.

d G. P. — V. A. O. D. E. versions, critics.

e G. P. "and."

18. And when Simon saw that by the imposition of the hand' of the apostles, the Holy Spirit was given,<sup>18</sup> he offered them money,

19. Saying: Give me also this power, that on whomsoever I lay hands, he may receive the Holy Spirit.<sup>19</sup> But Peter said to him:

20. Thy money be with thee to perdition,<sup>20</sup> because thou hast thought that the gift of God may be purchased with money.

21. Thou hast neither part nor lot<sup>21</sup> in this matter: for thine heart is not right in the sight of God.

22. Repent, therefore, of this thy wickedness: and pray to God, if perhaps<sup>22</sup> this thought of thine heart may be forgiven thee.

23. For I see that thou art in the gall<sup>23</sup> of bitterness,<sup>23</sup> and in the bond of iniquity.<sup>24</sup>

24. Then Simon answered and said: Pray<sup>25</sup> to the Lord for me, that none of these things which ye have spoken come upon me.

25. And they indeed, when they had testified<sup>26</sup> and spoken the word of the Lord, returned to Jerusalem, and preached the gospel in many places<sup>b</sup> of the Samaritans.

26. Now an angel of the Lord spake to Philip,<sup>27</sup> saying: Arise, and go towards the south, to the way that goeth down from Jerusalem unto Gaza: this is desert.<sup>28</sup>

27. And He arose and went. And behold, a man of Ethiopia, an

formed with us likewise, since those who are baptised in the Church are presented to the prelates of the Church, and by our prayer and the laying on of our hands, obtain the Holy Spirit, and are made perfect by the seal of the Lord." Ep. 78, ad Jubajanum.

<sup>18</sup> Miraculous gifts attended the communication of the Holy Spirit, which rendered the fact clear and sensible to the bystanders.

<sup>19</sup> It appears that he had not received miraculous gifts, as the others had, and probably had not been confirmed. He wished to have the power of communicating them to others. He confounded them with the Holy Spirit, because they were obtained, when the apostles prayed that the Holy Spirit might come upon the disciples.

<sup>20</sup> This language, which has the form of an imprecation, is directed to express the heinousness of the sin of seeking to purchase sacred powers or gifts, which from Simon is denominated *simony*. Peter did not wish his perdition: but he pointed to it as the consequence of his perverse disposition, in order by the greatness of the punishment to deter men from its commission. The language is comminatory or prophetic, like many passages of the Psalms. "The simoniacal heresy," observes St. Gregory the Great, "which was the first to assail the Church, was stricken down at its very rise by the sword of apostolical vengeance, and was condemned." L. 7, Reg. sp. 114.

<sup>21</sup> These two terms correspond in meaning, and are used more fully to express that Simon had no interest whatever in this matter, no hope of obtaining this power.

<sup>22</sup> This doubtful mode of speaking implies no doubt of the readiness of God to forgive the penitent: but it was doubtful that a sinner so full of guile would ever repent.

<sup>23</sup> Bitter gall, as a root producing a bitter or poisonous plant.

<sup>24</sup> Held fast by iniquitous views and attachments. St. Irenæus relates this fact in the words of St. Luke. L. 1, c. 20, Adv. Hæc.

<sup>25</sup> He addressed both apostles. He desired to escape the evils with which he was threatened; but he did not repent effectually.

<sup>26</sup> Declared it, and proved it to have been revealed.

<sup>27</sup> By an external apparition, or secret inspiration.

<sup>28</sup> The Jews, in consequence of a massacre of twenty thousand of their number at Caesarea, had recently overrun Syria and its environs, and had demolished Antioch and Gaza. See Josephus, B. 1. 2, c. 19 alias 33.

officer<sup>30</sup> of great authority under Candace,<sup>31</sup> the queen of the Ethiopians,<sup>31</sup> who was over all her treasures, had come to Jerusalem to worship.<sup>32</sup>

28. And he was returning, sitting in his chariot, and<sup>1</sup> reading Isaiah the prophet.

29. Then the Spirit said to Philip: Go near, and join thyself to this chariot.

30. And Philip ran thither, and heard him reading the prophet Isaiah, and said:<sup>2</sup> Understandest thou what thou readest?

31. Who said: And how can I, unless some man show me!<sup>33</sup> And he desired Philip to come up and sit with him.

32. And the place of the Scripture which he was reading, was this: He was led as a sheep to the slaughter:<sup>4</sup> and like a lamb dumb before his shearer, so He opened not His mouth.

33. In humiliation,<sup>34</sup> His judgment was taken away.<sup>35</sup> His generation<sup>36</sup> who shall declare, for His life shall be taken from the earth?

34. And the officer answered Philip, and said: I beseech thee, of whom doth the prophet speak this, of himself or of some other?

35. Then Philip, opening his mouth,<sup>37</sup> and beginning at this Scripture, preached to him JESUS.

36. And as they went on the way, they came to a certain water:<sup>38</sup> and the officer said: See, here is water, what doth hinder me to be baptized?<sup>39</sup>

37. And Philip said: If thou believest with all thine heart, thou mayest: and he answering, said: I believe that JESUS CHRIST is the Son of God.<sup>40</sup>

38. And he commanded the chariot to stand still: and they both went down into the water, Philip and the officer, and he baptized him.

39. And when they were come up out of the water, the Spirit of the

<sup>30</sup> It being usual to set eunuchs in offices of the palace, the term was employed for an officer of court, without reference to his bodily condition.

<sup>31</sup> This name was common to many queens. Plin. H. N. 8, 29.

<sup>32</sup> The peninsula of Meroe, in Africa, to the south of Egypt, was her dominion.

<sup>33</sup> He was a proselyte.

<sup>34</sup> Valerianus justly commends the shrewd remark of Orotius, that this eunuch did not find the Scriptures so perspicuous as they are now made, not only by low handicraftsmen, shoemakers, and tailors, but even by women.<sup>35</sup> Bloomfield.

<sup>35</sup> In His lowly state.

<sup>36</sup> To "take away his judgment" is a proverbial expression for oppressing a man by unjust judgment.

<sup>37</sup> This is commonly understood of His Divine origin, His procession from the Father, which is ineffable. It may also be referred to the whole history of His life and death; or to the age in which He lived, the period of His manifestation and reign.

<sup>38</sup> A stream, or rivulet.

<sup>39</sup> Philip had instructed him in the necessity of baptism.

<sup>1</sup> G. P. —

<sup>2</sup> Matt. 5: 2.

<sup>3</sup> *Epe*, *putasne*, are expletives.

<sup>4</sup> G. P. V. E. St. Irenaeus, l. 3, Adv. Haer. c. 12; also l. 4, c. 40.

<sup>5</sup> Is. 53: 7; Sept.

Lord took away Philip,<sup>39</sup> and the officer saw him no more. And he went on his way rejoicing.<sup>40</sup>

40. But Philip was found at Azotus,<sup>41</sup> and, passing through, he preached the Gospel in all the cities, till he came to Cesarea.<sup>42</sup>

## CHAPTER IX.

THE WONDERFUL CONVERSION OF SAUL, THE LORD APPEARING TO HIM, AND SENDING ANANIAS TO BAPTIZE HIM. AFTER HIS BAPTISM HE MAINTAINS MOST STRENUOUSLY AT DAMASCUS THAT JESUS IS THE CHRIST. THE DISCIPLES LET HIM DOWN BY THE WALL ON ACCOUNT OF THE DESIGNS OF THE JEWS AGAINST HIM. BARNABAS CONDUCTS HIM TO THE APOSTLES AT JERUSALEM, WHENCE HE GOES TO TARSUS TO ESCAPE A PLOT AGAINST HIS LIFE. PETER CURES ENEAS, THE PARALYTIC, AT LYDDA, AND RAISES TABITHA TO LIFE IN JOPPE.

1. And Saul,<sup>a</sup> yet<sup>1</sup> breathing out threatenings and slaughter against the disciples of the Lord, went to the high priest,<sup>2</sup>

2. And asked of him letters to Damascus,<sup>3</sup> to the synagogues:<sup>4</sup> that if he found any men or women<sup>5</sup> of this<sup>6</sup> way,<sup>7</sup> he might bring them bound to Jerusalem.

3. And as he went on his journey,<sup>4</sup> he drew nigh to Damascus: and suddenly a light from heaven shone around him.

4. And he fell to the ground, and heard a voice saying to him: Saul, Saul, why persecutest thou Me?<sup>7</sup>

5. And he said: Who art Thou, Lord? And He: I am JESUS whom thou persecutest. [*It is hard for thee to kick<sup>8</sup> against the goad.*]

<sup>a</sup> In a preternatural manner.

<sup>1</sup> In his baptism, and the graces which accompanied it.

<sup>2</sup> A town to the north of Gaza, at about thirty miles distance.

<sup>3</sup> Formerly called the tower of Strato. It was situated on the Mediterranean, between Dora and Joppe.

<sup>4</sup> Continuing in the hostile dispositions which he entertained when Stephen was put to death. The time of his conversion is believed to be the third year after the death of Christ. Some assign it to the year of Christ 37, or 38.

<sup>5</sup> As the head of the Sanhedrim, he took cognizance of offences against religion, with the connivance of the Romans, even beyond the bounds of Judea, wherever there were synagogues acknowledging dependence on the Sanhedrim.

<sup>6</sup> A celebrated city between the Libanus and the Antilibanus mountains, where were many thousand Jews, among whom were some professors of Christianity.

<sup>7</sup> Their rulers. The foreign synagogues respected the authority of the Sanhedrim, which was most likely to be exercised with severity against the followers of Christ.

<sup>8</sup> Even females were not to be allowed to escape.

<sup>9</sup> This manner of belief and life.

<sup>1</sup> In His members.

<sup>2</sup> As an ox, kicking against the goad, strikes it in deeper, so Saul, resisting the interior impulse of grace, which moved him to embrace the faith of Christ, increased the pain of his mind.

<sup>a</sup> Gal. 1: 13.

<sup>b</sup> *Infra* 19: 9, 23; 22: 4; 24: 22.

<sup>c</sup> MSS. — *Infra* 22: 10; 26: 14. P. V.

<sup>b</sup> *Supra* 8: 3.

<sup>d</sup> The pleonasm is dropped here. P.

6. And he, trembling and astonished, said: Lord, what wilt Thou have me do?

7. And the Lord to him]: Arise, and go into the city, and there it shall be told thee what thou must do.<sup>9</sup> Now the men who went in company with him stood amazed,<sup>10</sup> hearing, indeed, a voice,<sup>11</sup> but seeing no man.

8. And Saul rose up from the ground, and when his eyes were opened, he saw nothing.<sup>12</sup> But they led him by the hand, and brought *him* into Damascus.

9. And he was there three days without sight, and did neither eat nor drink.<sup>13</sup>

10. Now there was a certain disciple at Damascus, named Ananias,<sup>14</sup> and the Lord said to him in a vision: Ananias. And he said: Behold, I *am here*, Lord.

11. And the Lord to him: Arise, and go into the street that is called Straight, and seek in the house of Judas, one named Saul of Tarsus;<sup>15</sup> for behold he prayeth.

12. (And he saw<sup>16</sup> a man named Ananias coming in, and putting his hands on him, that he might receive his sight.<sup>17</sup>)

13. But Ananias answered: Lord, I have heard from many of this man, how much evil he hath done to Thy saints<sup>18</sup> at Jerusalem:

14. And here he hath authority from the chief priests to bind all who invoke Thy name.

15. And the Lord said to him: Go, for this man is to Me a chosen vessel, to carry<sup>19</sup> My name<sup>20</sup> before the Gentiles, and kings,<sup>21</sup> and the children of Israel.

<sup>9</sup> St. Augustin says: "Let us not be unwilling to go to the churches, nor expect to hear the Gospel from Christ, rather than from men. Let us shun these temptations, which proceed from deep pride; and let us reflect that Paul himself, although prostrated and instructed by a voice from heaven, was nevertheless sent to a man to receive the sacraments." In prol. doct. Christ.

<sup>10</sup> They were motionless and speechless through astonishment.

<sup>11</sup> They heard the sound, but not so as to understand the words: wherefore, *chap. 22: 9*, they are said not to have heard the voice of Him that spoke. Supernatural communications are not always intelligible by others than the person to whom they are directed, although they may perceive some indications of them.

<sup>12</sup> This blindness was caused by the splendor of the vision. The scales suddenly came on the eyes in a manner altogether preternatural.

<sup>13</sup> This disrelish of food may have arisen from the extraordinary state of mind and body into which the vision had thrown him. St. Chrysostom ascribes it to his intense compunction. He was engaged in prayer, as our Lord declared to Ananias, and probably at that time received the revelation of the Christian doctrine, to which he often refers.

<sup>14</sup> He was doubtless a sacred minister, since he was sent to baptize Paul. In the Roman Martyrology he is styled a bishop.

<sup>15</sup> Jews were settled there and in other cities of the Gentiles.

<sup>16</sup> This verse is put, in V., in parenthesis, as if it were an observation of the sacred historian.

<sup>17</sup> This, as a miraculous fact, is specially noted. The chief object, however, of the visit of Ananias, was to baptize Saul.

<sup>18</sup> Christians, consecrated to the worship of God.

<sup>19</sup> This means that the doctrine of Jesus would be spread by Saul.

<sup>20</sup> Doctrine.

<sup>21</sup> Rulers.

<sup>1</sup> G. P. "no man." V. A. versions, critics.

<sup>2</sup> G. P. + "in a vision." V. — A. Eth. Copt.

16. For I will show him<sup>22</sup> how great things he must suffer<sup>23</sup> for My name.

17. And Ananias went, and entered into the house: and putting his hands on him, he said: Brother Saul, the Lord—JESUS,<sup>24</sup> who appeared to thee in the way as thou camest,—hath sent me, that thou mayest receive thy sight, and be filled with the Holy Spirit.

18. And immediately there fell from his eyes as it were scales, and he received sight,<sup>25</sup> and arose, and was baptized.

19. And when he had taken food, he was strengthened. And he<sup>26</sup> was with the disciples who were at Damascus, for some days.

20. And immediately<sup>27</sup> he preached JESUS<sup>28</sup> in the synagogues, that He is the Son of God.<sup>29</sup>

21. And all who heard *him* were astonished, and said: Is not this he who persecuted<sup>30</sup> in Jerusalem those who called on this name,<sup>31</sup> and came hither for that intent, that he might bring them bound unto the chief priests?

22. But Saul increased much more in strength, and confounded the Jews, who dwelt at Damascus, affirming<sup>32</sup> that this is the CHRIST.

23. And when many days<sup>33</sup> were passed, the Jews consulted together to kill him.

24. And their laying in wait was made known to Saul. But they also<sup>34</sup> watched the gates day and night,<sup>35</sup> to kill him.<sup>36</sup>

25. Then the disciples took him by night, and let him down by the wall in a basket.

26. And when he was come<sup>37</sup> into Jerusalem,<sup>38</sup> he tried to join himself to the disciples, but they were all afraid of him, and believed not that he was a disciple.<sup>39</sup>

<sup>22</sup> Afterwards, in the progress of his Christian life, this was to be made manifest practically.

<sup>23</sup> In the sufferings of Saul for Christ, the sincerity of his conversion, and its wonderful character, would appear.

<sup>24</sup> The clause: "Jesus who appeared," &c., is explanatory of "the Lord."

<sup>25</sup> He preached only for a short time, until his return from Arabia, whither he went soon after his conversion. St. Luke omits all mention of this journey, probably because it was undertaken for private business.

<sup>26</sup> This cannot be understood of an adopted son, since it would have been unnecessary to urge the admission of a title so easily conceded.

<sup>27</sup> Devastated, destroyed.

<sup>28</sup> The disciples were known to invoke Jesus as their Redeemer: they were also designated His followers, although as yet they were not called Christians.

<sup>29</sup> Demonstrating.

<sup>30</sup> Three years.

<sup>31</sup> The ethnarch of Aretas, king of Arabia, acting, no doubt, in concert with the Jews, or at their solicitation, placed a guard at the gates to arrest Saul, probably on some charge of designs against the public safety.

<sup>32</sup> To visit Peter: about the year 40, or 41.

<sup>33</sup> The communication with Damascus had been interrupted by the war of Herod with Aretas. Besides, the chief evidences of the faith of Saul had been given but lately, since, soon after his conversion, he went to Arabia.

<sup>34</sup> G. P. "forthwith." V. A. versions, Griesbach.

<sup>35</sup> G. P. "Saul." V. — A. C. E. versions.

<sup>36</sup> G. P. "and." V. A. C. E. F. critics.

<sup>37</sup> Gal. 1: 18.

<sup>38</sup> G. P. "Christ." V. A. C. E. versions, critics.

<sup>39</sup> 2 Cor. 11: 32.



27. But Barnabas took and brought him to the apostles,<sup>34</sup> and told them how he had seen the Lord on the way, and that He had spoken to him, and how in Damascus he had spoken boldly in the name of JESUS.

28. And he was with them, coming in and going out<sup>35</sup> at Jerusalem, and he spake boldly in the name of the Lord.

29. He spake also [to the Gentiles<sup>36</sup>], and disputed with the Greeks:<sup>36</sup> but they sought to kill him.

30. Which, when the brethren knew, they brought him down to Cesarea,<sup>37</sup> and sent him away to Tarsus.<sup>38</sup>

31. Now the Church<sup>39</sup> had peace throughout all Judea, and Galilee, and Samaria, and was edified,<sup>39</sup> walking in the fear of the Lord, and was filled with the consolation of the Holy Spirit.

32. And as Peter passed throughout all<sup>40</sup> quarters, he came to the saints who dwelt at Lydda.

33. And he found there a certain man named Eneas, who had kept his bed for eight years, and was ill of the palsy.

34. And Peter said to him: Eneas, the Lord JESUS CHRIST healeth thee:<sup>41</sup> arise, and make<sup>42</sup> thy bed. And immediately he arose.

35. And all<sup>43</sup> who dwelt at Lydda<sup>44</sup> and Saron<sup>45</sup> saw him: and were converted to the Lord.<sup>46</sup>

36. And in Joppe there was a certain disciple named Tabitha, which, by interpretation, is called Dorcas.<sup>47</sup> This woman was full of good works and alms-deeds, which she did.

37. And it happened in those days that she was sick and died. And when they had washed her, they laid *her* in an upper chamber.

<sup>34</sup> Peter and James.

<sup>35</sup> Living and acting familiarly. He stayed there fifteen days.

<sup>36</sup> Jews speaking Greek are meant.

<sup>37</sup> Cesarea of Palestine.

<sup>38</sup> He sailed for Syria, and passed by land through Upper Syria and Chilia Campestris to Tarsus, his birth-place. His subsequent history, for about five years, is passed over in silence, probably because the particular facts were not known to the sacred historian, or were not connected with his design in composing this work.

<sup>39</sup> G. is metaphorical, taken from building. Peace gave occasion to the increase of the faithful, and the more regular performance of all Christian duties, so that the Church appeared like a building in the progress of erection. The peace of the Church, at this time, may have been owing to the consternation produced in the minds of the Jews, by the threat of the Emperor Caligula to erect his statue in the temple. Joseph. de Bellis, l. 11, c. 10.

<sup>40</sup> All places where Christians were found. "Like a general, he goes about inspecting the ranks, to see which portion is compactly formed, which is elegantly arrayed, which needs his presence." St. Chrysostom.

<sup>41</sup> He plainly shows the Divine power of Christ.

<sup>42</sup> The term denotes the making of a large bed in the ordinary way. This was enjoined as an evidence of his perfect cure.

<sup>43</sup> The great bulk of the citizens.

<sup>44</sup> Afterwards called Diospolis, between twenty and thirty miles north of Jerusalem.

<sup>45</sup> The country from Lydda to Cesarea bore this name.

<sup>46</sup> The miracle produced numberless conversions.

<sup>47</sup> The name signifies the antelope, an animal remarkable for its beautiful eyes. It was customary to give to females the names of favorite animals. It is given here in Syriac and Greek, as she was known by both names, the two languages at that time being both in use, although the former was more prevalent.

38. And forasmuch as Lydda was nigh to Joppe, the disciples hearing that Peter was there, sent to him two men, asking: Delay not to come as far as to us.<sup>1</sup>

39. And Peter arose and went with them. And when he was come, they brought him into the upper chamber; and all the widows stood by him weeping, and showing him the coats<sup>48</sup> and garments,<sup>49</sup> which Dorcas made them.<sup>†</sup>

40. And Peter, putting them all forth, kneeled down and prayed;<sup>50</sup> and turning to the body, he said: Tabitha, arise. And she opened her eyes; and when she saw Peter, she sat up.

41. And he gave her his hand, and lifted her up. And when he had called the saints<sup>51</sup> and the widows,<sup>52</sup> he presented her alive.

42. And it was known throughout all Joppe: and many believed in the Lord.

43. And he abode many days in Joppe, with one Simon a tanner.<sup>53</sup>

## CHAPTER X.

BY THE COMMAND OF AN ANGEL, CORNELIUS, A CENTURION, SENDS FOR PETER, WHO BEING INSTRUCTED BY THE VISION OF A LINEN CLOTH, INCLOSING ANIMALS OF VARIOUS KINDS, THAT THE GENTILES WERE TO BE ADMITTED TO THE CHURCH, GOES TO HIM. THE HOLY SPIRIT HAVING COME ON THEM ALL, AS THEY LISTENED TO HIM SPEAKING OF CHRIST, HE ORDERED THEM TO BE BAPTIZED.

1. AND there was a certain man in Cesarea, named Cornelius, a centurion of the band called Italian,<sup>1</sup>

2. A devout man, and one who feared God,<sup>2</sup> with all his house, giving much alms to the people, and praying to God always.

<sup>48</sup> Tunics,—under-dress.

<sup>49</sup> Outer garments.

<sup>50</sup> By the humility of his posture and prayer, he showed that he could do nothing of himself. When Christ called the girl to life, He merely took her by the hand, and commanded her to rise, manifesting His almighty power.

<sup>51</sup> The faithful generally.

<sup>52</sup> As they were specially interested.

<sup>53</sup> This trade was not esteemed among the Jews. Peter, however, did not fear that his ministry would suffer by intercourse with men of humble condition.

<sup>1</sup> This was the name of the legion. The cohorts had not a special name.

<sup>2</sup> Although of heathen origin, and not a proselyte, he worshipped the true God, and studied to observe the natural law. Some argue from the terms, that he was a proselyte of the gate, that is, one allowed to live on terms of intimacy with the Jews, without embracing the ceremonial code, or submitting to circumcision, but bound only to the observance of a few precepts given to Noe. Others think that the distinction of two classes of proselytes was then unknown.

q G. P. "desiring him that he would not delay to come to them." V. A. C. E. critics.

† G. P. + "whilst she was with them."

3. He saw in a vision manifestly,<sup>a</sup> about the ninth hour of the day,<sup>4</sup> an angel of God, coming in to him, and saying to him: Cornelius.

4. And when he looked on him, he was seized with fear, and said: What is it, Lord?<sup>5</sup> And he said to him: Thy prayers and thine alms are come up for a memorial<sup>6</sup> before God.

5. And now send men to Joppe, and call hither one Simon, whose surname is Peter:

6. He lodgeth with one Simon a tanner, whose house is by the sea-side: he will tell thee what thou must do.

7. And when the angel, who spake to him,<sup>a</sup> was departed, he called two of his domestics, and a soldier, who feared the Lord, of those who were under him:<sup>7</sup>

8. And when he had related all things to them, he sent them to Joppe.

9. And on the next day, whilst they were going on their journey, and drawing nigh to the city, Peter went up to the housetop<sup>8</sup> to pray, about the sixth hour.<sup>9</sup>

10. And he became very hungry, and would have eaten. And as they were preparing, he fell into a trance:

11. And he saw the heaven opened, and a certain vessel descending,<sup>b</sup> as it were a great linen sheet<sup>10</sup> let down by the four corners, from heaven to the earth,

12. Wherein were all manner of four-footed beasts,<sup>c</sup> and creeping things of the earth, and fowls of the air.

13. And there came a voice to him: Arise, Peter, kill and eat.

14. But Peter said: Not so, Lord: for I never did eat anything that is common and unclean.

15. And the voice came to him again the second time: What God hath cleansed, do not thou call common.

16. And this was done thrice: and presently the vessel was taken up<sup>d</sup> into heaven.

17. Now whilst Peter doubted within himself what the vision that

<sup>a</sup> This is remarked to certify the reality of the vision.

<sup>4</sup> About three o'clock P.M., when men are generally awake and observant.

<sup>5</sup> He gave this title in a qualified sense to the heavenly messenger.

<sup>6</sup> As things worthy of remembrance and well pleasing. These acts were performed under the influence of Divine grace, without which we can do nothing available to salvation. Correspondence with grace prepared his soul for still higher gifts, especially the knowledge of Christ our Redeemer. "See," cries St. Chrysostom, "how great is the efficacy of alms-giving; it delivers from temporal and eternal death, and throws open the gates of heaven."

<sup>7</sup> The guard, or sentry, or those specially in attendance on their officer.

<sup>8</sup> Prayer was often made on the terrace, or flat roof.

<sup>9</sup> Midday, a usual hour for prayer.

<sup>10</sup> G. P. "knit."

<sup>a</sup> G. P. "Cornelius." V. A. C. E. versions, critics.

<sup>b</sup> G. P. "unto him." V. — A. C. E. versions. *Infra* 11: 5.

<sup>c</sup> G. P. "of the earth." V. — A. C. E. versions. G. P. "and wild beasts." V. — A. C. versions.

<sup>d</sup> G. P. "again." *Infra* 11: 10. V. A. C. E. versions, "presently."

he had seen should mean:<sup>11</sup> behold, the men who were sent from Cornelius had made inquiry for Simon's house,<sup>12</sup> and stood at the gate,<sup>13</sup>

18. And called, and asked if Simon, who is surnamed Peter, were lodged there.

19. And as Peter was thinking of the vision, the Spirit said to him : Behold, three men seek thee.

20. Arise, therefore, get thee down, and go with them, doubting nothing, for I have sent them.<sup>14</sup>

21. Then Peter went down to the men,\* and said : Behold, I am he whom ye seek : what is the cause for which ye are come ?

22. And they said : Cornelius, a centurion, a just man, and one who feareth God, and hath good testimony<sup>15</sup> from all the nation of the Jews, was divinely admonished<sup>†</sup> by a holy angel, to send for thee into his house, and to hear words of thee.

23. Then he called them in, and lodged *them*. And the day following he<sup>‡</sup> arose<sup>§</sup> and went with them : and some of the brethren from Joppe accompanied him.<sup>16</sup>

24. And the morrow after he entered into Cesarea. And Cornelius waited for them, having called together his kinsmen and special friends.

25. And as Peter was coming in, Cornelius met him, and falling at his feet, worshipped.<sup>17</sup>

26. But Peter raised him up, saying : Stand up, I myself also am a man.<sup>18</sup>

27. And talking with him, he went in, and findeth many assembled.

28. And he said to them : Ye know how unlawful it is for a Jew to join or to approach one of another nation : but God hath showed me to call no man common or unclean.

<sup>11</sup> The apostle did not at once see the full meaning which might be attached to the vision ; which, however, the arrival of the messenger of Cornelius soon manifested.

<sup>12</sup> They had already found the house, their previous inquiries having been successful.

<sup>13</sup> They did not venture at once to enter the houses of Jews.

<sup>14</sup> By causing them to be sent.

<sup>15</sup> Well spoken of.

<sup>16</sup> Six converts from Judaism, whom Peter prudently took as witnesses of his conduct, on an occasion in which Jewish prejudices were to be overruled.

<sup>17</sup> This was an act of religious respect towards the messengers of God, usual among the Orientals, as is evident from the honor paid to the prophets. "It does not follow that Cornelius meant to have transferred the honor due to the Deity to Peter," Bloomfield. St. Chrysostom observes that Cornelius acted through humility ; and that Peter, by declining the honor, insinuated that we should cherish a lowly opinion of ourselves.

<sup>18</sup> Peter acknowledged himself to be a mere man, as Cornelius was. "Forgetful of his rank," says St. Gregory the Great, "he remembered only the common condition of human nature, that he might repress any elation of mind arising from the honor proffered him, by considering his condition as man. Moreover he thought that his humility would be seriously injured, if he were esteemed highly on account of his rank." *Moz.* 21, c. 11.

\* G. P. "which were sent to him from Cornelius." A. C. D. E. versions, critics.

† Matt. 2 : 12, 22.

‡ G. P. — V. A. C. D. E. versions.

§ G. P. "Peter." V. A. D. versions, critics.

29. For which cause I came without hesitation, as soon as I was sent for. I ask, therefore, for what cause have ye sent for me?<sup>19c</sup>

30. And Cornelius said: Four days ago<sup>20 1</sup> until this hour, I was praying in my house at the ninth hour, and behold, a man stood before me in white apparel, and said:

31. Cornelius, thy prayer is heard, and thine alms are had in remembrance in the sight of God.

32. Send, therefore, to Joppe, and call hither Simon, who is surnamed Peter: He lodgeth in the house of Simon, a tanner, by the sea-side.<sup>k</sup>

33. Immediately, therefore, I sent to thee: and thou hast done well to come. Now, therefore, we all are present in thy sight,<sup>1</sup> to hear all things whatever are commanded thee by the Lord.<sup>m</sup>

34. And Peter opened his mouth, and said: In very deed I perceive that God is no respecter of persons;<sup>n</sup>

35. But in every nation, he who feareth him, and worketh justice, is acceptable<sup>21</sup> to Him.

36. God<sup>o</sup> sent the word<sup>22</sup> to the children of Israel, preaching peace<sup>23</sup> by JESUS CHRIST: (He is Lord of all.)<sup>24</sup>

37. Ye know the word<sup>25</sup> which hath been published through all Judea; which began from Galilee<sup>p</sup> after the baptism which John preached,

38. *Respecting* JESUS of Nazareth: how God anointed<sup>26</sup> Him with the Holy Spirit and with power, who went about doing good,<sup>27</sup> and healing all who were oppressed by the devil, for God was with Him.<sup>28</sup>

<sup>19</sup> He wished it to be declared before his companions.

<sup>20</sup> V. may be so understood that four days before that time he was in prayer, and at the ninth hour had the revelation.

<sup>21</sup> This is understood of such as act through grace, and with the light of faith, without which it is impossible to please God. Whoever lives conformably to the light vouchsafed to him, will obtain an increase of light. "If he be worthy, he will be so far acceptable as to obtain the gift of faith." Chrysostom.

<sup>22</sup> The message of pardon and salvation.

<sup>23</sup> Reconciliation and blessings.

<sup>24</sup> Christ is Lord of all, of the Gentiles, as well as of the Israelites.

<sup>25</sup> This may be understood of matter, fact, event. The great events of the life and death of Christ were generally known. The fame of them had spread even among the Gentiles, who dwelt in Palestine and the neighboring countries. Cornelius and his friends had heard of them, although they were not as yet fully instructed in the doctrine.

<sup>26</sup> Anointing being usual in the inauguration of kings, the term was used for investing or endowing. To anoint with the Holy Spirit, means to fill with Divine gifts; to anoint with power, is to invest with miraculous energy.

<sup>27</sup> By works of a beneficent and supernatural character.

<sup>28</sup> Endowing him with power. The apostle in describing the human career of Jesus, refers all His gifts and power to God. In pointing to the Divine works by which His preaching was sanctioned, He prepares His hearers for the belief of His Divinity.

<sup>i</sup> G. P. + "I was fasting." V. — A\*. B. C.

<sup>k</sup> G. P. + "Who, when he cometh, shall speak unto thee." V. A. B. Griesbach.

<sup>l</sup> G. P. "before God." V. D. versions, critics.

<sup>m</sup> G. P. "of God." V. A. C. E. versions, Lachmann.

<sup>n</sup> Deut. 10:17; 2 Par. 19:7; Job 34:19; Wisd. 6:8; Eccl. 35:15; Rom. 2:11; Gal. 2:6; Eph. 6:9; Coloss. 3:25; 1 Pet. 1:17.

<sup>o</sup> "God" must be supplied.

<sup>p</sup> Luks 4:14.

39. And we are witnesses of all things which He did in the land of the Jews, and in Jerusalem, whom they killed, hanging Him upon a tree.

40. Him God raised up<sup>29</sup> the third day, and gave Him to be made manifest,

41. Not to all the people, but to witnesses chosen before by God<sup>30</sup> to us, who did eat and drink with Him after He rose again from the dead.<sup>31</sup>

42. And He commanded us to preach to the people, and to testify that it is He who hath been appointed by God, judge of the living and the dead.<sup>32</sup>

43. To Him all the prophets give testimony,<sup>33</sup> that by His name every one who believeth in Him<sup>34</sup> receiveth remission of sins.

44. While Peter was yet speaking these words, the Holy Spirit fell on all who heard the word.<sup>35</sup>

45. And the faithful of the circumcision, who came with Peter, were astonished; because the grace<sup>36</sup> of the Holy Spirit was poured out<sup>37</sup> even on the Gentiles.

46. For they heard them speak with tongues, and magnify God.

47. Then Peter answered: Can any man forbid the water,<sup>38</sup> that these should not be baptized, who have received the Holy Spirit as well as we?

48. And he commanded them to be baptized<sup>39</sup> in the name of the Lord JESUS CHRIST.<sup>40</sup> Then they desired him to remain with them some days.<sup>41</sup>

<sup>29</sup> This was the proper way of stating the resurrection, and disposing men for belief in Christ. The fact of His having been restored to life by Divine power being once admitted, His doctrine regarding Himself and all other things must necessarily be received.

<sup>30</sup> The people at large had no right to demand direct evidence of this fact. It was enough that it was established by satisfactory testimony, which they could examine. The candor of the sacred historian, in stating in the words of Peter, that Christ appeared only to His disciples, strengthens his claims to the confidence of his readers.

<sup>31</sup> The testimony of Peter and his fellow apostles had all the characters of credibility. They had full evidence of the reality of the resurrection, having eaten and drunk with Him.

<sup>32</sup> The quality of universal judge is justly ascribed to Divine appointment. It was, indeed, a consequence of the assumption of the human nature to union with the second Divine Person, and of the atonement offered by Christ for mankind. The apostle points to it in order to inspire his hearers with a holy fear.

<sup>33</sup> Faith must produce sorrow, hope, and a firm purpose of amendment, in order to obtain the forgiveness of sins. This is justly ascribed to faith,—as to the source of all the other dispositions.

<sup>34</sup> In a sensible manner, producing miraculous effects. His sanctifying grace may already have been received by Cornelius, who was a religious man, and disposed to embrace every Divine ordinance.

<sup>35</sup> They had conceived that these extraordinary gifts were not bestowed on any but the race of Abraham.

<sup>36</sup> Forbid the use of water. The reception of baptism is a duty to be fulfilled even by those who have received sanctifying grace, or other supernatural gifts.

<sup>37</sup> By some of his companions. Among them there must have been a sacred minister.

<sup>38</sup> With Christian baptism.

<sup>39</sup> In order to be more fully instructed and strengthened in the faith. He doubtless yielded to their desire.

q Jer. 31 : 34; Mich. 7 : 18.

r G. P. "gift."

s Two definite articles are employed; also v. 47.

t G. P. — V. D. Syr.

CHAPTER XI.

PETER, ON COMPLAINT OF THE BRETHREN, FOR HIS HAVING TREATED THE HEATHEN FAMILIARLY, RELATES TO THEM THE WHOLE HISTORY OF THE TRANSACTION. MANY BEING CONVERTED AT ANTIOCH BY THE PREACHING OF THE DISCIPLES, BARNABAS IS SENT TO THEM BY THE CHURCH OF JERUSALEM. ON THE CONVERSION OF MANY, HE LEADS THITHER SAUL FROM TARSUS. BOTH ARE SENT TO JERUSALEM, TO BRING ALMS TO THE BRETHREN, ON OCCASION OF A FAMINE, FORETOLD BY THE PROPHET AGABUS.

1. AND the apostles and brethren, who were in Judea, heard that the Gentiles also had received the word of God.

2. And when Peter was come up to Jerusalem, those who were of the circumcision<sup>1</sup> contended<sup>2</sup> with him,

3. Saying: Why didst thou go in to men uncircumcised, and eat with them?<sup>3</sup>

4. But Peter, beginning,<sup>b</sup> explained it to them in detail,<sup>4</sup> saying:

5. I was in the city of Joppe, praying, and, in an ecstasy, I saw a vision, a certain vessel descend, as it were a great sheet let down from heaven by four corners,<sup>c</sup> and it came even unto me.

6. On which, when I had fastened mine eyes, I considered, and saw four-footed animals of the earth, and beasts, and reptiles, and fowls of the air:

7. And I heard also a voice saying to me: Arise, Peter, kill, and eat.

8. But I said: Not so, Lord: for nothing common or unclean hath ever entered into my mouth.

9. And a voice answered again from heaven: What God hath cleansed, do not thou call common.

10. And this was done thrice: and all were taken up again into heaven.

11. And behold, immediately, three men came to the house wherein I was, sent from Cesarea to me.

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<sup>1</sup> Those who were sticklers for circumcision are distinguished from the faithful generally, who, although circumcised, and not yet fully enlightened in regard to the ceremonial observances, did not rashly dispute the propriety of receiving the Gentiles into the Church.

<sup>2</sup> "Expostulated." This remonstrance shows the strength of their national prejudices. St. Epiphanius states, that Cerinthus, who afterwards became the author of a sect, was one of the remonstrants. Hier. 28. St. Chrysostom remarks: "They did not consider the dignity of Peter, the miracles which had taken place, the great work which had been effected by the reception of the word; but they disputed about trifles."

<sup>3</sup> They complain that he had done so.

<sup>4</sup> The history of the matter. This condescension was directed to remove the scandal of the weak, and to win them to just views. As the Church is governed by truth and justice, it is never inconsistent with the highest office to explain the motives of one's conduct.

<sup>a</sup> G. P. affirm.

<sup>c</sup> "Strings," Wakefield.

<sup>b</sup> This may be pleonastic. *Supra* 1: 22.

12. And the Spirit bade me go with them, doubting nothing. And these six brethren also went with me:<sup>d</sup> and we entered into the man's house.

13. And he told us how he had seen the angel in his house, who stood, and said to him: Send<sup>d</sup> to Joppe, and call hither Simon, who is surnamed Peter,

14. Who shall speak to thee words, by which thou shalt be saved, and all thy house.

15. And as I began to speak, the Holy Spirit fell on them, as on us, also, in the beginning.<sup>e</sup>

16. Then I remembered the word of the Lord, how he said: John, indeed, baptized with water; but ye shall be baptized with the Holy Spirit.<sup>e</sup>

17. Since, then, God gave the same grace to them as even to us, who believed<sup>f</sup> in the Lord JESUS CHRIST, how was I to withstand God?

18. Having heard these things, they acquiesced; and glorified God, saying: Then even to the Gentiles hath God given repentance unto life.

19. Now<sup>g</sup> they, indeed, who had been scattered abroad by the persecution, that arose on occasion of Stephen, travelled as far as Phenice, and Cyprus, and Antioch,<sup>g</sup> speaking the word to none but Jews only.

20. But some of them were men of Cyprus and Cyrene, who, when they had entered into Antioch, spake<sup>h</sup> also to the Greeks,<sup>f</sup> preaching the Lord JESUS.

21. And the hand<sup>h</sup> of the Lord was with them: and a great number believed, and turned to the Lord.

22. And the report concerning these things, came to the ears of the Church, which was at Jerusalem: and they sent forth Barnabas as far as Antioch.

23. Who, when he came, and saw the grace of God, rejoiced, and exhorted them all, with purpose of heart, to continue in the Lord.

24. For he was a good man, and full of the Holy Spirit, and of faith. And a great multitude was added to the Lord.

25. Then Barnabas went to Tarsus, to seek Saul: and when he had found him, he brought him to Antioch.

<sup>a</sup> "What can be more humble than the conduct of Peter, who even appeals to the testimony of the brethren!" St. Chrysostom.

<sup>b</sup> At Pentecost.

<sup>c</sup> Already.

<sup>d</sup> This is a resumption of the history of the diffusion of religion, from ch. 8.

<sup>e</sup> It was a city on the river Orontes, in the north of Syria, which afterwards became the see of a patriarch.

<sup>f</sup> Those of Cyprus and Cyrene were the first to preach to the Gentiles at Antioch, after Peter had admitted Cornelius to baptism. The first missionaries had confined their labors to Jews, or proselytes.

<sup>g</sup> The power.

<sup>h</sup> G. P. "men." V. A. D. versions, critics.

<sup>i</sup> Matt. 3: 11; Mark 1: 8; Luke 3: 16; John 1: 26; *supra* 1: 5; *infra* 19: 4.

<sup>j</sup> G. Hellenists. *Supra* 6: 1. V. A. D. versions, critics.



26. And they spent<sup>12</sup> there, in the Church, a whole year, and taught a great multitude, so that the disciples were named Christians<sup>13</sup> first at Antioch.

27. And in these days, prophets came from Jerusalem to Antioch ;

28. And one of them, named Agabus, stood up, and signified, by the Spirit, that there should be a great famine over the whole world,<sup>14</sup> which came to pass under Claudius.<sup>15</sup>

29. And the disciples, every man according to his ability, determined to send relief<sup>16</sup> to the brethren who dwelt in Judea :

30. Which also they did, sending it to the ancients<sup>17</sup> by the hands of Barnabas and Saul.<sup>18</sup>

<sup>12</sup> They gathered together the faithful for worship and instruction.

<sup>13</sup> The multitude of the disciples gave occasion to their distinctive name, which was given them probably by the Romans, since the Jews were not likely to designate them from the Messiah. See Tacitus Annal. I. 15.

<sup>14</sup> The terms are often taken in a restricted sense, as here, for Judea, since the famine did not extend to Antioch, whence aid was sent. Josephus states that a famine occurred in Judea in the fourth year of Claudius. Ant. 20 : 28.

<sup>15</sup> *G. reix; xpoßvrepov.* This is the first place of the New Testament, in which this term is employed to designate Christian ministers. It had been used commonly of the members of the Sanhedrim, or public council, whose age and office entitled them to be regarded as "the ancients" of the people, as we have hitherto rendered the term. Although originally implying seniority of age, it was applied indiscriminately to all the members of the public council, like the term "patres," to the Roman senators, and similar terms among ourselves. "It is common," as Calvin remarks, "to almost all languages, to style elders and fathers those who are placed for the government of others, although their age does not always correspond." The term in question was thenceforward used of sacred ministers generally, without distinction of classes, or orders, although, after a short time, it was specially applied to the second order of the clergy. Hence, it has passed, with slight modifications, into several languages, Italian, French, Spanish, German, English, and others ; so that the word "priest" is plainly derived from it. The term "elder," literally corresponds with it ; but it is objectionable, because it was introduced with a view to weaken, in the reader, the effect likely to be produced by the word "priest," with all the associations connected with it. V. most frequently uses the Greek term with a Latin modification : "presbyter ;" but sometimes "seniores," "majores natu." In the present passage we may understand the chief clergy at Jerusalem.

<sup>16</sup> About the year 45.

<sup>17</sup> *G. P. + "Cesar."* V. A. D. versions.

<sup>18</sup> The Distribution of alms was deemed ministerial. *ix; διακονία.* Supra 6 : 1.

## CHAPTER XII.

HEROD, HAVING PUT JAMES TO DEATH, CASTS PETER INTO PRISON, BEING DESIROUS TO DELIVER HIM OVER TO THE PEOPLE AFTER THE FEAST OF THE PASSOVER, THAT HE MIGHT BE PUT TO DEATH: BUT THE CHURCH PRAYING FOR HIM WITHOUT INTERMISSION, HE IS LED FORTH BY AN ANGEL, AND FILLS THE BRETHREN WITH JOY. AFTER THE EXAMINATION OF THE KEEPERS OF THE PRISON, HEROD GOES TO CESA-REA, WHERE HE RECEIVES WITHOUT REPUGNANCE DIVINE HONORS FROM THE PEOPLE: ON WHICH ACCOUNT HE WAS STRUCK BY THE ANGEL, AND BEING EATEN UP BY WORMS, HE EXPIRED.

1. AND at this same time Herod the king<sup>1</sup> stretched forth his hands to maltreat some<sup>2</sup> of the Church.

2. And he killed James the brother of John, with the sword.<sup>3</sup>

3. And seeing that it pleased the Jews,<sup>4</sup> he proceeded to seize Peter also. Now it was in the days of the unleavened bread.<sup>5</sup>

4. And when he had seized him, he cast *him* into prison, delivering *him* to four files of soldiers<sup>6</sup> to guard, intending to bring him forth to the people<sup>7</sup> after the passover.<sup>8</sup>

5. And Peter indeed was kept in prison. But prayer was made without ceasing<sup>9</sup> by the Church to God for him.<sup>10</sup>

6. And when Herod would have brought him forth the same night, Peter was sleeping between two soldiers, bound with two chains,<sup>11</sup> and the sentinels before the door guarded the prison.

7. And behold an angel of the Lord stood<sup>12</sup> by, and a light shone in

<sup>1</sup> Herod Agrippa, styled also Major, son of Aristobulus, and grandson of Herod the Great. "The accuracy of the sacred writer in the expressions which he uses is in this instance remarkable. There was no portion of time for thirty years before, or ever afterwards, in which there was a king at Jerusalem, a person exercising that authority in Judea, or to whom that title could be applied, except the three last years of this Herod's life, within which period the transaction here recorded took place." Paley: *Evidences of Christianity*, vol. 2, p. 2, ch. 6.

<sup>2</sup> Distinguished members.

<sup>3</sup> He beheaded James the Elder.

<sup>4</sup> The desire of popular favor, rather than false zeal, influenced him.

<sup>5</sup> On which account the execution was deferred, in order not to interrupt the paschal feast.

<sup>6</sup> Each file consisted of four soldiers, and was thence called quaternion. It was customary with the Romans to divide the night-watch into four parts, and to appoint a soldier for each watch, which lasted three hours. Agrippa, imitating this usage, as he had been educated at Rome, appointed four watches; but for greater security placed four soldiers on each watch, two in the prison, and two at the gates, so that there were four quaternions on guard. The importance of securing the prisoner, led to these precautions.

<sup>7</sup> For execution.

<sup>8</sup> The Jewish festival is meant. The Christian solemnity in honor of the resurrection of our Lord, although celebrated from a very early period, could not have been contemplated by Herod.

<sup>9</sup> The term means intense, fervent, constant. "It is probable," says Calvin, "that the Church was the more solicitous for the life of Peter, inasmuch as his death would have caused her greater injury. Luke does not merely say that prayer was offered up for him; but adds that it was intense, or constant."

<sup>10</sup> As for her chief member, her head under Christ. "All sought their father, the meek father." St. Chrysostom.

<sup>11</sup> Among the Romans, the right hand of the prisoner was generally bound with a single chain to the left hand of a soldier. Herod, in order to guard Peter more securely, had him bound with two chains to two soldiers.

<sup>12</sup> "It is frequently used of sudden appearances; as here, and in Luke 2: 9." Bloomfield.

the room,<sup>13</sup> and he struck Peter on the side, and awaked him, saying : Rise up quickly. And the chains fell off from his hands.

8. And the angel said to him : Gird thyself, and tie on thy sandals.<sup>14</sup> And he did so. And he said to him : Wrap thy garment about thee, and follow me.

9. And he went out and followed him, and knew not that what was done by the angel was real : but thought he saw a vision.<sup>15</sup>

10. And when they had passed the first and the second ward,<sup>16</sup> they came to the iron gate<sup>17</sup> that leadeth to the city, which of itself\* opened to them. And they went out and passed on through one street : and immediately the angel departed from him.

11. And Peter coming to himself<sup>18</sup> said : Now I know truly that the Lord hath sent His angel,<sup>19</sup> and delivered me out of the hand of Herod, and from all the expectation<sup>20</sup> of the people of the Jews.

12. And considering, he came to the house of Mary the mother of John, who was surnamed Mark,<sup>21</sup> where many were gathered together, and were praying.<sup>22</sup>

13. And when he<sup>b</sup> knocked at the door of the gate, a damsel, whose name was Rhode,<sup>23</sup> came to listen.<sup>24</sup>

14. And when she knew Peter's voice, for joy she opened not the gate,<sup>25</sup> but ran in, and told that Peter stood at the gate.

15. But they said to her : Thou art mad. But she affirmed\* that it was so. Then said they : It is his angel.<sup>26</sup>

16. But Peter continued knocking. And when they opened, they saw him, and were astonished.

<sup>13</sup> It is an euphemism for *prison*.

<sup>14</sup> These special directions, in matters so minute, were calculated to manifest the reality of the vision.

<sup>15</sup> He thought that it was a dream, or some impression made on his imagination.

<sup>16</sup> Where the two guards stood.

<sup>17</sup> Made of iron, or cased in iron.

<sup>18</sup> Being made fully sensible of the reality.

<sup>19</sup> Calvin observes : "He says that an angel was sent by God, from the common persuasion of pious men, who hold that angels are appointed by God ministers, charged with the care of their salvation : for unless this persuasion were deeply rooted in his mind, he would have made no mention of the angels."

<sup>20</sup> So as to disappoint the Jewish populace.

<sup>21</sup> Some, with Origen, believe him to be the evangelist, to whom, however, the ancients have not given the name of John.

<sup>22</sup> It was a domestic chapel, a place where the faithful were wont to assemble for prayer and worship. Although it was night, they were engaged in prayer, probably for the deliverance of Peter.

<sup>23</sup> The same as Rhoda.

<sup>24</sup> The Greek term was generally used to express the listening of domestics before opening the door. It may here denote the greater caution with which the danger inspired them, lest an enemy should intrude. It does not appear that Rhode was a servant.

<sup>25</sup> Her joy transported her out of herself.

<sup>26</sup> "From this it is manifest that each one has an angel." St. Chrysostom. "They supposed that the angel of Peter, in this instance, had assumed his tone and appearance. The Jews believed that such were appointed to all men." Bloomfield. Even Calvin says : "They call his angel him who was Divinely appointed his guardian and minister of salvation : in which sense Christ says that the angels of little ones always see the face of the Father."

\* P. "of his own accord." Bloomfield : "self-moved."

b G. P. "Peter." V. A. D. versions, critics.

c P. "constantly."

17. But he beckoning to them with his hand to be silent, told how the Lord had brought him out of prison, and said: Tell these things to James,<sup>27</sup> and to the brethren. And he departed and went into another place.<sup>28</sup>

18. Now as soon as it was day, there was no small stir among the soldiers, what was become of Peter.

19. And when Herod had sought for him, and found him not, he examined the keepers, and commanded them to be led to execution:<sup>29</sup> and going down from Judea to Cesarea,<sup>30</sup> he remained there.

20. And he<sup>d</sup> was angry<sup>31</sup> with the Tyrians and the Sidonians. But they<sup>32</sup> with one accord<sup>e</sup> came to him,<sup>33</sup> and having gained<sup>f</sup> over<sup>34</sup> Blastus, the king's chamberlain, they desired peace,<sup>35</sup> because their countries were nourished by him.<sup>36</sup>

21. And on a day appointed,<sup>37</sup> Herod, arrayed in kingly apparel, sat on the throne,<sup>38</sup> and made a speech to them.

22. And the people made acclamation: The words<sup>g</sup> of a god, and not of a man.

23. And forthwith an angel of the Lord struck him,<sup>39</sup> because he gave not the honor to God: and he was eaten up by worms, and expired.<sup>40</sup>

24. But the word of the Lord<sup>h</sup> increased and multiplied.

25. And Barnabas and Saul returned from Jerusalem, when they had fulfilled<sup>i</sup> the ministry,<sup>41</sup> and took with them John, who is surnamed Mark.

<sup>27</sup> The Bishop of Jerusalem.

<sup>28</sup> The sacred historian has not thought proper to designate it. Some conjecture that Rome was the place. It was prudent to retire far away from the dominions of Herod. Eusebius and St. Jerome mark the second year of the reign of Claudius as the period of the arrival of Peter at Rome, in the year of Christ 42. Herod had been put on the throne of Judea by Claudius soon after his own elevation.

<sup>29</sup> The terms are technically used in reference to capital punishment. St. Chrysostom observes that the soldiers were put to death on account of Peter.

<sup>30</sup> To celebrate solemn games in honor of Claudius Caesar, as Josephus relates. Ant. 19: 7.

<sup>31</sup> It does not appear that he had commenced hostilities. Commercial interests may have been the occasion of his displeasure, since Tyre and Sidon were celebrated ports, and a port had been formed by Herod at Cesarea in Phœnicia.

<sup>32</sup> Citizens from both countries.

<sup>33</sup> Sent ambassadors.

<sup>34</sup> It may, however, be applied to gaining over by gifts.

<sup>35</sup> They sought to adjust amicably the subjects of dissension, lest they should lead to war.

<sup>36</sup> They needed to import corn from his dominions, since being engaged in commerce they neglected agriculture, and the produce of their own territories did not suffice for the population. The text says that they were nourished by the king's country.

<sup>37</sup> On the second day of the games. See Josephus, Ant. 19: 72. This event occurred after the lapse of some time, but is related in connection with those facts which the sacred historian deemed it proper to record. He died in the year 44, in the third year of his reign over Judea, the seventh since his first elevation.

<sup>38</sup> The term is applicable to any high stand, or platform.

<sup>39</sup> With a mortal disease.

<sup>40</sup> After five days, according to Josephus, who, however, attributes his death to dysentery.

<sup>41</sup> The charitable commission with which they had been charged.

<sup>d</sup> G. P. "Herod." V. A. D. versions, critics.

<sup>e</sup> Supra 2: 1.

<sup>f</sup> Lit. "persuaded." P. "made their friend."

<sup>g</sup> G. P. "voice." V. "voces."

<sup>h</sup> G. P. "of God." V. B.

<sup>i</sup> Supra 11: 29.

## CHAPTER XIII.

SAUL AND BARNABAS ARE ORDERED BY THE HOLY SPIRIT TO BE SET APART FOR THE WORK OF PREACHING THE GOSPEL TO THE GENTILES, AND BARJESU, OR ELYMAS THE MAGICIAN, WHO RESISTED THEIR PREACHING, BEING STRUCK BLIND AT THE WORD OF PAUL, SERGIUS PAULUS BELIEVES. PAUL SPEAKS FREELY OF CHRIST IN THE SYNAGOGUE AT ANTIOCH OF PISIDIA; BUT THE JEWS BLASPHEMING AND RAISING A PERSECUTION AGAINST THEM, THEY TURN TO THE GENTILES, CONFORMABLY TO THE PROPHECY OF ISAIAH.

1. Now there were in the church which was at Antioch, prophets<sup>1</sup> and teachers<sup>2</sup> [among them] Barnabas, and Simon who was called Niger,<sup>3</sup> and Lucius<sup>4</sup> of Cyrene,<sup>4</sup> and Manahen, who was the foster-brother of Herod the tetrarch,<sup>5</sup> and Saul.<sup>6</sup>

2. And as they were ministering<sup>b</sup> to the Lord, and fasting,<sup>7</sup> the Holy Spirit said to them:<sup>8</sup> Set apart<sup>9</sup> for Me<sup>10</sup> Saul and Barnabas,<sup>c</sup> for the work whereunto I have called them.

3. And when they had fasted<sup>11</sup> and prayed, and laid *their* hands on them,<sup>12</sup> they sent them away.

4. So they being sent forth by the Holy Spirit, went to Seleucia;<sup>13</sup> and from thence they sailed for Cyprus.

5. And when they were come to Salamis,<sup>14</sup> they preached the word of God in the synagogues of the Jews. And they had John also as their assistant.<sup>15</sup>

<sup>1</sup> This term, as used in the New Testament, implies Divine illustration, in expounding the Scriptures, and delivering the Christian mysteries.

<sup>2</sup> Authorized teachers—preachers of the word. The Greeks retain the title, which they apply to those who expound Scripture.

<sup>3</sup> This Latin epithet was given him on account of his color.

<sup>4</sup> St. Paul mentions Lucius as one of his kinamen.

<sup>5</sup> Herod Antipas had been already deprived of his tetrarchy, and sent into banishment; but he is here styled tetrarch, according to Scriptural usage, which designates persons by the titles which they have once borne. The companions of infant princes were selected with great diligence, and it was deemed a high honor to have been under the care of the same nurse.

<sup>6</sup> Saul is named last, probably with reference to the time of his call to the faith. He speaks of himself as the least of the apostles, and one born out of time.

<sup>7</sup> Fasting was connected with the solemn acts of the ministry at this early period. It disposes the mind for prayer, and especially for the sacred functions.

<sup>8</sup> By internal inspiration, or by some audible voice.

<sup>9</sup> By the solemn rite of episcopal ordination. They were already in priest's orders, since they are numbered with those who were employed in sacred functions.

<sup>10</sup> For My service, especially for the conversion of the heathen.

<sup>11</sup> "They fasted when giving orders, and the Spirit spoke to them when fasting." St. Chrysostom. St. Leo refers to the fact, as evidence of the apostolic usage of fasting on occasion of conferring orders. Ep. 81.

<sup>12</sup> "Paul is ordained at length to the apostleship, that he may preach with authority." St. Chrysostom.

<sup>13</sup> A city of Syria, about thirty miles from Antioch, and opposite to Cyprus.

<sup>14</sup> On the eastern coast; it was the capital of the island.

<sup>15</sup> It is here understood of an inferior ecclesiastical officer.

<sup>a</sup> Rom. 16: 21.

<sup>b</sup> *Ἀκροπομπῶντων*. Erasmus: "sacrificantibus,"—performing public worship.

<sup>c</sup> O. P. invert. V. Paschito.

6. And when they had gone through the whole<sup>4</sup> island as far as Paphos,<sup>16</sup> they found a certain magician,<sup>17</sup> a false prophet, a Jew, whose name was Barjesu,<sup>18</sup>

7. Who was with the proconsul<sup>19</sup> Sergius Paulus, a prudent man. He sent for Barnabas and Saul, and desired to hear the word of God.

8. But Elymas<sup>20</sup> the magician (for so his name is interpreted) withstood them, seeking to turn away the proconsul from the faith.

9. Then Saul, otherwise Paul,<sup>21</sup> filled with the Holy Spirit,<sup>22</sup> setting his eyes on him,

10. Said: O full of all guile and of all deceit, son<sup>23</sup> of the devil, enemy of all justice,<sup>24</sup> thou ceasest not<sup>f</sup> to pervert the right ways<sup>25</sup> of the Lord.

11. And now behold the hand of the Lord is on thee, and thou shalt be blind, not seeing the sun for a time.<sup>26</sup> And immediately there fell on him a mist and darkness, and he went about<sup>27</sup> seeking some one to lead him by the hand.

12. Then the proconsul, when he had seen what was done, believed, marvelling at<sup>28</sup> the doctrine<sup>29</sup> of the Lord.

13. Now when Paul, and they that were with him, had sailed from Paphos, they came to Perga<sup>30</sup> in Pamphylia. But John, departing from them, returned to Jerusalem.

14. But they passing through Perga, came to Antioch in Pisidia;<sup>31</sup> and entering into the synagogue on the sabbath day, sat down.

15. And after the reading of the law and the propbets,<sup>32</sup> the rulers of

<sup>16</sup> Paphos being on the western coast, it is clear that they traversed the whole island.

<sup>17</sup> Astrologer, or sorcerer. The Magians originally were astronomers, or professors of natural science; but they abused their knowledge, pretending to foretell events.

<sup>18</sup> Son of Joesa. The name was not uncommon.

<sup>19</sup> The title of the governor of Cyprus,—which was a province immediately dependent on the emperor, according to the division of the empire made by Augustus,—was that of *pretor*; but Dio Cassius informs us that the emperor gave over to the people his right over this island, as well as over Galatia Narbonensis, on which account proconsuls were sent thither by the Senate. L. 54, in Augusto. A medal struck under the Emperor Claudius, contains, in the middle of the reverse, KYIPIQN; and around the circle, EIII KOMINIOY IPOKATOY ANQHTATOY. Vide Patin. Imp. Rom. Numism. in Claud. p. 101; and Thesaurus Morellianus, in Fam. Com. p. 106. This proconsul, Cominius, was predecessor, or successor, of Sergius Paulus.

<sup>20</sup> The Arabic term corresponding with Elymas signifies "wise," which may be represented by Magus. It is probable that Arabic, or some cognate dialect, may have been then used in Cyprus.

<sup>21</sup> St. Jerome and St. Austin conjecture that he adopted the Roman name on occasion of the conversion of the proconsul. Origen thinks that it may have been his own name as Roman citizen.

<sup>22</sup> This shows that this severe language did not proceed from passion.

<sup>23</sup> Follower, slave.

<sup>24</sup> Misrepresenting the Christian doctrines.

<sup>25</sup> He groped for a guide.

<sup>26</sup> Supported by miraculous evidence.

<sup>27</sup> The chief city of Pamphylia, a province of Asia Minor, to the northwest of the Isle of Cyprus.

<sup>28</sup> To the north of Pamphylia.

<sup>29</sup> A portion from each was appointed to be read on each sabbath day.

<sup>4</sup> G. P. — V. A. C. D. E. versions, critics.

<sup>4</sup> G. P. + "And." V. A. C. Arm.

<sup>f</sup> G. R. P. "wilt thou not cease?"

the synagogue<sup>33</sup> sent to them, saying: Brethren,<sup>34</sup> if ye have any word of exhortation for the people, speak.<sup>34</sup>

16. Then Paul stood up, and beckoning with his hand, said: Men of Israel, and ye who fear God,<sup>35</sup> hearken.

17. The God of the people of Israel<sup>36</sup> chose our fathers, and exalted<sup>37</sup> the people,<sup>37</sup> when they were sojourners in the land of Egypt, and with a high arm,<sup>1</sup> brought them out of it.

18. And for the space of forty years<sup>1</sup> bare with them<sup>1</sup> in the desert.

19. And when He had destroyed seven nations in the land of Canaan, He divided their land among them by lot,<sup>2</sup>

20. After about four hundred and fifty years:<sup>38</sup> and after these things He gave judges,<sup>39</sup> until Samuel the prophet.

21. And after that they desired a king;<sup>40</sup> and God gave them Saul, the son of Cis, a man of the tribe of Benjamin, forty years.<sup>40</sup>

22. And when he had removed him, He raised them up David to be king,<sup>41</sup> to whom giving testimony He said: I have found David the son of Jesse,<sup>42</sup> a man after Mine own heart, who shall fulfil all My desires.

23. Of this man's seed God, according to His promise,<sup>43</sup> hath brought forth<sup>4</sup> to Israel, a Savior JESUS,

24. When John had first preached before His coming<sup>44</sup> the baptism of penance to all the people of Israel.<sup>4</sup>

25. And as John was fulfilling his course, he said: I am not He whom ye suppose me to be;<sup>5</sup> but behold there cometh one after me, the shoes of whose feet I am not worthy to loose.

<sup>33</sup> These were officers intrusted with the direction of the synagogue, that all things might proceed in order.

<sup>34</sup> It was customary for the president of the synagogue to invite persons to address the assembly in terms of exhortation. This invitation was given to Paul and Barnabas as distinguished strangers. From their having sat down on entering the synagogue, which was customary with teachers of the law, the president was led to regard them as such.

<sup>35</sup> Proselytes. Two distinct classes of hearers may be understood.

<sup>36</sup> The God whom the Israelites acknowledged, and who cherished them with special providence,—not a national deity, such as heathens worshipped.

<sup>37</sup> Raised them up from degrading bondage.

<sup>38</sup> This includes the forty years of their wandering in the desert, and seven years which elapsed before the distribution of the land, with the four hundred years from the time of the promise to the end of their bondage. G. gives the four hundred and fifty years as the period of the government of judges.

<sup>39</sup> Leaders.

<sup>40</sup> The term of the reign of Saul is not stated in the ancient Scripture. Josephus states that he reigned eighteen years during the life of Samuel, and twenty-two years after his death. Bede and Severus Sulpicius are of opinion, that the period of the government of Samuel is included in the forty years assigned to Saul, which is the opinion also of Whitty, among the moderns.

<sup>41</sup> Before He entered on His public ministry.

<sup>1</sup> *Supra* 1: 16.

<sup>2</sup> *Ib.* 13: 21, 22.

<sup>3</sup> G. P. V. A. C. E. versions, critics read, "fed them as a nurse." The word differs only in a letter, φ π.

<sup>4</sup> *Joa.* 14: 2.

<sup>5</sup> 1 Kings 8: 5; 9: 16; 10: 1.

<sup>6</sup> *Ps.* 88: 21.

<sup>7</sup> G. P. "raised up." V. A. E. versions, critics.

<sup>8</sup> G. Interrog.

<sup>9</sup> *Exod.* 1: 1.

<sup>10</sup> *Ib.* 16: 3.

<sup>11</sup> *Judges* 8: 9.

<sup>12</sup> 1 Kings 13: 14; 16: 13.

<sup>13</sup> *Ia.* 11: 1.

<sup>14</sup> *Matt.* 3: 11; *Mark* 1: 7; *John* 1: 27.

26. Brethren, sons of the race of Abraham, and whoever among you fear God, to you the word of this salvation<sup>a</sup> is sent.

27. For the inhabitants of Jerusalem, and the<sup>r</sup> rulers, not knowing Him,<sup>a</sup> nor the voices of the prophets, which are read every sabbath, have fulfilled *them* condemning Him.

28. And though they found in Him no cause of death,<sup>a</sup> yet they desired of Pilate that He should be put to death.<sup>a</sup>

29. And when they had fulfilled all things that were written of Him, they took Him<sup>a</sup> down from the tree, and laid Him in a monument.

30. But God raised Him up<sup>a</sup> from the dead<sup>r</sup> [the third day]:

31. And He was seen many days, by those who came up with Him from Galilee to Jerusalem, who until now<sup>a</sup> are His witnesses to the people.

32. And we announce to you the promise<sup>a</sup> made to our fathers;

33. That God hath fulfilled the same for our children,<sup>a</sup> raising up JESUS, as in the second<sup>b</sup> psalm also is written: Thou art My Son, this day have I begotten Thee.<sup>a</sup>

34. And that He raised Him up from the dead to return no more to corruption, He said thus: I will make for you the holy things of David secure.<sup>a</sup>

35. And therefore in another place also He saith: Thou shalt not suffer thine Holy One to see corruption.<sup>a</sup>

36. For David—after he had served in<sup>a</sup> his generation,<sup>a</sup> according to the will of God<sup>a</sup>—slept:<sup>a</sup> and he was added to his fathers,<sup>a</sup> and saw corruption.<sup>a</sup>

37. But He whom God raised [from the dead] saw no corruption.

38. Be it known, therefore, to you, brethren, that through this One,

<sup>a</sup> By hypallage, for "this word of salvation," this saving word.

<sup>a</sup> His character and dignity.

<sup>a</sup> This is expressed in a popular way, without distinguishing the various actors in these different scenes.

<sup>a</sup> The resurrection, as a work of Divine power, is ascribed to God. It was not expedient to state that Christ rose by His own power as God, until the mind had been prepared for it, by the conviction of the truth of the fact itself.

<sup>a</sup> The fulfilment of the promise was the subject of the apostolic preaching.

<sup>a</sup> The text directly refers to the eternal generation of the Son, which is permanent and essential.

<sup>a</sup> Time, age.

<sup>a</sup> Many commentators understand the text as affirming that David slept in death conformably to the Divine will, after he had served God in his earthly course.

<sup>a</sup> In the cave where their bodies lay. His spirit passed to their society.

<sup>a</sup> As this was notorious, the apostle insists that the words of the Psalmist cannot be applied to him.

<sup>r</sup> G. P. "their."

<sup>w</sup> Matt. 27: 20; Mark 15: 13; Luke 23: 21, 23; John 19: 15.

<sup>x</sup> V. "ut interficeretur," probably *interficeretur*.

<sup>y</sup> Matt. 28: 9, 17; Mark 16: 9, 12, 14; Luke 24: 15, 31, 34, 36; John 10: 14; 19: 26; 21: 4.

<sup>z</sup> G. P. — V. D. versions.

<sup>aa</sup> MSS. —

<sup>ad</sup> Ps. 16: 10.

<sup>ff</sup> 3 Kings 2: 10. P. "David, after he had served his own generation, by the will of God, fell on sleep."

<sup>aa</sup> G. P. "to us their children." V. A. C. D. Ethiop.

<sup>cc</sup> I will fulfil the promises.

<sup>cc</sup> G. P. —



forgiveness of sins is announced to you: and from all the things, from which ye could not be justified by the law of Moses,<sup>52</sup>

39. In Him every one who believeth is justified.<sup>53</sup>

40. Beware, therefore, lest that come on you which is spoken of in the prophets:<sup>54</sup>

41. Behold, ye despisers, and wonder, and perish;<sup>55</sup> for I do a work in your days, a work which ye will not believe, if any man shall tell it to you.

42. And as they went out,<sup>56</sup> they desired<sup>57</sup> that on the next sabbath they would speak to them these words.

43. And when the synagogue was broken up, many of the Jews, and of the religious<sup>57</sup> proselytes, followed Paul<sup>58</sup> and Barnabas, who speaking,<sup>59</sup> persuaded them to continue in the grace of God.<sup>60</sup>

44. But the next sabbath day, almost the whole city came together to hear the word of God.

45. And when the Jews saw the multitudes, they were filled with envy, and contradicted those things which were said by Paul,<sup>61</sup> blaspheming.

46. Then Paul and Barnabas said boldly: To you first it was necessary to speak the word of God; but because ye reject it, and judge yourselves unworthy of eternal life,<sup>62</sup> behold we turn to the Gentiles.<sup>63</sup>

47. For so the Lord hath commanded us: I have set Thee<sup>64</sup> to be a light of the Gentiles, that Thou mayest be for salvation unto the utmost parts of the earth.<sup>65</sup>

<sup>52</sup> Every believer in Christ may obtain justification from all those crimes, from which no legal justification could be had by sacrifices, which were only accepted for slighter sins. Pardon and grace are meant by justification, which is obtained through the merits of Christ. "In Him," by union with Him, we are made partakers of every grace.

<sup>53</sup> The justifying virtue of faith is strongly declared; but it must be accompanied with sorrow and conversion to God.

<sup>54</sup> The minor prophets, being bound up together, were quoted in this general way. Habacuc, in the days of Manasse, foretold the Babylonian captivity, which was in punishment of the crimes of the Jews. St. Paul intimates that like vengeance should overtake those of his time, if they continued in unbelief.

<sup>55</sup> It has direct reference to the chastisement which God prepared for the Jews, by the instrumentality of the Chaldeans.

<sup>56</sup> The request came, no doubt, from the well-disposed Jews.

<sup>57</sup> This epithet distinguishes them, not from other proselytes, but from heathens, who sojourned among the Jews, without embracing their worship.

<sup>58</sup> He now obtains precedence on account of his extraordinary call and great gifts.

<sup>59</sup> The grace of God had moved them to believe in the doctrine of Christ. The apostles exhorted them to continue docile to it.

<sup>60</sup> Practically they so judged, acting as if they were unworthy.

<sup>61</sup> Not abandoning the Jews altogether, but applying themselves to the work which promised most success.

<sup>62</sup> Christ.

<sup>63</sup> Hab. 1: 5. "Be astonished."

<sup>64</sup> G. P. "when the Jews were gone out of the synagogue, the Gentiles besought." V. — A. C. D. E. versions, critics.

<sup>65</sup> G. P. + "to them." V. E. versions.

<sup>66</sup> G. P. "contradicting and." V. — A. B. C. versions.

<sup>67</sup> Isa. 49: 6.

48. And when the Gentiles heard it they were glad, and glorified<sup>63</sup> the word of the Lord; and as many as were ordained<sup>64</sup> to everlasting life believed.<sup>64</sup>

49. And the word of the Lord was published throughout the whole country.

50. But the Jews stirred up religious and honorable women,<sup>65</sup> and the chief men of the city, and raised persecution against Paul and Barnabas, and cast them out of their borders.

51. But they shook off the dust of their feet<sup>66</sup> against them,<sup>66</sup> and came to Iconium.<sup>67</sup>

52. And the disciples were filled with joy<sup>68</sup> and [the] Holy Spirit.<sup>69</sup>

## CHAPTER XIV.

MANY OF THE JEWS AND GENTILES AT ICONIUM EMBRACING THE CHRISTIAN FAITH, THE JEWS RAISE A MOB AGAINST THE APOSTLES, WHO FLEE THENCE TO LYSTRA, WHERE PAUL HEALS A MAN LAME FROM HIS MOTHER'S WOMB. THE PEOPLE AND THE PRIESTS BEING ABOUT TO OFFER SACRIFICE TO THEM AS TO DIVINITIES, ON ACCOUNT OF THIS MIRACLE, ARE WITH DIFFICULTY RESTRAINED: YET ON THE ARRIVAL OF SOME JEWS A MOB IS RAISED, AND PAUL IS STONED, AND LEFT FOR DEAD. ON HIS RECOVERING, HE AND BARNABAS RETURN TO ANTIOCH, EXHORTING THE DISCIPLES IN THE VARIOUS PLACES THROUGH WHICH THEY PASS, AND ORDAINING PRIESTS.

1. AND it came to pass in Iconium, that they entered together<sup>1</sup> into the synagogue of the Jews, and so spake that a great multitude of the Jews and of the Greeks<sup>2</sup> believed.

2. But the unbelieving Jews stirred up and incensed the minds of the Gentiles against the brethren.<sup>3</sup>

<sup>63</sup> Gave praise to God, for His merciful counsels in their regard.

<sup>64</sup> The apostles reproached the Jews with rejecting the word of God, and thus practically judging themselves unworthy of eternal life. Of the Gentiles, it is now said, that all believed who were Divinely directed towards eternal happiness. This supposes a special influence of the grace of God, without detriment to the freedom of the human will. Those who refused to believe, resisted grace. St. Chrysostom observes, that the text indicates "that they were assumed conformably to the Divine judgment, and that the term 'ordained,' is used to exclude necessity: 'for those whom He foreknew, He also predestined.'"

<sup>65</sup> Females are very susceptible of good or evil impressions, and are easily made instrumental in evil, as well as good. Their zeal, if misdirected, may become bitter and vindictive. Those here mentioned appear to have been proselytes from heathenism to Judaism.

<sup>66</sup> This was done in obedience to the mandate of our Lord, to intimate their horror of obstinacy in unbelief.

<sup>67</sup> The chief city of Lycaonia, in Asia Minor.

<sup>68</sup> At the general progress of the faith, and at the graces which they themselves received.

<sup>69</sup> The grace and gifts of the Holy Spirit.

<sup>1</sup> Paul and Barnabas, and their companions, among whom was Timothy.

<sup>2</sup> Proselytes.

<sup>3</sup> The converts and their teachers.

3. They abode, therefore, a long time,<sup>a</sup> dealing confidently in the Lord,<sup>b</sup> who gave testimony to the word of His grace,<sup>c</sup> granting signs and wonders to be done by their hands.

4. And the multitude of the city was divided: and some held with the Jews, and others with the apostles.

5. And when an onset was made by the Gentiles and the Jews with their rulers, to use them shamefully, and to stone them,

6. They being aware of it, fled to Lystra and Derbe,<sup>d</sup> cities of Lycaonia, and to the whole country around, and were there preaching the Gospel.

7. And there sat a certain man at Lystra, impotent in his feet,<sup>e</sup> a cripple from his birth, who had never walked.

8. This same heard Paul speak. Who fastening his eyes upon him, and seeing that he had faith to be healed,<sup>f</sup>

9. Said with a loud voice: Stand upright on thy feet. And he leaped up and walked.<sup>g</sup>

10. And when the multitudes saw what Paul had done, they lifted up their voice in the Lycaonian tongue, saying: The gods are come down to us in the likeness of men.

11. And they called Barnabas Jupiter, but Paul Mercury;<sup>h</sup> because he was the chief speaker.

12. The priest of Jupiter also, that was before the city,<sup>i</sup> brought oxen and garlands to the gate, and would have offered sacrifice with the people.

13. Which, when the apostles Barnabas and Paul heard of, they rent their garments,<sup>j</sup> and leaped out<sup>k</sup> among the people, crying out,

14. And saying: Men, why do ye these things? We also are [mortals], men of like passions with you,<sup>l</sup> and preach to you to turn from these vain things, to the living God, who made the heaven,<sup>m</sup> and the earth, and the sea, and all things that are in them:

<sup>a</sup> With a view to strengthen the converts and to increase their number.

<sup>b</sup> Speaking boldly, and acting fearlessly, with great confidence in God.

<sup>c</sup> Conformably to the injunction of our Lord. Lystra was to the north, Derbe to the south of Iconium.

<sup>d</sup> From his appearance and manner this might be conjectured; but it could be known with certainty only by the interior light of the Holy Spirit.

<sup>e</sup> Mercury was regarded as the messenger of the gods.

<sup>f</sup> The statue, or temple, of Jupiter was outside the city, near the gate, as was usual in regard to the tutelary God.

<sup>g</sup> The customary expression of sorrow, or horror.

<sup>a</sup> G. P. "and." V. — A. C. D. versions, critics.

<sup>b</sup> Matt. 10 : 23.

<sup>c</sup> G. P. + "being." V. A. C. D. E. versions, critics.

<sup>d</sup> Is. 35 : 16.

<sup>e</sup> G. P. "ran in." V. A. C. D. E. versions, critics.

<sup>f</sup> Ὁμοῖοι ἡμῖν, "mortales, similes vobis homines:" liable to the same infirmities.

<sup>g</sup> Gen. 1 : 1; Ps. 145 : 6; Apoc. 14 : 7.

15. Who in times past, suffered all the nations<sup>11</sup> to walk in their own ways.<sup>12</sup>

16. Nevertheless, He left not Himself without testimony,<sup>13</sup> in that He did good from heaven, and gave<sup>b</sup> rains and fruitful seasons, filling our hearts with food and gladness.

17. And speaking these things, they with difficulty restrained the crowds from sacrificing to them.

18. Now certain Jews came thither from Antioch,<sup>14</sup> and Iconium, who persuaded the crowds, and having stoned Paul,<sup>15</sup> they dragged him out of the city, thinking him to be dead.<sup>16</sup>

19. But as the disciples stood around him, he rose up and entered into the city, and the next day he departed with Barnabas to Derbe.<sup>17</sup>

20. And when they had preached the gospel to that city, and had taught many, they returned again to Lystra, and Iconium, and Antioch:

21. Confirming the souls of the disciples, [and] exhorting them to continue in the faith; and<sup>18</sup> that through many tribulations we must enter into the kingdom of God.

22. And when they had ordained<sup>i</sup> priests for them in every church, and had prayed with fasting,<sup>19</sup> they commended them to the Lord, in whom they believed.

23. And after they had passed through Pisidia, they came to Pamphylia,

24. And having spoken the word of the Lord in Perga, they went down into Attalia:<sup>20</sup>

25. And thence sailed to Antioch,<sup>21</sup> from whence they had been delivered up to<sup>22</sup> the grace of God for the work which they accomplished.

26. And when they were come, and had assembled the Church, they related what great things God had done with them, and how he had opened the door of faith to the Gentiles.<sup>23</sup>

27. And<sup>k</sup> they spent no small time with the disciples.

<sup>11</sup> The nations generally. Nevertheless, His grace and mercy may have enlightened and saved many individuals, by inspiring them with faith in primitive revelation, the traces of which were not altogether effaced.

<sup>12</sup> According to their own devices, worshipping the creatures of their fancy.

<sup>13</sup> Evidence of His overruling and benign Providence.

<sup>14</sup> Of Pisidia.

<sup>15</sup> They persuaded them to stone him as an impious man.

<sup>16</sup> This is a most striking instance of the inconsistency of men. They cast forth his body apparently lifeless.

<sup>17</sup> This was plainly miraculous.

<sup>18</sup> Inculcating.

<sup>19</sup> Calvin says: "Fasts are added as helps to excite the ardor of prayer."

<sup>20</sup> A seaport of Pamphylia.

<sup>21</sup> In Syria, where they had received ordination, and whence they had been sent on a mission to the Gentiles.

<sup>22</sup> Devoted to the work to which God graciously called them.

<sup>23</sup> How He had given them the light of faith, and led them to the Church.

<sup>b</sup> G. P. "us." V. C. D. E. versions.

<sup>i</sup> *Χειροτονήσαντες*. Classic writers use it for electing by a show of hands. It is here employed for the laying on of hands. *Supra* 13:3.

<sup>k</sup> G. P. + "there." V. A. C. D. versions, critics.

## CHAPTER XV.

A DISSENSION HAVING ARISEN AT ANTIOCH, ON ACCOUNT OF THE JEWS, WHO WISHED THAT THE GENTILE CONVERTS SHOULD BE CIRCUMCISED, PAUL AND BARNABAS REFER THE MATTER TO THE APOSTLES, WHO, AFTER HEARING THE SENTIMENTS OF PETER AND JAMES, DETERMINE UNANIMOUSLY THAT THE CONVERTS FROM HEATHENISM ARE NOT BOUND BY THE LAW OF MOSES. PAUL, ON HIS DEPARTURE FROM ANTIOCH, WISHING TO VISIT THE PLACES IN WHICH HE HAD PREACHED, SEPARATES FROM BARNABAS, BEING UNWILLING TO TAKE JOHN WITH HIM.

1. AND some,<sup>1</sup> who came down from Judea, taught the brethren: Except ye be circumcised, after the manner of Moses,<sup>2</sup> ye cannot be saved.<sup>a</sup>

2. When, therefore, Paul and Barnabas had no small contest<sup>b</sup> with them, they determined that Paul and Barnabas, and certain others of the other side,<sup>3</sup> should go up to the apostles and ancients<sup>4</sup> to Jerusalem, about this question.

3. They, therefore, being brought on their way by the Church,<sup>5</sup> passed through Phenice and Samaria, relating the conversion of the Gentiles: and they caused great joy to all the brethren.

4. And when they were come to Jerusalem, they were received by the Church,<sup>6</sup> and by the apostles and ancients, *to whom* they declared how great things God had done with them.

5. But some believers, of the sect of the Pharisees,<sup>7</sup> rose up, saying: that it was necessary to circumcise them, and command them to observe the law of Moses.

6. And the apostles and ancients assembled to consider of this matter.<sup>8</sup>

7. And when there had been much disputing,<sup>9</sup> Peter rose up and said

<sup>a</sup> Cerinthus and his partisans are designated by St. Epiphanius, *Hær.* 28. It had been a matter of dispute among the Jews, whether proselytes to Judaism should be circumcised.

<sup>b</sup> It was first prescribed to Abraham, but enforced in the law of Moses.

<sup>3</sup> Favorable to the observance of the Jewish ceremonies.

<sup>4</sup> Bishops may be understood. Peter was the chief. Theodoret says, that "Paul went to the great Peter, to obtain from him a decision, for those who disputed at Antioch about the legal observances." *Ep. ad Leonem.*

<sup>5</sup> Accompanied by leading members, and large numbers of the local church of Antioch. This, the third visit of St. Paul to Jerusalem, took place in the year of our Lord 63, about seventeen years after his conversion.

<sup>6</sup> By the faithful at large, especially by their leaders.

<sup>7</sup> Converts from that sect. This verse may be understood as part of the statement made by Paul and Barnabas: or, as the narrative of St. Luke, of opposition made in Jerusalem.

<sup>8</sup> Even Calvin remarks: "Luke does not say that the whole Church was assembled, but those who were eminent for learning and judgment, and who, by their office, were lawful judges of this cause."

<sup>9</sup> Inquiry, discussion. "He first permits the question to be discussed, and then speaks." St. Chrysostom. Calvin admires his moderation, in allowing the discussion to proceed, unrestrained by any previous expression of his opinion.

to them: Brethren, ye know, that in former days,\* God chose us,<sup>10</sup> that, by my mouth, the Gentiles should hear the word of the Gospel, and believe.

8. And God, who knoweth the hearts, gave<sup>d</sup> testimony, giving the Holy Spirit to them, as well as to us,\*

9. And He put no difference between us and them, purifying their hearts by faith.<sup>11</sup>

10. Now, therefore, why tempt ye God, to put a yoke upon the necks of the disciples, which neither our fathers nor we have been able to bear?<sup>12</sup>

11. But by the grace of the Lord JESUS CHRIST, we believe that we shall be saved, in like manner as they also.<sup>13</sup>

12. And all the multitude<sup>14</sup> kept silence,<sup>15</sup> and listened to Barnabas and Paul, telling what great signs and wonders God had wrought among the Gentiles by them.<sup>16</sup>

13. And after they had ceased, James answered, saying: Brethren, hear me.

14. Simon hath related how God first visited<sup>17</sup> the Gentiles, to take a people to<sup>f</sup> His name.

<sup>10</sup> V. "in nobis:" is a Hebraism. The verb is followed by J. "Among" is so harsh as to be scarcely admissible." Bloomfield.

<sup>11</sup> Faith, enlightening the mind with Divine knowledge, disposes the heart for compunction, and for pardon.

<sup>12</sup> The multitude of the legal observances was burdensome, especially as they were destitute of grace. In enjoining them, God had regard to the state of the Israelites, which exposed them to be drawn away into idolatry, unless they were constantly engaged in ceremonial duties. The yoke was not absolutely intolerable, since Zacharias and Elizabeth walked before God in all the observances without blame; but it was difficult to bear, on which account, the apostle, speaking in a popular way, says: "We could not bear it."

<sup>13</sup> The hope of salvation, which the apostles and other converts from Judaism cherished, was in the mere grace of Jesus, even as the converts from heathenism sought to be saved through grace, independently of ceremonial rites. St. Augustine understands the comparison as made with the ancient fathers: "If then," he says, "even they, that is, the fathers, being unable to bear the yoke of the ancient law, believed that they were saved by the grace of Jesus Christ, it is manifest that this grace caused the ancient saints to live by faith." Ep. 167.

<sup>14</sup> The whole assembly.

<sup>15</sup> Calvin observes: "Luke signifies that the Spirit of God so reigned in that assembly, that they immediately yielded to reason. The discussion first prevailed among them: now, after Peter explained to them the counsel of God, and treated of the question according to the doctrine of Scripture, all murmurs being at once hushed, they, who a while before rashly maintained error, acquiesce and are silent. This is the lively image of a lawful council, wherein the sole truth of God, as soon as it is declared, puts an end to all controversies." It is plain, from the sacred historian, that this was not the result of any scriptural quotation, which was only made afterwards by James, but rather the judgment of Peter, supported by the evidence of what God had done, through His ministry, in behalf of the Gentiles. This is impliedly acknowledged by Calvin himself: "The truth of God prevailed, so that the silence, mentioned by Luke, was an illustrious testimony of the common obedience. Peter had shown extraordinary moderation, in suffering each one to state his individual sentiment, and delaying to pronounce his sentence, lest he should influence the others, until the matter had been discussed freely."

<sup>16</sup> St. Chrysostom admires the absence of all pride of office on this occasion: "See, Paul speaks after Peter, and no one prevents him."

<sup>17</sup> Visited the nations in mercy,—looked down graciously on them,—receiving Cornelius and his family, in

\* Supra 10: 20. P. "a good while ago." G. refers apparently to the Divine counsel. Twenty years had scarcely elapsed since Peter was called to the exercise of the ministry. *Infra* 15: 21.

d G. P. + "them."

e Supra 10: 45.

f G. P. ἵνα "for." V. — A. C. D. E. Paschito, critics.

15. And with this agree the words of the prophets, as it is written :

16. After these things I will return,<sup>18</sup> and will rebuild the tabernacle of David, which is fallen down, and the ruins thereof I will rebuild, and I will set it up :

17. That the residue of men may seek after the Lord, and all nations upon whom My name is invoked, saith the Lord, who doeth<sup>8</sup> these things.<sup>4</sup>

18. To the Lord was His own work known, from the beginning of the world.<sup>1</sup>

19. For which cause, I judge,<sup>2</sup> that we trouble not those who are converted to God, from among the Gentiles.<sup>19</sup>

20. But that we write to them, to refrain from the pollutions of idols,<sup>20</sup> and fornication,<sup>21</sup> and things strangled, and blood.<sup>22</sup>

21. For<sup>23</sup> Moses, of old time, hath in every city<sup>24</sup> those who preach<sup>25</sup> him in the synagogues, where he is read every sabbath.<sup>26</sup>

22. Then it pleased the apostles and ancients, with the whole Church,<sup>27</sup> to choose men of their own company,<sup>28</sup> and to send *them* to Antioch, with Paul and Barnabas, Judas, who was surnamed Barsabas, and Silas,<sup>29</sup> chief men among the brethren.

the first instance, to Christian privileges, before these were communicated by Paul and Barnabas to other Gentiles. This was but the accomplishment of the gracious purpose of God from the beginning, in His eternal counsels.

<sup>18</sup> I will again build.

<sup>19</sup> Annoy by hindrances thrown in their way.

<sup>20</sup> The pollutions of idolatry, by partaking of the flesh of victims. This was of itself criminal, whenever the circumstances determined it to be a participation in the act of sacrifice. It was, however, forbidden, in all cases, to those to whom the letter was addressed, because it was offensive to the Jews, and an obstacle to their conversion. Where they were numerous, it was expedient to conciliate them, by avoiding the use of all that had been offered to idols.

<sup>21</sup> Concubinage, and all impurity, may be comprised under this term. The prevalence of licentiousness rendered this prohibition necessary, lest the converts should view it too lightly. See Terent. Adelph. 1, 2, 21; Spencer, de Leg. 743.

<sup>22</sup> These prohibitions were made, that the Jews might not be shocked on seeing the Gentile converts disregard even these most ancient laws, which were in force since the deluge. They ceased to be obligatory after the general diffusion of Christianity, when it was no longer necessary to have regard to Jewish prejudices.

<sup>23</sup> This seems directed to meet the objection of the Jews, by showing that there was no danger that the Mosaic law should fall into oblivion, although it were not observed by the converts. It may also be regarded as a motive for the temporary observance of the abstinence from blood, not to shock the Israelites, who were numerous in many places.

<sup>24</sup> Where assemblies of Jews were held.

<sup>25</sup> Read the law. See Joseph. Contra. Apion. 1. 2.

<sup>26</sup> This is by some understood even of Christian assemblies, consisting of Jewish converts, who are believed to have observed the Jewish sabbath, as well as the Lord's day.

<sup>27</sup> All who were present. We know not what number were assembled, or to what class they belonged. They all expressed their assent to the measures adopted. "The modesty of the people is hence inferred," says Calvin, "that after leaving the judgment to the apostles and the other doctors, they now also subscribe their decree." It does not appear that they were called on to subscribe.

<sup>28</sup> Men of Jewish origin and attachments.

<sup>29</sup> A companion of St. Paul.

<sup>8</sup> G. P. + "all." V. A. C. D. versions, critics.

<sup>4</sup> Amos 9 : 11.

<sup>1</sup> A. C. D. versions. P. V.

<sup>2</sup> P. "My sentence is." Bloomfield observes: "I cannot agree with some commentators (as Hammond), who recognize in *ἐπί* the determination of James, as Bishop of Jerusalem. The best interpreters, both ancient and modern, agree that it has merely the force of the Latin 'censeo.' 'My opinion or sentiment is.' St. Jerome says, 'that Peter was the author of this decree.'" Ep. 89. Tertullian avers the same.

<sup>1</sup> *Infr.* 17 : 1; 1 Cor. 1 : 1; 1 Thess. 1 : 1.

23. And they wrote by them : The apostles and ancients<sup>m</sup> brethren, to the brethren of the Gentiles, that are at Antioch, and in Syria, and Cilicia,<sup>30</sup> greeting :

24. Forasmuch as we have heard, that some, who went out from us,<sup>31</sup> have troubled you with words, subverting your souls ;<sup>n</sup> to whom we gave no commandment :

25. It hath seemed good to us, being assembled together,<sup>o</sup> to choose out men, and to send them to you, with our well-beloved Barnabas and Paul,

26. Men who have given<sup>p</sup> their lives<sup>q</sup> for the name of our Lord JESUS CHRIST.

27. We have sent, therefore, Judas and Silas, who themselves also will, by word of mouth, tell you the same things.<sup>32</sup>

28. For it hath seemed good to the Holy Spirit, and to us,<sup>34</sup> to lay no further burden<sup>35</sup> upon you than these necessary things :<sup>36</sup>

29. That ye abstain from things sacrificed to idols, and blood, and that which is strangled, and fornication : from which things keeping yourselves, ye will do well.<sup>37</sup> Fare ye well.

30. They, therefore, being dismissed, went down<sup>4</sup> to Antioch : and when they had gathered together the multitude, they delivered the epistle.

31. *Which*, when they had read, they rejoiced for the consolation.

32. But Judas and Silas, being prophets<sup>38</sup> also themselves, with many words comforted and confirmed the brethren.

33. And after they had spent some time there, they were let go with peace<sup>39</sup> by the brethren, unto those who had sent them.<sup>r</sup>

34. But it seemed good to Silas to remain there : and Judas set out alone for Jerusalem.<sup>s</sup>

<sup>m</sup> The letter was specially addressed to them, but the decision settled a point of general importance.

<sup>n</sup> From Jerusalem.

<sup>o</sup> Exposed.

<sup>p</sup> They were authorised to expound and enforce the letter.

<sup>q</sup> Enlightened and directed by Him in our decision. Even Calvin observes : "The apostles and presbyters, joining themselves with the Holy Spirit, ascribe nothing to themselves apart; but the phrase is equivalent to saying, that the Spirit was their guide and president, and that they had determined what they write under His dictation. For this manner of speech is quite common in Scripture, to add, in the second place, the ministers, after expressing the name of God. When the people are said to have believed God, and Moses, His servant (Exod. 14 : 31), faith is not rent, as if they devoted themselves partly to God, partly to a mortal man."

<sup>r</sup> Laws were so called.

<sup>s</sup> Some of the things enjoined, such as abstinence from blood, were only necessary in the actual circumstances, not in themselves.

<sup>t</sup> You shall please God, and advance in the career of salvation.

<sup>u</sup> Inspired teachers.

<sup>v</sup> With good wishes—the usual salutation.

<sup>w</sup> G. P. + "and." V. A. D.

<sup>x</sup> G. P. + "saying ye must be circumcised and keep the law." V. A. D. Griesbach.

<sup>y</sup> P. "of one accord." V. Bloomfield. *Supra* 2 : 1; *infra* 18 : 12; 19 : 29.

<sup>z</sup> *Supra* 9 : 24; 13 : 50; 14 : 5, 19.

<sup>aa</sup> G. P. "came." V. A. C. D. Ethiop.

<sup>ab</sup> G. P. + "unto the apostles." V. A. C. D. versions, critics.

<sup>ac</sup> G. P. — V. D. Arm. Slav.



35. And Paul and Barnabas continued at Antioch, teaching and preaching, with many others, the word of the Lord.

36. And after some days, Paul said to Barnabas: Let us return, and visit our brethren in all the cities, wherein we have preached the word of the Lord, to see how they do.<sup>4</sup>

37. And Barnabas would have taken with them John, also,<sup>5</sup> that was surnamed Mark;<sup>6</sup>

38. But Paul desired<sup>7</sup> that he (as having departed from them out of Pamphylia, and not gone with them to the work) might not be received.<sup>8</sup>

39. And there arose a dissension,<sup>9</sup> so that they departed, one from another, and Barnabas, indeed, taking Mark, sailed to Cyprus.

40. But Paul choosing Silas, departed, being delivered by the brethren to the grace of God.

41. And he went through Syria and Cilicia, confirming the Churches, [commanding them to keep the precepts of the apostles and of the ancients.<sup>10</sup>]

## CHAPTER XVI.

PAUL AT LYSTRA CIRCUMCISES TIMOTHY, WHOM HE TAKES ALONG WITH HIM, AND GOING THROUGH THE VARIOUS CITIES, HE TEACHES THEM TO OBSERVE THE PRECEPTS OF THE APOSTLES. THEY ARE FORBIDDEN BY THE HOLY SPIRIT TO PREACH IN ASIA AND BITHYNIA: BUT PAUL BEING CALLED IN A VISION TO MACEDON, THEY SET OUT THITHER, AND PREACHING FIRST AT PHILIPPI, THEY RECEIVE HOSPITALITY FROM LYDIA: BUT PAUL HAVING CAST FORTH THE PYTHONIC SPIRIT, THEY ARE SCOURGED AND THROWN INTO PRISON, WHERE AN EARTHQUAKE TAKES PLACE, AND THEIR CHAINS FALL FROM THEM, ON WHICH THE JAILER IS CONVERTED. ON THE FOLLOWING DAY THE MAGISTRATES ENTREAT THEM TO LEAVE THE CITY.

1. THEN he came to Derbe and Lystra. And behold a certain disciple was there<sup>1</sup> named Timothy, the son of a<sup>2</sup> Jewish woman, a believer,<sup>3</sup> but of a Gentile<sup>3</sup> father.

<sup>4</sup> This condescension showed the great charity of Barnabas.

<sup>5</sup> The severity of Paul was directed to make Mark fully sensible of his fault.

<sup>6</sup> An excitement,—a sharp discussion. Holy men may differ in views, in regard to the course to be pursued towards others, and may maintain, each his own sentiment, with warmth, without violating charity. "If either of them," says St. Chrysostom, "under the influence of excited feeling, had sought his own interest or glory, it would have been sinful; but since both were eager to teach, and to form others to virtue, each by a different method, what is there to reprehend in this diversity of method? They did many things also after a human manner: for they were not sticks or stones. See how Paul assigns the reason of his conduct: for his great modesty caused him to treat Barnabas with respect." Paul afterwards admitted Mark to his society, with much commendation.

<sup>7</sup> In Lystra.

<sup>8</sup> Christian.

<sup>9</sup> It is probable that he worshipped the true God. Such marriages often occurred in those times, in which the Gentiles were living in the same cities with the Jews.

<sup>1</sup> O. P. "determined to take." V. A. C. E.

<sup>2</sup> G. P. — V. A. C. E. versions.

<sup>3</sup> G. P. "thought not good."

<sup>4</sup> G. P. — D. "delivering the commandments of the presbyters." Cassiodorus. *In/ra* 16: 4.

<sup>5</sup> G. P. + "certain." A. C. D. E. versions, fathers, critics.

2. To this man, the brethren who were in Lystra and Iconium gave a good testimony.

3. Him Paul would have to go along with him: and he took and circumcised him, because of the Jews who were in those places.<sup>4</sup> For they all knew that his father was a Gentile.<sup>5</sup>

4. And as they passed through the cities, they delivered<sup>6</sup> to them for observance the decrees<sup>7 b</sup> that were made by the apostles and ancients who were at Jerusalem.

5. And the Churches were confirmed in faith, and increased daily in number.<sup>8</sup>

6. Now when they had gone through Phrygia and the country of Galatia, they were forbidden by the Holy Spirit to preach the word in Asia;<sup>9</sup>

7. And after they were come into Phrygia, they attempted to go into Bithynia,<sup>10</sup> and the Spirit of Jesus<sup>c</sup> suffered them not.

8. And when they had passed through Mysia, they went down to Troas.<sup>11</sup>

9. And in the night a vision was shown to Paul. A man of Macedonia<sup>12</sup> was standing and beseeching him, and saying: Pass over into Macedonia, and help us.

10. And as soon as he had seen the vision, immediately we<sup>13</sup> sought to go into Macedonia, being assured that God had called us to preach the gospel to them.<sup>14</sup>

11. Therefore sailing from Troas we came with a straight course to Samothracia,<sup>15</sup> and the day following to Neapolis:<sup>16</sup>

<sup>4</sup> Circumcision was still lawful, and in this case expedient, that the ministry of Timothy among the Jews might become more useful.

<sup>5</sup> They knew that this circumstance had led to the neglect of his being circumcised.

<sup>6</sup> They taught and enjoined their observance.

<sup>7</sup> They are called *dogmata* in the text, and are understood of the doctrinal declaration, together with the laws connected with it. The term signifies edict, or decree.

<sup>8</sup> The settlement of the controversy concerning the legal rites, contributed greatly to this increase, since the Gentiles were encouraged to embrace Christianity, by the few requirements necessary for that purpose.

<sup>9</sup> The Holy Spirit, by some inspiration, or extraordinary means, signified His will that the gospel should not be then announced in Asia, which is here called Asia. The giving or withholding of external opportunities of knowing the truth, depends on the mysterious counsels of God, whose judgments are just, although unsearchable.

<sup>10</sup> To the north of Mysia.

<sup>11</sup> It was a city on the coast of the Egean Sea, in the province of the same name, to the west of Mysia.

<sup>12</sup> He was clearly marked as such, by his dress, or language. Macedonia was to the west of the Egean Sea.

<sup>13</sup> St. Luke appears to have now joined the company, since the narrative proceeds in the first person plural. His modesty has not permitted him to speak distinctly of himself.

<sup>14</sup> God gave clear marks of the reality of the vision, so that His will was manifest.

<sup>15</sup> An island of the Egean Sea, west of Troas.

<sup>16</sup> A city on the confines of Thrace, near the coast of the Egean Sea.

<sup>b</sup> Daniel 6 : 8, 9, 10.

<sup>c</sup> G. P. — "of Jesus." V. A. C. D. E. versions, critics.

12. And from thence to Philippi, which is a chief city of part of Macedonia,<sup>17</sup> a colony.<sup>18</sup> And we remained<sup>4</sup> in this city some days.

13. And on the sabbath day we went forth outside the gate<sup>5</sup> by a river, where there was wont to be prayer:<sup>19</sup> and we sat down, and spake to the women who were assembled.<sup>20</sup>

14. And a certain woman named Lydia, a seller of purple,<sup>21</sup> of the city of Thyatira,<sup>22</sup> one who worshipped God,<sup>23</sup> did hear: whose heart the Lord opened<sup>24</sup> to attend to those things which were said by Paul.

15. And when she was baptized, and her household, she besought us, saying: If ye have judged me to be faithful to the Lord, come into my house, and remain. And she constrained us.<sup>25</sup>

16. And it came to pass as we went to prayer,<sup>26</sup> a certain girl,<sup>27</sup> having a spirit<sup>28</sup> of divination, met us, who brought to her masters<sup>29</sup> much gain by divining.

17. This same followed Paul and us, and cried out, saying: These men are servants of the Most High God, who announce to you<sup>f</sup> the way of salvation.<sup>30</sup>

18. And this she did many days. But Paul, being grieved, turned and said to the spirit: I command thee, in the name of JESUS CHRIST, to go out from her. And he went out the same hour.<sup>31</sup>

19. But when her masters saw that the hope of their gain was gone, they seized Paul and Silas, and brought them into the market-place<sup>32</sup> to the rulers.

<sup>17</sup> Amphipolis is stated by Livy to have been the capital. Philippi was also a leading city. It was about twelve miles to the north of Neapoli. Hug states that the title is given on ancient coins to several cities of the same colony.

<sup>18</sup> Julius Cæsar planted a colony there. The Latin term is retained in the text.

<sup>19</sup> It is thought to mean a place of prayer—a grove by the shore, in which they were wont to assemble. The Jews used to assemble for prayer near the river banks. See Philo in Flacc. Joseph. Antiq. l. 14, c. 10, § 24.

<sup>20</sup> We know not how it happened that women only were assembled. Bloomfield conjectures that each sex had a separate hour of prayer, as there was probably no division in the oratory, or there may have been no building whatever, but an inclosure, or place appropriated to prayer.

<sup>21</sup> Purple cloth.

<sup>22</sup> Born there, but resident at Philippi. Thyatira is sometimes spoken of as belonging to Mysia, sometimes it is included in Lydia. There was a company of dyers in that city, as appears from an inscription taken from its ruins. See George Wheeler's Journey into Greece, b. 3, p. 233.

<sup>23</sup> A proselyte.

<sup>24</sup> By grace.

<sup>25</sup> The apostles yielded to her kind importunities, and accepted hospitality.

<sup>26</sup> The place before mentioned. This happened on another day.

<sup>27</sup> Maid-servant, slave.

<sup>28</sup> A spirit, such as was believed to animate the Pythia, or priestess of Apollo. He was said to have killed the serpent Python. His priestess was thought to have the power to discover secrets, and foretell things beyond the reach of human foresight. The natural powers of demons are greater than those of men, since they are intelligences of a higher order.

<sup>29</sup> Occasionally several have a joint interest in slaves.

<sup>30</sup> God willed that this testimony should be given by this spirit.

<sup>31</sup> Moment.

<sup>32</sup> The public square, where the Roman magistrates sat in judgment.

δ G. *διὰ τὴν πόλιν*. Conferentes. V. Erasmus. *Supra* 14: 27.

• G. P. "out of the city." V. A. C. D. versions, critics.

† G. P. "us." A. C. versions, Griesbach.

20. And presenting them to the magistrates,<sup>33</sup> they said: These men being Jews,<sup>34</sup> disturb our city:

21. And they preach a fashion<sup>h</sup> which it is not lawful for us, who are Romans, to receive, or observe.<sup>35</sup>

22. And the people ran together against them: and the magistrates tare off<sup>36</sup> their clothes, and commanded them to be beaten<sup>37</sup> with rods.<sup>i</sup>

23. And when they had laid many stripes upon them, they cast them into prison, charging the jailer to keep them diligently.

24. Who, having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks.<sup>38</sup>

25. And at midnight, Paul and Silas prayed, and praised God. And the prisoners heard them.<sup>39</sup>

26. And suddenly there was a great earthquake, so that the foundations of the prison were shaken. And immediately all the doors were opened: and the bands of all<sup>40</sup> were loosed.

27. And the keeper of the prison awaking out of his sleep, and seeing the prison doors open, drew out his sword and was about to kill himself, supposing that the prisoners had fled.<sup>41</sup>

28. But Paul cried with a loud voice, saying: Do thyself no harm, for we are all<sup>42</sup> here.

29. Then he called for a light, and went in,<sup>k</sup> and trembling, fell down at the feet of Paul and Silas.<sup>43</sup>

30. And he brought them out,<sup>44</sup> and said: Sirs, what must I do, that I may be saved?

31. But they said: Believe in the Lord JESUS,<sup>45</sup> and thou shalt be saved, and thy family.

32. And they spake the word of the Lord to him, and to all who were in his house.

<sup>33</sup> The Greek term, which signifies a commander of troops, is applied to a civil magistrate.

<sup>34</sup> As such opposed to the worship prevailing in this Roman colony. The Roman law required all to worship the gods of their country.

<sup>35</sup> It was not allowed to establish a new worship without the consent of the Senate.

<sup>36</sup> As far as the waist, to expose their backs to the lash.

<sup>37</sup> The apostles forbore claiming their privileges as Roman citizens, probably in consequence of the violence and precipitation which prevailed.

<sup>38</sup> A wooden instrument, with holes in which the feet were confined.

<sup>39</sup> The fervor of the apostles led them to pray aloud.

<sup>40</sup> The prisoners.

<sup>41</sup> Death of a frightful kind awaited his apparent neglect of duty.

<sup>42</sup> The other prisoners were probably not aware that the doors were open, or they were terror-stricken.

<sup>43</sup> "He falls at their feet in token of respect to those whom he accounted Divine legates. The custom was an Oriental one." Bloomfield. Calvin observes: "If anything were done against the glory of God, Paul had not forgotten the zeal which he had before displayed against the Lycaonians; therefore we gather from his silence, that there was nothing contrary to piety, or to the glory of God, in this kind of adoration."

<sup>44</sup> From their dungeons to his own apartments.

<sup>45</sup> Embrace His doctrine, obey His precepts.

<sup>f</sup> Lit. "military officers." These acted as magistrates in Roman colonies.

<sup>h</sup> G. P. "customs."

<sup>i</sup> 2 Cor. 11: 25; Philip 1: 13; 1 Thess. 2: 2.

<sup>k</sup> G. P. "sprang in."

33. And he took them the same hour of the night, and washed their stripes,<sup>46</sup> and he was baptized, and all his [family] immediately.

34. And when he had brought them into his own house, he laid the table for them, and rejoiced with all his family, believing God.

35. And when day was come, the magistrates sent the sergeants,<sup>47</sup> saying: Let those men go.<sup>48</sup>

36. And the keeper of the prison told these words to Paul: The magistrates have sent to let you go: now therefore depart, and go in peace.

37. But Paul said to them: After having beaten us publicly, uncon-  
demned, men who are Romans,<sup>49</sup> they have cast us into prison: and now  
do they thrust us out secretly? Not so, but let them come,<sup>50</sup>

38. And turn us out themselves. And the sergeants told these words  
to the magistrates. And they were afraid<sup>51</sup> when they heard that they  
were Romans.

39. And they came and besought them; and leading *them* forth, de-  
sired them to depart out of the city.

40. And they went out of the prison, and entered into the house of  
Lydia: and when they had seen the brethren, they comforted them and  
departed.

## CHAPTER XVII.

GREAT FRUIT HAVING BEEN PRODUCED AT THESSALONICA BY THE PREACHING OF PAUL,  
THE JEWS STIR UP A MOB AGAINST HIM THERE, AS ALSO AT BEREÆ. PAUL SPEAKS  
AT ATHENS WITH JEWS AND PHILOSOPHERS, AND CONVERTS DIONYSIUS, THE AREO-  
PAGITE, AND OTHERS TO CHRIST.

1. Now when they had passed through Amphipolis and Apollonia,<sup>1</sup>  
they came to Thessalonica, where was the<sup>a</sup> synagogue<sup>2</sup> of the Jews.

2. And Paul, according to his custom,<sup>3</sup> went in unto them; and for  
three sabbath days reasoned with them out of the Scriptures,

<sup>46</sup> To evince his tender solicitude for them.

<sup>47</sup> Officers bearing staves in their hand—beadles.

<sup>48</sup> This may have been the result of reflection on the irregularity of the proceeding.

<sup>49</sup> It is not known how they had obtained the privileges of Roman citizens. These were sometimes bought, or given to families in reward of services.

<sup>50</sup> Every circumstance showed their improper treatment of the apostles. St. Paul required them to acknowledge it, that the character of himself and his fellow-sufferers might not be injured, and that henceforward the magistrates might be slow to interfere with the disciples and ministers of Christ.

<sup>51</sup> Lest they should be accused of violating the majesty of the Roman republic, in the person of her citizens.

<sup>1</sup> "Situated between Amphipolis and Thessalonica, which Ptolemy, Geograph. l. 3, calls Apollonia in Mydonia." Bloomfield.

<sup>2</sup> Probably the only synagogue in Macedonia.

<sup>3</sup> Paul was accustomed to begin by visiting the synagogues, and preaching Christ to the Jews.

3. Laying open<sup>4</sup> and showing that the CHRIST was to suffer and rise again from the dead; and that this JESUS whom I preach to you<sup>5</sup> is the CHRIST.

4. And some of them believed,<sup>6</sup> and joined Paul and Silas, and of the proselytes, and<sup>b</sup> Gentiles a great multitude, and of noble women not a few.

5. But the Jews,<sup>c</sup> moved with envy, took with them some wicked men of the rabble,<sup>7</sup> and gathered a mob, and set the city in an uproar; and besetting the house of Jason, sought to bring them out to the people.<sup>8</sup>

6. And when they found them not, they dragged Jason and certain brethren to the rulers of the city, crying: These who set the city<sup>9</sup> in an uproar, are come hither also,

7. Whom Jason<sup>e</sup> hath received;<sup>10</sup> and these all act contrary to the decrees of Cesar, saying that there is another king, JESUS.

8. And they stirred up the people, and the rulers of the city, who heard these things.

9. And when they had taken security<sup>11</sup> of Jason, and of the rest, they let them go.

10. But the brethren immediately sent away Paul and Silas by night to Berea.<sup>12</sup> Who, when they were come *thither*, went into the synagogue of the Jews.

11. Now these were more noble<sup>13</sup> than those in Thessalonica, and received the word with all eagerness, and searched the Scriptures daily, whether these things were so.<sup>14</sup>

12. And many of them indeed believed, and not a few of honorable Gentile women, and of men.

13. But when the Jews of Thessalonica understood that the word of God was preached by Paul at Berea also, they came *thither* also, and stirred up and troubled<sup>f</sup> the crowds.

14. And then immediately the brethren sent away Paul, to go<sup>g</sup> to the sea;<sup>15</sup> but Silas and Timothy remained there.

15. And they who conducted Paul brought him as far as Athens,

<sup>3</sup> Opening to them the meaning of the Scriptures.

<sup>4</sup> The sacred writer repeats the very words which the apostle employed.

<sup>5</sup> Were persuaded.

<sup>6</sup> Loiterers in the forum.

<sup>7</sup> To a popular assembly, to render an account.

<sup>8</sup> The city of Rome, the seat of empire.

<sup>9</sup> As guests. He was a relation of St. Paul.

<sup>10</sup> Probably legal security for the immediate departure of the apostles.

<sup>11</sup> A large and populous city of Macedonia.

<sup>12</sup> Better disposed for truth.

<sup>13</sup> Whether the prophecies quoted by the apostles were contained in the Scriptures; and whether they required or admitted the meaning which they assigned them. This was laudable in persons not yet convinced of the authority of the apostles.

<sup>14</sup> The apostle probably went to Pydna, the nearest port, and sailed for Athens.

<sup>b</sup> G. P. — "of the devout Greeks." V. A. D. Lachmann.

<sup>c</sup> G. P. "which believed not." V. — A. E. versions, critics.

<sup>d</sup> Lit. "the world." MS. V. "orbem."

<sup>e</sup> G. P. — V. B.

<sup>f</sup> Rom. 16: 21.

<sup>g</sup> G. P. + "as it were."

and having received a commandment<sup>16</sup> from him to Silas and Timothy, that they should come to him with all speed, they departed.

16. Now whilst Paul waited for them at Athens, his spirit was stirred<sup>17</sup> within him, when he saw the city wholly given up to idolatry.

17. He disputed, therefore, in the synagogue with the Jews and proselytes, and in the market-place,<sup>18</sup> every day, with those who were there.

18. And certain Epicurean<sup>19</sup> and Stoic philosophers<sup>20</sup> argued with him, and some said: What will this chatterer<sup>21</sup> say? But others: He seemeth to be a preacher of new<sup>h</sup> gods; because he preached to them Jesus, and the resurrection.<sup>22</sup>

19. And taking him they brought him to the Areopagus,<sup>23</sup> saying: May we know what this new doctrine is which thou speakest of?

20. For thou bringest certain new things to our ears; we would know therefore what these things mean.

21. (Now all the Athenians, and strangers sojourning<sup>24</sup> there, employed themselves in nothing else, but either in telling or hearing something new.<sup>25</sup>)

22. But Paul standing in the midst of the Areopagus, said: Ye men of Athens, I perceive that in all things ye are<sup>26</sup> very religious.<sup>1</sup>

23. For as I passed by and saw your idols,<sup>k</sup> I found an altar also, on which was written: To AN UNKNOWN GOD.<sup>27</sup> What<sup>l</sup> therefore ye worship without knowing,<sup>28</sup> that I preach to you.

<sup>16</sup> Message.

<sup>17</sup> With grief and indignation at their idolatry, which was so great that, according to Pausanias, there was no place where so many idols were to be seen. <sup>18</sup> This was a usual place for assemblies and harangues.

<sup>19</sup> They made sensual enjoyment the chief end of man, and denied an overruling Providence.

<sup>20</sup> Austere in their morals, but defenders of absolute necessity.

<sup>21</sup> G. was originally used of a bird that picked up seed scattered by the sower, or left above ground (Aristot. l. 8, Hist. Nat. c. 3), and was applied to mean persons, living on what they could pick up in the market, or otherwise supporting a precarious existence by their wits. It also was understood of babblers, and of parasites. Demosthenes applied it to Eschines.

<sup>22</sup> St. Chrysostom, and many of the moderns, think that the Athenians took *avastoras* for a goddess, which might happen, either from the Hellenistic phrases of St. Paul, or from their being accustomed to personify and deify virtues.

<sup>23</sup> The high court was so called, being held on a hill sacred to Mars. The apostle does not appear to have been put on his trial, but he was allowed to make his address in this place.

<sup>24</sup> Having their domicile there.

<sup>25</sup> This is fully borne out by their own writers.

<sup>26</sup> The apostle cannot be thought to have used an offensive epithet at the commencement of his discourse; he rather commended their religious feeling and disposition, although misdirected. St. Chrysostom explains the term as meaning pious, and observes: "As if praising them, he appears to say nothing painful."

<sup>27</sup> It is certain, from profane testimony, that many altars at Athens were dedicated to unknown gods. The author of the dialogue entitled *Philopatria*, a contemporary of Lucian, states that the Athenians adored an unknown deity; but he appears only to repeat the statement of the apostle, with a view to throw ridicule on it. Some think that the apostle applies to one, what they practised in regard to unknown deities in general. St. Chrysostom remarks that the Athenians erected an altar to the unknown God, to avoid the punishment of neglecting to worship some god, of whom they might not have heard.

<sup>28</sup> The apostle takes occasion to point out to them the true God, whom they might be presumed to desire to worship, when offering homage to the unknown deity.

<sup>h</sup> G. P. "strange."

<sup>i</sup> V. "superstitiosiores." This may bear the milder rendering.

<sup>k</sup> Syr. "temples." V. Ethlop. P. "devotion,"—"certainly the farthest from the sense." Bloomfield.

<sup>l</sup> G. P. "Whom—Him." V. A. B.

24. God, who made the world and all things therein,<sup>22</sup> He being Lord of heaven and earth, dwelleth not<sup>23</sup> in temples made with hands.<sup>29</sup>

25. Neither is He served with men's hands, as though He needed anything,<sup>30</sup> seeing He giveth to all life, and breath, and all things;<sup>31</sup>

26. And He hath made of one<sup>32</sup> all mankind,<sup>32</sup> to dwell upon the whole face of the earth, and hath determined<sup>33</sup> appointed times, and the limits of their habitation,<sup>33</sup>

27. That they should seek<sup>34</sup> God,<sup>34</sup> if perchance they may feel after Him,<sup>35</sup> or find Him, although He is not far from every one of us.

28. For in Him we live, and move, and are;<sup>36</sup> as some also of your own poets have said: For we are also His offspring.<sup>37</sup>

29. As therefore we are the offspring of God, we must not suppose the Divinity to be like to gold, or silver, or stone, the graving of art, and device of man.<sup>38</sup>

30. And God indeed overlooked<sup>39</sup> the times of this ignorance, but now proclaimeth<sup>40</sup> to men, that all everywhere should repent.

31. Because He hath appointed a day<sup>41</sup> wherein He will judge the world in justice, by the man<sup>42</sup> whom He hath appointed, giving faith<sup>42</sup> to all, by raising Him up from the dead.

32. And when they heard of the resurrection of the dead, some indeed mocked; but others said: We will hear thee again concerning this matter.<sup>43</sup>

33. So Paul went out from among them.

<sup>22</sup> Is not confined within material temples—needs them not.

<sup>23</sup> He is not served with human hands, as one needing food, raiment, or aid to pass from place to place. The manner of honoring idols is alluded to, and the folly of idolatry is pointed out.

<sup>30</sup> All things necessary for the support of life; all the blessings which we enjoy.

<sup>32</sup> The unity of the human race, as derived from a common source, is here plainly taught. The varieties in the human family must be owing to special causes. The laws of generation perpetuate peculiarities in large masses.

<sup>33</sup> Allotting to them various periods of existence, and places in which they might dwell.

<sup>34</sup> These things were so directed, that men using them rightly, might attain to the true knowledge of God, by the aid of His grace.

<sup>35</sup> Morally, by investigation. The imperfection of human knowledge is indicated by the groping of a blind man.

<sup>36</sup> Life, motion, and all our faculties are from God.

<sup>37</sup> The words occur in Aratus, a poet born at Soli, not far from Tarsus, in the year of Rome, 472. Phænop. ver. 5. The apostle quotes heathen poets to his heathen hearers, as he was wont to quote Scripture for the Jews, thus adapting his authorities to those whom he addresses.

<sup>38</sup> Being sprung from God, we must not imagine that the Deity resembles the works of our hands, or our inventions.

<sup>39</sup> Passed over with forbearance.

<sup>40</sup> The day of general judgment.

<sup>41</sup> In His human nature Christ will exercise judgment. It was not expedient to insinuate anything of His Divinity to an audience of philosophers.

<sup>42</sup> Evidence of revelation.

<sup>43</sup> This was a polite dismissal.

<sup>22</sup> Gen. 1:1.

<sup>29</sup> *Supra* 7:48.

<sup>30</sup> G. P. + "blood." V. A. MSS. Clément. Alex. Copt.

<sup>31</sup> G. P. "before appointed." V. A. versions, critics.

<sup>32</sup> G. P. "the Lord." V. A. versions, critics.

<sup>37</sup> P. "winked at."

<sup>38</sup> P. "commandeth all men everywhere to repent." V. A. D. (e. m. s.) E. 1 Tim. 6:13, 14.



34. But certain men adhered to him, and believed; among whom also was Dionysius, the Areopagite,<sup>a</sup> and a woman named Damaris, and others with them.

## CHAPTER XVIII.

PAUL PRACTISES HIS TRADE AT CORINTH WITH AQUILA: AND ALTHOUGH THE JEWS BLASPHEMED AT HIS PREACHING, NEVERTHELESS HE LEARNS IN A VISION THAT A LARGE NUMBER WILL BE CONVERTED TO THE FAITH IN THAT CITY: BUT AFTER A YEAR AND A HALF HE IS ACCUSED BY THE JEWS, BEFORE GALLIO, THE PROCONSUL, AND AFTER A LONG TIME HE COMES TO EPHESUS; AND IN VARIOUS PLACES HE CONFIRMS THE BRETHREN IN FAITH. APOLLO STRENUOUSLY PERSUADES THE JEWS, SHOWING FROM THE SCRIPTURES THAT JESUS IS THE CHRIST, ALTHOUGH HE HIMSELF WAS ONLY ACQUAINTED WITH THE BAPTISM OF JOHN.

1. AFTER these things,<sup>a</sup> departing from Athens, he came to Corinth.<sup>1</sup>
2. And having found a certain Jew named Aquila,<sup>2</sup> born in Pontus, lately come from Italy, with his wife Priscilla<sup>b</sup> (because Claudius had commanded all Jews to depart from Rome),<sup>3</sup> he came to them.
3. And because he was of the same trade, he remained with them, and wrought: (for they were tent-makers<sup>4</sup> by trade.)
4. And he reasoned in the synagogue every sabbath [bringing in the name of the Lord JESUS], and he persuaded<sup>5</sup> the Jews and the Greeks.
5. And when Silas and Timothy were come<sup>c</sup> from Macedonia,<sup>6</sup> Paul was earnest in preaching,<sup>d</sup> testifying to the Jews that JESUS is the CHRIST.
6. But when they opposed and blasphemed, he shook his garments,<sup>7</sup>

<sup>a</sup> The judges of this court were highly esteemed and honored. Dionysius became bishop of Athens, as his namesake, the bishop of Corinth, who flourished in the second century, attests.

<sup>1</sup> The metropolis of Achaia. It was situate on the isthmus between the Peloponnesus and Attica, to the south of Athens.

<sup>2</sup> The name is Latin, the Jews at that period being accustomed to adopt Latin or Greek names, or to assimilate their own names to those of the people among whom they resided.

<sup>3</sup> This is stated by Suetonius. Claud. c. 23. "Judaeos, impulsore Chresto, assidue tumultuantes Roma expulit." The historian ascribed the dissensions between Jews and Christians, who were all considered Jews, the most part being originally such, to Christ, whose doctrines and character they regarded.

<sup>4</sup> They made awnings, or booths for soldiers, or leathern tents for travellers, to encamp on their journey through the wilderness. It was customary among the Jews, even for educated and wealthy persons, to learn a trade, to provide for the contingencies of life.

<sup>5</sup> He endeavored to persuade them to believe.

<sup>6</sup> They had been sent from Athens to Thessalonica, having been previously called from Berea to Athens.

<sup>7</sup> As if to express that he would have no communion with them. The Jews used actions and gestures of this kind to declare their feelings.

<sup>a</sup> G. P. + "Paul." V. D.

<sup>b</sup> Called Prisca, 2 Tim. 14: 18; Rom. 16: 4.

<sup>c</sup> 1 Thess. 3: 1; *supra* 17: 15.

<sup>d</sup> G. P. "pressed in the spirit." V. A. D. E. versions, fathers, critics.

and said to them: Your blood<sup>a</sup> be upon your own head:<sup>8</sup> I am clear;<sup>9</sup> from henceforth I will go unto the Gentiles.<sup>10</sup>

7. And he departed thence<sup>11</sup> and entered into the house of a certain man, named Titus<sup>1</sup> Justus, one that worshipped God,<sup>12</sup> whose house<sup>13</sup> was adjoining to the synagogue.

8. But Crispus,<sup>a</sup> the ruler of the synagogue,<sup>14</sup> with all his family believed the Lord: and many of the Corinthians hearing, believed and were baptized.

9. And the Lord said to Paul in the night in a vision: Do not fear,<sup>15</sup> but speak, and be not silent:

10. For I am with thee; and no man shall set on thee to hurt thee:<sup>16</sup> for I have much people in this city.<sup>17</sup>

11. And he stayed there a year and six months, teaching the word of God among them.

12. But when Gallio<sup>18</sup> was proconsul of Achaia,<sup>19</sup> the Jews, with one accord, rose up against Paul, and brought him to the judgment seat,

13. Saying: This man persuadeth men to worship God contrary to the law.<sup>20</sup>

14. And when Paul was<sup>b</sup> about to open his mouth, Gallio said to the Jews: If it were some matter of wrong, or heinous deed,<sup>21</sup> O ye Jews, I should with reason bear with you.

15. But if they be questions<sup>1</sup> of a word<sup>22</sup> and of names, and of your law, look ye to it: I will not be judge of such things.

16. And he drove them<sup>23</sup> from the judgment seat.

<sup>a</sup> The responsibility of your eternal ruin must rest with yourselves.

<sup>b</sup> Free from responsibility, having done all in my power. *Infra* 20: 26.

<sup>1</sup> The apostle purposed to apply thenceforward in a more special manner to the salvation of the heathen.

<sup>2</sup> From the synagogue.

<sup>3</sup> A proselyte.

<sup>4</sup> It seems to have served as a place for instruction, after he had ceased speaking in the synagogue.

<sup>5</sup> The conversion of this chief officer was a consoling exception to the general obduracy of the Jews. St. Paul baptised him with his own hands.

<sup>6</sup> The apostle seems to have entertained the thought of quitting Corinth, as affording no prospect of success.

<sup>7</sup> There was reason to apprehend that the Jews would do violence to him.

<sup>8</sup> Disposed to embrace Christianity.

<sup>9</sup> The brother of Seneca, the philosopher.

<sup>10</sup> Macedonia and Achaia were the two provinces into which the Romans divided Greece. "Achaia was first governed by proconsuls sent by the Senate; but in the time of Tiberius it was added to those provinces over which presidents or proconsuls were placed by the Cæsars. By Claudius, however, the province was again restored to the Senatorial government, and thus became proconsular. What confines with strictness the appellation to the time, is that Achaia, under the following reign, ceased to be a Roman province at all." Bloomfield, after Paley. *Evidences of Christianity*, vol. 2, c. 6, p. 2.

<sup>11</sup> The liberty allowed by the Romans to the Jews, to live according to their law, afforded a pretext for complaining of the attempt of St. Paul to change their worship.

<sup>12</sup> A crime or misdemeanor.

<sup>13</sup> "Word" might be rendered speech, or doctrine. The contest about the Messiah seemed to the Pagan governor to be a vain dispute about a title.

<sup>14</sup> Ordered them away.

<sup>15</sup> 2 Kings 1: 16; Ezek. 33: 4.

<sup>16</sup> 1 Cor. 1: 14.

<sup>17</sup> G. P. "a question." V. E. versions.

<sup>18</sup> G. P. — V. E. Syr.

<sup>19</sup> G. P. + "now." V. A. D. E. versions.

17. Then all<sup>k</sup> laid hold on Sosthenes,<sup>24</sup> the ruler of the synagogue,<sup>25</sup> and beat *him* before the judgment seat: and Gallio cared for none of those things.<sup>26</sup>

18. But Paul, when he had stayed yet many days, took his leave of the brethren, and sailed thence into Syria (and with him Priscilla and Aquila), having<sup>27</sup> shorn<sup>1</sup> his head<sup>28</sup> in Cenchrea:<sup>29</sup> for he had a vow.

19. And he came to Ephesus, and left them there. But he himself entering into the synagogue, disputed with the Jews.

20. And when they desired him to tarry a longer time,<sup>30</sup> he consented not,

21. But bade them farewell, saying:<sup>31</sup> I will return to you again, God willing; and he departed from Ephesus.

22. And when he had landed at Cesarea,<sup>32</sup> and gone up,<sup>31</sup> and saluted the Church, he went down to Antioch.

23. And after he had spent some time *there*, he departed, and went through, successively, the country of Galatia and Phrygia, strengthening<sup>33</sup> all the disciples.<sup>3</sup>

24. Now a certain Jew, named Apollos,<sup>34</sup> born at Alexandria, an eloquent man, mighty in the Scriptures, came to Ephesus.

25. This man was instructed in the way of the Lord:<sup>35</sup> and being fervent in the Spirit, spake, and taught diligently the things that are of JESUS,<sup>3</sup> knowing only the baptism of John.<sup>35</sup>

<sup>24</sup> St. Chrysostom thinks that Sosthenes was beaten by the Jews themselves, because he appeared friendly to the apostles.

<sup>25</sup> Probably he had taken the place of Crispus. Martini takes him to be a convert from among the chief men of the synagogue; the same who is associated with the apostle in his address to the Corinthians. St. Chrysostom thinks that he is the same person as Crispus.

<sup>26</sup> He took no cognizance of the charges which had been brought forward; nor did he notice the disorders that took place under his eyes.

<sup>27</sup> The text may be so punctuated that Aquila be understood to have shorn his head. V. refers it to Paul, of whom St. Jerome and St. Augustin understand it. It was of little importance to inform the reader that Aquila had fulfilled a vow.

<sup>28</sup> It was customary for persons under the vow of a Nazarite, to shave their head. This vow was of a different kind, but accompanied with the same ceremony.

<sup>29</sup> A port to the east of Corinth.

<sup>30</sup> Cesarea of Palestine.

<sup>31</sup> This is understood by some of going to Jerusalem, since it was customary to speak of going up to it, and coming down from it. Some, however, do not acknowledge so much force in the expression as here employed.

<sup>32</sup> In faith and piety by preaching and administering the sacraments.

<sup>33</sup> Apollonius.

<sup>34</sup> In what appertained to the Messiah: he had received instruction, by which he was prepared for the special belief of Jesus Christ, and His doctrines. He may have had some general idea of them, although he had not yet received Christian baptism.

<sup>35</sup> He had probably been baptized by John, or one of his disciples, and knew only what regarded his ministry.

<sup>k</sup> G. P. Echott, "all the Greeks." V. — A. B. versions.

<sup>1</sup> Numb. 6: 18; *infra* 21: 24.

<sup>26</sup> G. P. + "with them." V. A. B. Ethiop.

<sup>27</sup> G. P. + "I must by all means keep this feast that cometh in Jerusalem." V. A. B. D. versions, critics, from Acts 20: 16, 19, 21.

<sup>28</sup> *Infra* 19: 6.

<sup>29</sup> G. P. "of the Lord." V. A. D. E. versions.

26. He therefore began to speak boldly in the synagogue, whom when Priscilla and Aquila had heard, they took him unto them, and expounded to him the way of the Lord more diligently.

27. And as he was desirous to go into Achaia, the brethren wrote, exhorting the disciples to receive him. Who, when he was come, helped much those who had believed.<sup>38</sup> †

28. For he sharply reproved the Jews, openly showing by the Scriptures that JESUS is the CHRIST.

## CHAPTER XIX.

PAUL FINDING AT EPHESUS SOME DISCIPLES, WHO HAD ONLY RECEIVED THE BAPTISM OF JOHN, ORDERS THEM TO BE BAPTIZED IN THE NAME OF JESUS, AND, BY THE LAYING ON OF HANDS, IMPARTS TO THEM THE HOLY SPIRIT. MANY MIRACLES ACCOMPANY HIS PREACHING THERE. SOME JEWS, NOT BELIEVERS IN CHRIST, ATTEMPTED TO ADJURE DEMONS IN THE NAME OF JESUS, WHOM PAUL PREACHED. MANY, CONFESSING THEIR SINS, BURN THEIR SUPERSTITIOUS BOOKS. DEMETRIUS, THE SILVER-SMITH, RAISES UP A GREAT MOB AGAINST PAUL, WHICH ALEXANDER WITH DIFFICULTY APPEASES.

1. AND while Apollos was at Corinth, Paul, having passed through the upper parts,<sup>1</sup> came to Ephesus,<sup>2</sup> and found certain disciples:<sup>3</sup>

2. And said to them: Have ye received the Holy Spirit<sup>4</sup> since ye believed?<sup>5</sup> But they said to him: We have not so much as heard whether there be a Holy Spirit.<sup>6</sup>

3. And he said:<sup>\*</sup> Unto what then were ye baptized?<sup>7</sup> Who said: Unto the baptism of John.

4. Then Paul said: John baptized<sup>b</sup> with the baptism of penance, the

<sup>38</sup> A pious female such as Prisca, might impart instruction privately, even to a man. Apollos, however, may have been instructed by Aquila only, although Priscilla is mentioned with him, inasmuch as both had invited him to their house, with a view to his instruction. He preached the gospel successfully at Corinth.

<sup>1</sup> Inland regions.

<sup>2</sup> The chief city of Ionia, that is, Asia proper.

<sup>3</sup> Persons instructed by John, and prepared for the Messiah. They had passed from Judea to Ephesus.

<sup>4</sup> By the laying on of hands, with prayer. The apostle was desirous that all the converts should be strengthened by this Divine communication.

<sup>5</sup> Since ye came to the faith.

<sup>6</sup> The terms Holy Spirit were familiar to all Jews, since the inspiration of the sacred writers was ascribed to Him. Ezek. 11: 5. They did not, however, recognise Him as a distinct Person of the Deity, or know that He was communicable by a special rite. John had said, that Christ would baptize in the Holy Spirit; but his hearers did not understand the import of the prediction.

<sup>\*</sup> This implies that the Holy Spirit was mentioned in Christian baptism, and that the candidates were instructed in what regarded Him.

† G. P. "through grace." V. — Basil of Seleucia. 1 Cor. 3: 6.

‡ G. P. + "unto them." V. A. D. E. Arm. Philox. critica.

§ Matt. 3: 11; Mark 1: 8; Luke 3: 16; John 1: 26; supra 1: 5; 11: 16.

people<sup>8</sup> saying:° That they should believe in Him who was to come after him, that is, in JESUS.<sup>9</sup>

5. When they heard these things, they<sup>10</sup> were baptized in the name of the Lord JESUS.<sup>11</sup>

6. And when Paul had laid his hands on them, the Holy Spirit came on them,<sup>12</sup> and they spake with tongues, and prophesied.<sup>13</sup>

7. And all the men<sup>14</sup> were about twelve.

8. And entering into the synagogue, he spake boldly, for the space of three months, disputing and exhorting<sup>a</sup> concerning the kingdom of God.

9. But when some were hardened, and believed not, but spake evil of the way [of the Lord]<sup>°</sup> before the multitude,<sup>15</sup> he departed from them, and separated the disciples,<sup>16</sup> disputing daily in the school of one Tyrannus.<sup>17</sup>

10. And this was done for the space of two years, so that all those<sup>18</sup> who dwelt in Asia heard the word of the Lord,<sup>†</sup> both Jews and Gentiles.

11. And God wrought, by the hand<sup>‡</sup> of Paul, more than common miracles:

12. So that even handkerchiefs and aprons<sup>19</sup> were brought from his body to the sick, and the diseases departed from them,<sup>20</sup> and the wicked spirits went out.<sup>‡</sup>

13. Now some also<sup>1</sup> of the Jewish exorcists who went about,<sup>21</sup> undertook to invoke over those who had evil spirits, the name of the Lord JESUS, saying: I<sup>k</sup> adjure you by JESUS, whom Paul preacheth.

<sup>8</sup> John gave a baptism of penance, saying to the people.

<sup>9</sup> Thus Paul unfolds the preaching of John.

<sup>10</sup> Those disciples of John whom Paul now addressed.

<sup>11</sup> With the baptism which He instituted.

<sup>12</sup> By grace. "I confess," says Calvin, "that this laying on of hands was a sacrament." He contends, however, that it was only temporary, for the communication of miraculous gifts: whilst St. Cyprian, St. Jerome, and all antiquity, recognize its continuance in the Church.

<sup>13</sup> These gifts were sensible-signs of the Spirit, who had come into their hearts.

<sup>14</sup> "Men" seems here emphatic. There may have been women and children besides.

<sup>15</sup> They were probably persons of station and influence.

<sup>16</sup> Lest the weak should be startled, St. Paul withdrew his disciples from the synagogue, which they before frequented. Christian converts were not obliged to forsake the synagogue in which the reading of the Scriptures was the chief exercise.

<sup>17</sup> This was the name of a convert. We know not what he had been wont to teach, whether rhetoric, as a Greek sophist, or divinity, as a Hebrew Rabbi. His school served the apostle as a convenient place to teach his hearers.

<sup>18</sup> Generally.

<sup>19</sup> Latin terms are used by St. Luke, many such having been introduced into popular language, under the Roman domination. Simon thinks that the latter term designates a kind of hand-towel. Others take it to mean a headband, or an apron.

<sup>20</sup> The wonderful effects attendant on things which had been in contact with the body of the apostle, showed that he was a favorite servant of God.

<sup>21</sup> There were Jews, going about the country, who professed to expel evil spirits by abjurations.

<sup>°</sup> G. P. "to the people."

<sup>†</sup> G. P. — Acts 9: 2.

<sup>‡</sup> G. P. "hands."

<sup>k</sup> G. P. — V. A. E. Pease.

<sup>°</sup> G. P. "persuading."

<sup>†</sup> G. P. "Jesus." V. A. D. E. versions, critics.

<sup>‡</sup> G. P. "of them." V. A. D. E. critics.

<sup>k</sup> G. P. "we." V. A. D. E. Memph.

14. And there were seven sons of Sceva, a Jew, a chief priest,<sup>22</sup> who did this.

15. But the wicked spirit answering, said to them: JESUS I know, and Paul I know: but who are ye?<sup>23</sup>

16. And the man in whom the wicked spirit was, leaped upon them,<sup>24</sup> and mastered them both,<sup>25</sup> and prevailed against them, so that they fled out of that house, naked<sup>26</sup> and wounded.

17. And this became known to all the Jews and Gentiles who dwelt at Ephesus, and fear fell on them all, and the name of the Lord JESUS was magnified.

18. And many of those who believed<sup>27</sup> came and confessed and declared their deeds.<sup>28</sup>

19. And many of those who had practised curious arts,<sup>29</sup> brought together their books, and burnt them before all:<sup>30</sup> and counted the price of them, and found it to be fifty thousand pieces of silver.<sup>31</sup>

20. So mightily grew the word of God, and prevailed.

21. And when these things were ended, Paul purposed in the Spirit,<sup>32</sup> when he had passed through Macedonia and Achaia, to go to Jerusalem, saying: After I have been there, I must see Rome also.

22. So having sent into Macedonia two of those who ministered<sup>33</sup> to him, Timothy and Erastus, he himself remained, for a time, in Asia.

23. Now at that time, there arose no small disturbance about the way [of the Lord].<sup>34</sup>

24. For a certain man named Demetrius, a silversmith, who made silver temples<sup>35</sup> of Diana, brought no small gain to the craftsmen,

<sup>22</sup> Head of a priestly family.

<sup>23</sup> This implies scorn. How dare you invoke the name of Jesus, whom Paul announces?

<sup>24</sup> As a wild beast rushing on its prey.

<sup>25</sup> It is probable that two only of the sons of Sceva were engaged in the abjurations, at least, in the special case here related.

<sup>26</sup> This is a popular manner of expressing the disorder in which they fled. Their outward garment was torn off them.

<sup>27</sup> Many of those who had previously embraced the faith.

<sup>28</sup> This implies the enumeration of individual acts. Calvin says: "They testified, by the fact that they were deeply stricken with the fear of God, by confessing spontaneously the sins of their former life. Why did they confess their deeds, unless in token of their repentance, and to seek counsel and relief from Paul?" Bloomfield assents to Kuinoel, who says, that "we are to understand sins of every kind, and not merely magical arts." St. Basil refers to this fact, in support of his declaration, that "we must confess our sins to those to whom the dispensation of the mysteries of God is intrusted." Op. t. 2, p. 516.

<sup>29</sup> Superstitious practices.

<sup>30</sup> As an evidence of their abandoning forever the sinful study.

<sup>31</sup> It cannot be ascertained what piece of money is here meant; but the entire amount was plainly immense. About eight thousand dollars are calculated to correspond to fifty thousand *denarii* of Roman silver.

<sup>32</sup> Under a motion of the Holy Spirit, Timothy had already labored there, and Erastus was chamberlain of Corinth.

<sup>33</sup> The verb is that from which "deacon" is derived.

<sup>34</sup> Small shrines, in imitation of the temple.

25. Whom calling together, with the workmen of like occupation, he said: Sirs, ye know that our gain<sup>a</sup> is by this trade;

26. And ye see and hear, that this Paul, by persuasion, hath drawn away a great multitude, not only of Ephesus, but almost of all Asia, saying, that they, which are made by hands, are no gods.

27. So that, not only this our craft is in danger to be set at nought, but also the temple of great Diana<sup>35</sup> shall be reputed<sup>o</sup> for nothing; yea, and the majesty of her, whom all Asia<sup>36</sup> and the world worshippeth, shall be destroyed.

28. And when they heard these things, they were full of anger, and cried out, saying: Great is Diana of the Ephesians.

29. And the whole city was filled with confusion, and having caught Gaius and Aristarchus, Macedonians, companions<sup>p</sup> of Paul, they rushed, with one accord,<sup>q</sup> into the theatre.<sup>37</sup>

30. And when Paul would have entered in unto the people, the disciples suffered him not.<sup>38</sup>

31. But some also of the Asiarchs,<sup>3</sup> who were his friends, sent to him, desiring that he would not venture himself into the theatre:

32. Now some cried one thing, some another. For the assembly was confused, and the greater part knew not for what cause they were come together.<sup>40</sup>

33. And they<sup>41</sup> drew forth Alexander out of the multitude, the Jews thrusting him forward.<sup>42</sup> And Alexander, beckoning with his hand for silence, would have given the people satisfaction.<sup>43</sup>

34. But as soon as they perceived him to be a Jew,<sup>44</sup> all, with one voice, for the space of about two hours, cried out: Great is Diana of the Ephesians.

35. And when the town clerk had appeased<sup>45</sup> the multitude, he said: Ye men of Ephesus, what man is there who knoweth not that the city

<sup>25</sup> "This temple, which was one of the seven wonders of the world, was 425 feet long, 220 broad, and had as many as 127 columns, of 60 feet high, of which 36 were carved." Bloomfield.

<sup>3</sup> Asia Minor.

<sup>31</sup> This served the Greeks for all public meetings. The temple of Diana was within view of it.

<sup>32</sup> Fearing that violence would be offered him.

<sup>33</sup> Officers presiding over religious rites, in proconsular Asia, celebrated in honor of the gods and the emperor, were styled Asiarchs.

<sup>40</sup> This is an admirable description of a mob.

<sup>41</sup> The mob, seeing that he desired to speak, pushed him forward to the accustomed place.

<sup>42</sup> The Jews were anxious that he should speak, probably to save them from sharing the popular persecution.

<sup>43</sup> He wished to explain, to plead with them.

<sup>44</sup> The Ephesians supposed that he was about to speak against Diana.

<sup>45</sup> Had obtained a partial hearing,—when the shouting had subsided.

<sup>a</sup> G. P. "wealth." V. acquatio. Bloomfield.  
<sup>p</sup> V. critica.

<sup>o</sup> G. infinitive. V. fut. A. D. E. Paschito, critica.  
<sup>q</sup> *Supra* 2:1; 18:12.

of the Ephesians is a worshipper<sup>46</sup> of the great Diana, and of Jupiter's offspring?<sup>47</sup>

36. Forasmuch, therefore, as these things cannot be gainsaid, ye ought to be quiet, and to do nothing rashly.

37. For ye have brought hither these men, who are guilty neither of sacrilege,<sup>48</sup> nor of blasphemy<sup>49</sup> against your goddess.

38. But if Demetrius and the craftsmen who are with him have a complaint against any man, the courts<sup>50</sup> are open, and there are pro-consuls;<sup>51</sup> let them accuse one another.

39. And if ye inquire after any other matter, it may be decided in a lawful assembly.<sup>52</sup>

40. For we are even in danger to be called in question for this day's uproar, there being no cause of this concourse<sup>53</sup> (of which we may give account). And when he had said these things, he dismissed the assembly.

## CHAPTER XX.

PAUL, AFTER TRAVERSING VARIOUS PARTS OF MACEDONIA AND GREECE, DISCOURSES AT TROAS UNTIL MIDNIGHT; ON WHICH OCCASION, THE YOUTH EUTYCHUS, FALLING FROM THE THIRD STORY, BEING KILLED, WAS RAISED TO LIFE BY PAUL. HAVING TRAVELLED THROUGH VARIOUS PLACES, HE CALLS THE PRESEYTERS FROM EPHESUS, AND EXHORTS THEM TO BE WATCHFUL IN THE GOVERNMENT OF THE CHURCH, FORETELLING THAT THEY SHOULD NOT SEE HIM AFTER THAT TIME.

1. AND after the tumult had ceased, Paul having called the disciples to him, and exhorted<sup>a</sup> them, took his leave,<sup>1</sup> and set forward to go into Macedonia.

2. And when he had gone over those parts, and had exhorted them with many words, he came into Greece.<sup>2</sup>

3. Where, after he had spent three months, the Jews laid wait for

<sup>a</sup> "It is not ill rendered by the Vulgate translator." Bloomfield.

<sup>1</sup> G. signifies: "fallen from Jupiter." The Ephesians believed that an image of Diana had fallen from the sky.

<sup>2</sup> Robbery of shrines.

<sup>3</sup> Contemptuous language.

<sup>4</sup> The text may be understood of courts, held in the forum, to adjust difficulties which might occur on occasion of the festive celebrations in honor of Diana. See Dionys. Halicarn. l. 11.

<sup>5</sup> This is an hyppallage of number: there was but one, who, however, acted occasionally through deputies.

<sup>6</sup> Summoned by public authority.

<sup>7</sup> The Roman law visited with capital punishment the authors of riots. If they were not forthcoming, the city lost its privileges. The text signifies, that no excuse being at hand for the uproar, the punishment might fall on the city. The term may be taken in a good or bad sense.

<sup>8</sup> Saluted with a holy kiss.

<sup>9</sup> Greece proper. Achaia: the Peloponnesus may be included.



him, as he was about to sail into Syria: and he took the resolution to return through Macedonia.

4. And there accompanied him<sup>b</sup> Sopater, the son of Pyrrhus,<sup>c</sup> of Berea: and of the Thessalonians, Aristarchus and<sup>d</sup> Secundus, and Gaius of Derbe, and Timothy: and of Asia, Tychicus and Trophimus.

5. These going before, stayed for us at Troas.

6. But we sailed from Philippi after the days of the unleavened bread,<sup>e</sup> and came to them in five days to Troas,<sup>f</sup> where we abode seven days.

7. And on the first day of the week,<sup>g</sup> when we<sup>h</sup> were assembled to break bread,<sup>i</sup> Paul discoursed to them, being to depart on the morrow: and continued his discourse until midnight.

8. And there were many lamps<sup>j</sup> in the upper chamber where we<sup>k</sup> were assembled.

9. And a certain young man, named Eutychus, sat in the window, who being fallen into a deep sleep (as Paul was long preaching), fell down in his sleep from the third story, and was taken up dead.

10. And Paul went down and laid himself on him,<sup>l</sup> and embracing him, said: Be not troubled, for his life is in him.<sup>m</sup>

11. Then having gone up, he brake bread, and tasted,<sup>n</sup> and having talked a long time until daylight, so he departed.

12. And they brought the youth alive,<sup>o</sup> and were not a little comforted.

13. But we went<sup>p</sup> aboard the ship, and sailed to Assos,<sup>q</sup> being there to take in Paul, for so he had appointed, himself purposing to travel by land.<sup>r</sup>

14. And when he met with us at Assos, we took him in, and came to Mitylene.<sup>s</sup>

15. And we sailed thence, the following day, and came over against Chios, and the next day we arrived at Samos,<sup>t</sup> and the day following we came to Miletus.<sup>u</sup>

<sup>a</sup> The Jews distinguished the seasons with reference to their festivals.

<sup>b</sup> The others had to wait at Troas five days for the arrival of Paul.

<sup>c</sup> Already was the Lord's day sacred to religious meetings.

<sup>d</sup> This expression denotes the celebration of the Eucharist, which is thus designated from the external rite.

<sup>e</sup> These were partly through necessity, probably also for greater solemnity.

<sup>f</sup> In imitation of Elias and Elisha.

<sup>g</sup> The apostle had obtained the return of life by his prayers.

<sup>h</sup> This may be understood of the reception of the Eucharist.

<sup>i</sup> They conducted him back to the room of assembly.

<sup>j</sup> A town of Lesser Mysia, now called Beiram.

<sup>k</sup> A city of Lesbos to the southwest of Assos.

<sup>l</sup> A celebrated town on the coast of Caria, southeast of Samos.

<sup>b</sup> G. P. + "into Asia." V. B. Eth.

<sup>c</sup> G. P. — V. A. D. E. versions, critics.

<sup>d</sup> G. P. "the disciples." V. A. D. E. versions, critics.

<sup>e</sup> G. P. "they." V. A. B. D. E. versions, critics.

<sup>f</sup> G. P. "before."

<sup>g</sup> G. P. "about." Bloomfield.

<sup>h</sup> G. P. + "and tarried at Trogyllium." V. B.

16. For Paul had determined<sup>1</sup> to sail by Ephesus, lest he should be delayed any time in Asia.<sup>15</sup> For he hastened, if it were possible for him, to keep<sup>2</sup> the day of Pentecost at Jerusalem.<sup>16</sup>

17. And from Miletus he sent to Ephesus,<sup>17</sup> and called the ancients<sup>18</sup> of the Church.

18. And when they were come to him<sup>19</sup> [and were together], he said to them: Ye know, from the first day that I came into Asia, in what manner I have been with you<sup>20</sup> all the time,

19. Serving the Lord with all humility, and with<sup>1</sup> tears and *amidst* temptations<sup>21</sup> which befell me by the conspiracies of the Jews:

20. How I have kept back nothing that was profitable, but have announced it to you, and taught you publicly, and in *your* houses,<sup>22</sup>

21. Testifying<sup>23</sup> both to Jews and Gentiles repentance towards God,<sup>23</sup> and faith in our Lord JESUS CHRIST.<sup>24</sup>

22. And now behold, I go bound in the Spirit,<sup>25</sup> to Jerusalem: not knowing<sup>26</sup> the things which shall befall me there:

23. Save, that the Holy Spirit testifieth to me<sup>27</sup> in every city, saying, that bands and afflictions await<sup>28</sup> me at Jerusalem.

24. But I fear none of these things:<sup>9</sup> neither do I count my<sup>10</sup> life<sup>29</sup> more precious than myself,<sup>3</sup> so that I may consummate my course<sup>7</sup> and the ministry [of the word], which I received from the Lord JESUS, to testify the gospel of the grace<sup>30</sup> of God.

<sup>15</sup> Asia proconsularis, including Ionia and Æolia.

<sup>16</sup> He desired to avail himself of the solemnity to proclaim Christ to the Jews assembled from all parts. The Christian solemnity, in commemoration of the descent of the Holy Spirit, was also, no doubt, celebrated even at that early period. St. Epiphanius, *Hær.* 76.

<sup>17</sup> The invitation was sent to Ephesus, as the metropolitan city of Ionia, to be communicated, however, as widely as possible. It was about forty miles from Miletus.

<sup>18</sup> This may include bishops and priests, since the term originally regarded age and dignity, rather than the specific functions of either office. As yet usage had not determined its application to either exclusively. St. Irenæus, however, calls them rulers.

<sup>19</sup> They came, as Irenæus testifies (*l. 3: 14, Adv. Hær.*), and as the address of St. Paul implies, from the various churches of Asia.

<sup>20</sup> Acted towards you.

<sup>21</sup> Annoyances, persecutions.

<sup>22</sup> Testifying to the necessity of penance and faith—urging and inculcating them.

<sup>23</sup> Inculcating sorrow for the offence of the Deity.

<sup>24</sup> Faith in Him as Redeemer, through whose ransom sin is pardoned.

<sup>25</sup> The Divine Spirit impelling and sweetly obliging him: or he himself being already in chains, embracing in his mind, under Divine impulse, the chains which await him.

<sup>26</sup> In detail.

<sup>27</sup> The testimony of the Holy Spirit was through inspired men—prophets.

<sup>28</sup> This is a Latin form of speech, several of which St. Luke uses.

<sup>29</sup> The apostle did not hesitate to expose his life for a cause to which he had unreservedly devoted himself.

<sup>30</sup> The gracious gospel.

<sup>1</sup> G. imperf. P. V. A. C. D. E. critics.

<sup>2</sup> G. P. "to be."

<sup>3</sup> G. P. + "many." V. A. D. E. versions, critics. From 2 Cor. 2: 4.

<sup>4</sup> R. "from house to house:" in private houses.

<sup>5</sup> G. P. — V. A. C. D. E. versions, fathers, critics.

<sup>6</sup> G. P. "none of these things move me." V. MS. Curcellæus.

P. A. C. D. —

<sup>7</sup> G. P. "neither count I my life dear unto myself"

<sup>8</sup> G. P. "with joy." V. — A. B. versions, Griesbach.

25. And now behold I know<sup>31</sup> that all ye, among whom I have gone preaching the kingdom of God, shall see my face no more.

26. Wherefore I take you to witness this present day, that I am<sup>32</sup> clear from the blood of all.

27. For I have not spared to declare to you all the counsel of God.<sup>33</sup>

28. Take heed<sup>34</sup> to yourselves, and to the whole flock,<sup>35</sup> wherein the Holy Spirit hath placed you bishops,<sup>36</sup> to rule<sup>37</sup> the Church of God,<sup>38</sup> which He hath purchased with His own<sup>39</sup> blood.<sup>40</sup>

29. I know<sup>41</sup> that after my departure ravening wolves<sup>42</sup> will enter in among you, not sparing the flock.<sup>43</sup>

30. And of your own selves<sup>44</sup> shall arise men speaking perverse things,<sup>45</sup> to draw away disciples after them.<sup>46</sup>

31. Therefore watch,<sup>47</sup> and remember, that for three years,<sup>48</sup> I ceased not to admonish every one of you,<sup>49</sup> night and day, with tears.

32. And now<sup>50</sup> I commend you to God, and to the word of His grace,<sup>51</sup> who is able to build<sup>52</sup> up,<sup>53</sup> and to give<sup>54</sup> an inheritance among all the sanctified.<sup>55</sup>

33. I have coveted no man's silver, gold, or apparel<sup>56</sup> [as]

<sup>31</sup> I am persuaded. The apostle does not appear to have spoken prophetically, but from a human persuasion. He is thought to have returned to Asia, after his first captivity in Rome. If the words be taken as implying prophetic certainty, the prediction must be understood in a moral sense, that most of those present should not see him again, as many years would elapse before he would revisit those parts.

<sup>32</sup> Not withheld the announcement of all that God had revealed and commanded.

<sup>33</sup> The portion of the universal flock of Christ.

<sup>34</sup> There were doubtless several bishops present, and probably priests likewise. This admonition was specially addressed to the bishops. It may have been that all were bishops, since the apostles consecrated many, in order to supply the wants of new dioceses. The term, which means an overseer, clothed with power, as an officer in an army, marks their office, which is to preside over the inferior clergy and the faithful, and to govern them in order to salvation. The Holy Spirit is said to have placed them, because their office is of Divine institution. "You derive your ordination," he says, "from the Spirit." St. Chrysostom.

<sup>35</sup> To tend. It implies all the care of a shepherd over his flock. Calvin says that it signifies to feed, "but that, by a fit similitude, it is transferred to any kind of government."

<sup>36</sup> Blood is ascribed to God, because the second Divine Person became man, and shed His blood on the cross, for the remission of the sins of men. The properties of His human nature are justly attributed to Him, because it subsists by His Divine Personality.

<sup>37</sup> False teachers.

<sup>38</sup> Regardless of the happiness and salvation of the faithful: "not sparing the little tender flock."

<sup>39</sup> Apostates.

<sup>40</sup> Doctrines opposed to revelation.

<sup>41</sup> Pride and ambition to be leaders impel men to propagate error.

<sup>42</sup> As shepherds guarding the flocks.

<sup>43</sup> Two years in the school of Tyrannus, and the third year in various parts of the province.

<sup>44</sup> The admonitions were addressed to prelates and subjects.

<sup>45</sup> To His grace—or to His gracious word—His saving Gospel.

<sup>46</sup> It signifies that God can complete the spiritual fabric, which has been begun, and lead them to the eternal inheritance.

<sup>47</sup> Making them truly holy, and granting them perseverance.

<sup>48</sup> The disinterestedness of the apostle is stated to enforce his admonitions.

<sup>51</sup> G. P. — V. C. D. E. versions, critics. *Supra* 18: 6.

<sup>52</sup> G. P. V. "the Lord." A. C. D. E. St. Irenæus.

<sup>53</sup> G. P. "For I know this." V. A. C. D. Memph.

<sup>54</sup> G. P. + "you." V. A. D. E.

<sup>55</sup> G. P. "therefore." V. — A. B.

<sup>56</sup> G. P. V. A. C. D. E.

<sup>57</sup> G. P. + "brethren." V. — A. D. Copt. Syr.

<sup>58</sup> G. P. + "you." V. A. D. E. Memph.

34. Ye<sup>a</sup> yourselves know: for to my necessities, and to those who are with me, these hands<sup>b</sup> have ministered.<sup>40</sup>

35. I have showed you all things,<sup>50</sup> how that so laboring we ought to succor the infirm,<sup>51</sup> and to remember the word of the Lord JESUS, since he said: It is more blessed to give than to receive.<sup>52</sup>

36. And when he had said these things, he kneeled down and prayed with them all.

37. And there was much weeping among them all; and falling on the neck of Paul, they kissed him,

38. Being grieved most of all for the word which he had said, that they should see his face no more. And they brought him on his way to the ship.<sup>53</sup>

## CHAPTER XXI.

PAUL, AFTER VARIOUS VOYAGES, BEING ON HIS WAY TO JERUSALEM, AGABUS, THE PROPHET, FORETELLS TO HIM THE AFFLICTIONS WHICH HE IS TO SUFFER AT JERUSALEM: YET HE CANNOT BE PREVAILED ON, BY THE TEARS OF HIS FRIENDS, NOT TO GO UP TO JERUSALEM, HE BEING READY EVEN TO UNDERGO DEATH FOR CHRIST. ON HIS ARRIVAL AT JERUSALEM, JAMES PERSUADES HIM TO SANCTIFY HIMSELF IN COMPANY WITH FIVE MEN, WHO WERE UNDER VOW. WHILST DOING SO, HE IS SEIZED BY THE JEWS, BUT RESCUED FROM THEIR HANDS BY THE TRIBUNE, BY WHOM HE IS LED IN CHAINS TO THE CAMP. HE, HOWEVER, OBTAINS LEAVE TO ADDRESS THE PEOPLE.

1. AND when, being parted from them, we set sail, we came with a straight course unto Coos,<sup>1</sup> and the day following to Rhodes,<sup>2</sup> and thence to Patara.<sup>3</sup>

2. And when we had found a ship sailing over to Phenice, we went aboard, and set sail:

3. And when we were in sight of Cyprus, leaving it on the left hand, we sailed for Syria, and came to Tyre: for there the ship was to unlade her cargo.

4. And having found out disciples, we remained there seven days;

<sup>a</sup> The presenting of the hands of the apostle gave force and tenderness to this statement.

<sup>b</sup> I have given you an example in every respect.

<sup>50</sup> To help the sick and dying, by appropriating to their relief something of the fruits of one's labors.

<sup>51</sup> This saying of our Lord is not elsewhere recorded. His maxims were familiarly celebrated among the faithful, and treasured up in memory. The apostle closed his discourse with this exhortation to practical charity.

<sup>52</sup> The affection and the courtesy which the prelates and the faithful generally manifested to the apostle, are among the most striking details of the sacred narrative.

<sup>1</sup> An island of the archipelago to the south of Miletus.

<sup>2</sup> Another island to the east of Coos.

<sup>3</sup> A city of Lycia.

<sup>a</sup> P. "yea." &c. V. — A. C. D. E. versions, critics.    <sup>bb</sup> 1 Cor. 4: 12; 1 Thess. 2: 9; 2 Thess. 3: 8.

<sup>cc</sup> *Supra* 9: 37.

who said to Paul through the Spirit, that he should not go up to Jerusalem.<sup>4</sup>

5. And when the days were ended, we departed and went forward, they all, with women and children, bringing us on our way till we were out of the city: and we kneeled down on the shore,<sup>5</sup> and prayed.

6. And when we had bid one another farewell, we went aboard ship, and they returned home.

7. But we having finished the voyage from Tyre, came to Ptolemais: and saluted the brethren, and remained one day with them.

8. And the next day we<sup>a</sup> departed, and came to Cesarea. And we entered into the house of Philip, the evangelist,<sup>6</sup> who was one of the seven,<sup>7</sup> and remained with him.

9. And he had four daughters, virgins, who did prophesy.<sup>8</sup>

10. And as we remained for some days, there came from Judea a certain prophet named Agabus.<sup>9</sup>

11. When he was come to us, he took Paul's girdle: and bound his own<sup>b</sup> feet and hands,<sup>10</sup> and said: Thus saith the Holy Spirit: The man whose girdle this is, the Jews shall so bind in Jerusalem, and shall deliver him into the hands of the Gentiles.<sup>11</sup>

12. And when we heard this, both we and those of that place, besought him not to go up to Jerusalem.

13. Then Paul answered, and said:<sup>c</sup> What do ye, weeping, and afflicting mine heart? For I am ready, not only to be bound, but to die also in Jerusalem, for the name of the Lord JESUS.

14. And when we could not persuade him, we ceased, saying: The will of the Lord be done.

15. And after those days, we got ready,<sup>12</sup> and went up to Jerusalem.<sup>13</sup>

16. And there went also with us some of the disciples from Cesarea, and brought with them<sup>14</sup> one Mnason, a Cyprian, an old disciple,<sup>15</sup> with whom we should lodge.

<sup>4</sup> These persons were Divinely enlightened to foresee the sufferings which awaited him, and so they dissuaded him from exposing himself. They did not forbid him, in the name of the Holy Spirit.

<sup>5</sup> Prayer may be offered up everywhere.

<sup>6</sup> The attributes of this office are not easily defined. The term evangelist is here applied to Philip, one of the seven deacons, in which capacity he preached the Gospel.

<sup>7</sup> Deacons.

<sup>8</sup> Their virginity was honored by the gift of prophecy. See St. Jerome, ep. 8: 78.

<sup>9</sup> He had already predicted a famine. *Supra* 11: 28.

<sup>10</sup> After the manner of the ancient prophets, Agabus, by his action, showed what was to be accomplished in Paul.

<sup>11</sup> Of the Romans.

<sup>12</sup> We packed up.

<sup>13</sup> This fifth and last journey of the apostle to Jerusalem, took place about twenty-four years after his conversion.

<sup>14</sup> Bloomfield understands it as if it meant that they brought them to Mnason, who, though by birth a Cyprian, was an inhabitant of Jerusalem. Martini thinks that he was on his way home at the time.

<sup>15</sup> Possibly since the time of our Lord Himself.

<sup>a</sup> G. P. + "we that were of Paul's company." V. A. B. C. E. versions, critics.

<sup>b</sup> G. P. Invert. V. — A. B. C. D. E. versions, critics.

<sup>c</sup> G. P. — V. A. E.

17. And when we were come to Jerusalem, the brethren received us gladly.

18. And the *day* following, Paul went in with us unto James; and all the ancients were assembled.<sup>16</sup>

19. And when he had saluted them, he related particularly what things God had wrought among the Gentiles by his ministry.

20. But when they heard it they glorified God,<sup>4</sup> and said to him: Thou seest, brother, how many thousands there are among the Jews,\* who believe,<sup>17</sup> and they are all zealots for the law.

21. Now they have heard of thee, that thou teachest those Jews, who are among the Gentiles, to depart from Moses: saying, that they ought not to circumcise their children, nor walk according to the custom.<sup>1</sup>

22. What is it therefore? The multitude must needs come together: for they will hear, that thou art come.

23. Do, therefore, this that we say to thee. We have four men, who have a vow on them.<sup>18</sup>

24. Take these, and purify<sup>19</sup> thyself with them: and pay for them,<sup>20</sup> that they may shave their heads,<sup>21</sup> and all will<sup>5</sup> know, that the things, which they have heard of thee, are false: but that thou thyself also walkest in the observance of the law.

25. But, as touching the Gentiles that believe,<sup>22</sup> we have written,<sup>2</sup> decreeing,<sup>3</sup> that they should refrain from things offered to idols, and blood, and that which is strangled, and fornication.

26. Then Paul took the men, and the next day purifying himself with them, he entered into the temple, giving notice of the accomplishment of the days<sup>23</sup> of purification,<sup>23</sup> until the oblation<sup>1</sup> should be offered for every one of them.

27. But, when the seven days were drawing to an end, those Jews who were of Asia, when they saw him in the temple, stirred up all the people, and laid hands on him, crying out:

<sup>16</sup> This was an ecclesiastical council, or conference.

<sup>17</sup> Who have come to the faith.

<sup>18</sup> Of a Nazarite, or some special vow.

<sup>19</sup> By legal rites and abstinences. The person paying the charges, although himself not under a vow, was required to be in a state of legal purity. St. Paul did not make any vow on this occasion.

<sup>20</sup> The expenses of sacrifices to be offered for them. It was deemed an act of piety to pay these expenses for persons under a vow, as we gather from Josephus. Ant. l. 19, c. 6.

<sup>21</sup> Conformably to the usage of persons fulfilling a vow. Josephus relates that Herod Agrippa "ordered a number of Nazarites to be shaved," which implies that he paid the necessary expenses for completing the ceremonies. Ibidem.

<sup>22</sup> They remark that what they suggest does not conflict with their decree, in which Paul had concurred, since it regarded Gentile converts.

<sup>23</sup> Calling on the priests to offer the expiatory victims, and fixing the close of the ceremony at the end of seven days, it being optional with the individual to fix the time.

<sup>4</sup> G. P. "the Lord." V. A. B. O. E. versions.

<sup>5</sup> G. P. "of the Jews." V. A. C. E. Ethiop.

<sup>1</sup> G. P. "customs"—Jewish rites.

<sup>2</sup> G. P. "may." V. A. C. D. E. versions, critics.

<sup>3</sup> Supra 15: 20, 29.

<sup>3</sup> G. P. + "that they observe no such thing." V. A. B.

<sup>k</sup> Numb. 6: 18; supra 18: 18.

<sup>1</sup> "By *spoudaioi* is plainly meant the sacrifice." Bloomfield.

28. Men of Israel, help: This is the man who teacheth all ~~men~~ everywhere against the people, and the law, and this place: and moreover, brought Gentiles<sup>24</sup> into the temple,<sup>25</sup> and hath violated this holy place.

29. (For they had seen<sup>26</sup> with him in the city Trophimus the Ephesian, whom they supposed that Paul had brought into the temple.)

30. And the whole city was in an uproar: and there was a rush of the people. And they took Paul, and drew him out of the temple,<sup>27</sup> and immediately the doors were shut.<sup>28</sup>

31. And as they sought to kill him, the report went up to the commander of the cohort,<sup>29</sup> that all Jerusalem is in confusion.<sup>30</sup>

32. Who forthwith took with him soldiers, and centurions, and ran to them.<sup>31</sup> And when they saw the commander and the soldiers, they left off beating<sup>31</sup> Paul.

33. Then the commander coming near, took him, and commanded him to be bound with two chains:<sup>32</sup> and demanded who he was, and what he had done.

34. And in the crowd, some cried one thing, some another. And when he could not know the certainty on account of the tumult, he commanded him to be carried into the castle.<sup>33</sup>

35. And when he was come to the steps, it fell out, that he was carried by the soldiers, because of the violence of the people.

36. For the multitude of the people followed after, crying: Away with him.

37. And as Paul was about to be led into the castle, he saith to the commander: May I speak something to thee?<sup>34</sup> Who said: Canst thou speak Greek?

38. Art not thou that Egyptian, who before these days didst raise a tumult, and didst lead forth into the desert four thousand cutthroats?<sup>35</sup>

<sup>24</sup> This is popularly said of one.

<sup>25</sup> The Gentiles were only admissible to an outer court: the penalty of passing the barrier, which separated them from the Jews, was death.

<sup>26</sup> In order not to stain it with bloodshed.

<sup>27</sup> To preserve it from profanation.

<sup>28</sup> He had charge of a thousand men, as appears from the Greek.

<sup>29</sup> These are the words of the report.

<sup>30</sup> In a manner to strike terror, and check their violence.

<sup>31</sup> They used staves and stones in this summary punishment, which they were wont to inflict on profaners of the temple.

<sup>32</sup> One for the hands, another for the feet, conformably to the prophecy of Agabus. *Supra* 5: 11.

<sup>33</sup> Antonia, the citadel of Jerusalem, situated at the angle of the western and northern porticoes of the temple. See Joseph. de Bello, l. 5, c. 5. The terms signify the camp, or quarters of the soldiers, who, however, were lodged in this fortress.

<sup>34</sup> This was spoken in Greek, which led the tribune to ask, as it were, in surprise: Canst thou then speak Greek? He took him to be the Egyptian who had caused the uproar, and was surprised to hear him speak Greek.

<sup>35</sup> Josephus states the number to be thirty thousand. A. 20: 8, 6; B. 2: 13, 5. The commander refers

39. But Paul said to him : I am a Jew of Tarsus in Cilicia, a citizen of no mean city. And I beseech thee suffer me to speak to the people.

40. And when he had given him leave, Paul stood on the stairs, and beckoned with his hand to the people. And great silence being made, he spake to them in the Hebrew tongue, saying :

## CHAPTER XXII.

WHEN PAUL IN HIS OWN DEFENCE HAD RELATED THE HISTORY OF HIS CONVERSION, THE JEWS CRY OUT THAT HE SHOULD BE PUT TO DEATH, BECAUSE HE SAID THAT HE WAS SENT BY GOD TO PREACH TO THE GENTILES. BEING ORDERED BY THE COMMANDER TO BE WHIPPED AND PUT TO THE TORTURE, HE WAS SET FREE ON DECLARING HIMSELF A ROMAN CITIZEN.

1. "BRETHREN<sup>1</sup> and fathers," hear ye my defence,<sup>b</sup> which I now make to you.

2. (And when they heard that he spake to them in the Hebrew tongue, they kept the more silence.)

3. And he saith : I am<sup>c</sup> a Jew, born at Tarsus in Cilicia, but brought up in this city, at the feet of Gamaliel,<sup>3</sup> taught according to the strict law of our fathers,<sup>d</sup> zealous for the law,<sup>e</sup> as all ye also are this day :<sup>f</sup>

4. Who persecuted this way<sup>f</sup> unto death, binding and delivering into prisons both men and women,

5. As tho high priest doth bear me testimony,<sup>g</sup> and all the ancients :<sup>h</sup> from whom also I received letters to the brethren, and went to Damascus, that I might bring them bound thence to Jerusalem, to be punished.

6. And as I was going and drawing near to Damascus, at midday, suddenly there shone a great light around me from heaven.

7. And I fell to the ground, and heard a voice saying to me : Saul, Saul, why persecutest thou Me ?

8. And I answered : Who art Thou, Lord ? And He said to me : I am JESUS of Nazareth, whom thou persecutest.

to those only who remained after the defeat of the Egyptian by Felix. He was a false prophet, who led his followers to Mount Olivet, promising them, that from its summit they should see the walls of Jerusalem fall at his command. The term used in the text denotes assassins, who employed the dagger.

<sup>1</sup> The people generally.

<sup>2</sup> The priests and chief men.

<sup>3</sup> This has reference to the lower position of scholars, when receiving instruction.

<sup>4</sup> The law handed down from our fathers—our national law.

<sup>5</sup> Paul admits that they have zeal for the Divine honor, but intimates that it is not enlightened.

<sup>a</sup> *Supra* 2 : 29 ; 7 : 1.

<sup>c</sup> G. P. + "verily." V. A. B. D. E.

<sup>d</sup> G. P. "zealous toward God." V. Beza.

<sup>e</sup> *Supra* 9 : 2.

<sup>f</sup> P. "all the estate of the elders." The whole Sanhedrim.

<sup>b</sup> Lit. "apology"—rationem.

<sup>d</sup> P. "perfect manner." V. veritatem.

<sup>f</sup> *Supra* 8 : 3.



9. And they who were with me, saw indeed the light,<sup>1</sup> but they heard not<sup>6</sup> the voice of Him who spake with me.

10. And I said: What shall I do, Lord? And the Lord said to me: Arise, and go into Damascus, and there thou shalt be told all things which thou must do.

11. And whereas I did not see for the brightness of that light, being led by the hand, by my companions, I came into Damascus.

12. And one Ananias, a<sup>k</sup> man according to the law,<sup>7</sup> having good testimony of all the Jews, who dwelt there,

13. Came to me, and stood by me, and said to me: Brother Saul, look up. And the same hour<sup>8</sup> I looked up upon him.

14. But he said: The God of our fathers hath foreordained<sup>1</sup> thee to know His will,<sup>9</sup> and see the Just One, and hear a voice from His mouth;

15. For thou shalt be His witness to all men, of those things which thou hast seen and heard.

16. And now why delayest thou? Rise up, and be baptized, and wash away thy sins,<sup>10</sup> invoking His<sup>m</sup> name.

17. And it came to pass when I was come again to Jerusalem,<sup>11</sup> and was praying in the temple,<sup>12</sup> that I was in a trance.<sup>13</sup>

18. And I saw Him saying<sup>14</sup> to me: Make haste, and get thee quickly out of Jerusalem, because they will not receive thy testimony concerning Me.

19. And I said: Lord, they know that I imprisoned and beat in every synagogue, those who believed in Thee.

20. And when the blood of Stephen, Thy witness, was shed, I stood by, and consented,<sup>15</sup> and kept the garments of those who killed him.<sup>16</sup>

21. And He said to me: Go, for unto the Gentiles afar off will I send thee.<sup>17</sup>

<sup>1</sup> So as to distinguish the words.

<sup>7</sup> His observance of the law is mentioned to give weight to his acts. He was a convert from Judaism.

<sup>8</sup> At the moment.

<sup>9</sup> The counsels of God are eternal. His gracious choice precedes human effort, although the will is free under the influence of grace.

<sup>10</sup> The apostle is called on to receive baptism, and by means of it, forgiveness. As his free co-operation was necessary, he is directed to do that for which his act is required.

<sup>11</sup> Three years after his conversion. He spent the interval in Arabia, and at Damascus.

<sup>12</sup> This is stated to show that he had not forsaken the worship of the Jews.

<sup>13</sup> Transported out of himself.

<sup>14</sup> The interchange of verbs of hearing and seeing is not unusual in the Scriptures. St. Paul, however, saw Him whose voice he heard, since he was thereby enabled to testify to his resurrection.

<sup>15</sup> Approved of it.

<sup>16</sup> These facts served to show the sincerity of Paul, and the wonderful character of his conversion, so that there was ground to hope that the Jews would yield to his testimony and preaching. He manifests his affection for his brethren, which prompted him to devote himself to their salvation.

<sup>17</sup> God sets aside all reasoning, and intimates His will, that Paul should be employed in the salvation of the Gentiles.

<sup>1</sup> G. P. "and were afraid." V. A. versions.

<sup>k</sup> G. P. + "devout." V. A.

<sup>1</sup> P. "chosen." Syr. "appointed."

<sup>m</sup> G. P. "of the Lord." V. A. E. versions, critics.

<sup>8</sup> G. P. + "unto his death." V. A. D. E. versions, critics.

22. And they heard him until this word, and lifted up their voice, saying: Away with such a one from the earth, for it is not fit that he should live.

23. And as they cried out, and threw off their garments,<sup>18</sup> and cast dust into the air,<sup>19</sup>

24. The commander ordered him to be brought into the castle, and scourged and tortured:<sup>20</sup> to know for what cause they did so cry out against him.

25. And when they had bound him with thongs,<sup>21</sup> Paul said to the centurion who stood by him:<sup>22</sup> Is it lawful for you to scourge a man who is a Roman, and uncondemned?

26. When the centurion heard it, he went to the commander,<sup>23</sup> and told him, saying:<sup>24</sup> What art thou about to do? for this man is a Roman citizen.

27. And the commander coming, said to him: Tell me, art thou a Roman? He said: Yes.

28. And the commander answered: I obtained the freedom of this city with a great sum. And Paul said: But I was born so.<sup>25</sup>

29. Immediately, therefore, they who were about to torture him withdrew from him. The commander also was afraid, after he understood that he was a Roman citizen, and because he had bound him.<sup>26</sup>

30. But on the next day, meaning to know more certainly for what cause he was accused by the Jews, he loosed him,<sup>27</sup> and commanded the priests, and all the council<sup>28</sup> to come together;<sup>29</sup> and brought forth Paul, and set him before them.

<sup>18</sup> This was done in token of excited feeling.

<sup>19</sup> In the East, this is still a way of expressing disapprobation, and raising a mob.

<sup>20</sup> Not understanding the Syro-Chaldaic tongue, he did not know what occasion Paul had given for such tumult, and determined to ascertain it by putting him to the torture. Scourging was the torture which he designed.

<sup>21</sup> To the whipping-post. Lit. "When they had stretched him out for the straps."

<sup>22</sup> It was customary with the Romans for a centurion to superintend the execution of any punishment.

<sup>23</sup> Some conjecture that his ancestors had obtained the freedom of the city for some military service. From Pliny it is gathered that Tarsus was a free city, but this did not constitute its inhabitants Roman citizens. L. 5, c. 27. It is certain that some Jews had such privileges. Joseph. Antiq. l. 14, c. 10, § 13.

<sup>24</sup> To the whipping-post. He had no fears for having put him in bonds as a prisoner, since he left him still another day in bonds.

<sup>25</sup> The Sanhedrim.

o O. P. "he went and told." V. A. C. E. versions.

p G. "take heed what thou doest." V. A. D. C. E. versions, critics.

q G. P. + "from his bands." V. A. C. E. versions.

r G. P. "chief priests."

s G. P. "their." V. A. C. E. versions, critics.

t P. "to appear." V. A. C. E. versions, fathers, Chrys. Theoph. critics.

## CHAPTER XXIII.

PAUL, IN THE PRESENCE OF THE PRIESTS AND OF THE WHOLE COUNCIL, CALLS THE HIGH PRIEST, WHO HAD ORDERED HIM TO BE STRUCK ON THE FACE, A WHITENED WALL; BUT EXCUSES HIMSELF AS NOT KNOWING THAT HE WAS THE HIGH PRIEST. ON DECLARING HIMSELF A PHARISEE, AND THAT HE WAS CALLED TO JUDGMENT CONCERNING THE RESURRECTION OF THE DEAD, A GREAT DISSENSION AROSE BETWEEN THE PHARISEES AND SADDUCEES. THE LORD COMFORTS PAUL IN THE NIGHT-TIME, FORETELLING THAT HE WOULD GIVE TESTIMONY CONCERNING HIM AT ROME LIKEWISE. ON THE DISCOVERY OF A CONSPIRACY TO KILL PAUL, THE COMMANDER SENDS HIM, UNDER A GUARD OF SOLDIERS, TO CESAREA, TO THE GOVERNOR, FELIX, WITH A LETTER, WHICH IS HERE SET FORTH.

1. AND Paul, looking steadfastly on the council, said: Brethren, I have lived<sup>1</sup> in all good conscience<sup>2</sup> before God, until this present day.

2. And the high priest, Ananias, commanded those who stood by, to strike him on the mouth.<sup>3</sup>

3. Then Paul said to him: God will strike thee,<sup>4</sup> *thou* whited wall.<sup>5</sup> And<sup>a</sup> thou sittest to judge me according to<sup>6</sup> the law, and contrary to law<sup>b</sup> dost thou command me to be struck?

4. And those who stood by said: Revilest thou the high priest of God?

5. And Paul said: I knew not, brethren, that he is the high priest.<sup>7</sup> For it is written: 'Thou shalt not speak evil of the ruler of thy people.'<sup>c</sup>

6. And Paul, knowing that the one part were Sadducees, and the other Pharisees, cried out in the council: Brethren, I am a Pharisee, the son of Pharisees;<sup>d</sup> concerning a hope and resurrection of the dead I am judged.<sup>8</sup>

7. And when he had so said, a dissension arose between the Pharisees and the Sadducees: and the multitude was divided.

<sup>1</sup> It embraces the entire course of conduct, especially his public office.

<sup>2</sup> With sincerity, in conformity with the convictions of his mind.

<sup>3</sup> This was a most outrageous proceeding, contrary to all forms of justice.

<sup>4</sup> This was prophetic. If taken as imprecatory, it arose from zeal for Divine justice. Five years afterwards, Ananias perished by the hands of assassins, having been dragged forth from an aqueduct, where he had concealed himself. Joseph. B. 2, 32.

<sup>5</sup> A familiar image of hypocrisy. It may have reference to the white robe worn by Ananias, as was common with men in office, or otherwise distinguished.

<sup>6</sup> Professing so to judge: bound so to do.

<sup>7</sup> St. Paul cannot be supposed not to have known that he filled the priestly office; but according to St. Augustine, he did not recognize him as high priest, because this office was now abolished, that Christ might be recognized as the great Priest of the new dispensation. Michaelis, however, gathers from Josephus, that Ananias had been deposed, and that at this time the office was vacant, which he usurped.

<sup>8</sup> The resurrection of Christ involved the general question, whether the dead rise again. Paul wisely availed himself of the discordant views of his hearers on this point, to destroy their unanimity in attacking him. He declares himself called to trial concerning the hope which is entertained of a future life, and consequently concerning the resurrection, or concerning the hope of resurrection.

<sup>a</sup> P. "for." Bloomfield: "What then?"

<sup>b</sup> P. V. B. E.

<sup>c</sup> Exod. 22: 28.

<sup>d</sup> G. P. "of a Pharisee." V. A. C. Peschilo, critics. Philip. 3: 5.

8. For the Sadducees say, that there is no resurrection, nor angel, nor spirit:<sup>9</sup> but the Pharisees confess both.<sup>10</sup>

9. And there arose a great cry. And some<sup>e</sup> of the Pharisees, rising up, strove, saying: We find no evil in this man. What if a spirit, or an angel, hath spoken to him?<sup>f</sup>

10. And when there arose a great dissension, the commander, fearing lest Paul should be pulled in pieces by them, ordered the soldiers to go down, and to take him by force from among them, and to bring him into the castle.

11. And the night following, the Lord stood by him, and said: Be<sup>g</sup> constant:<sup>h</sup> for as thou hast testified of Me in Jerusalem, so thou must bear testimony at Rome also.

12. And when day was come, some of the Jews gathered<sup>i</sup> together,<sup>11</sup> and bound themselves under a curse,<sup>12</sup> saying, that they would neither eat, nor drink, until they had killed Paul.

13. And they were more than forty who had formed this conspiracy:

14. And they came to the chief priests, and the ancients, and said: We have bound ourselves, under a great curse, to taste nothing till we have slain Paul.

15. Now, therefore, do ye, with the council, signify to the commander, that he bring him forth to you,<sup>k</sup> as if ye meant to know something more certain concerning him. But we, before he come near,<sup>13</sup> are ready to kill him.

16. But when the son of the sister of Paul heard of their lying in wait, he came and entered into the castle, and told Paul.

17. And Paul, calling to him one of the centurions, said: Bring this young man to the commander, for he hath something to tell him.

18. And he, taking him, brought him to the commander, and said: The prisoner, Paul, desired me to bring unto thee this young man, who hath something to say to thee.

19. And the commander took him by the hand, and went aside *with him* privately, and asked him: What is it that thou hast to tell me?

20. And he said: The Jews have agreed to ask thee, that thou

<sup>9</sup> Surviving the body. See Josephus, Antiq. l. 18, c. 1, § 4.

<sup>10</sup> Namely, that there is a resurrection, and that there are angels and spirits. This latter term is specially understood of departed men, whose spirits survive. Josephus represents them as believing that the soul of the good passes into another body. Bell. l. 2, c. 8, § 14.

<sup>11</sup> Made a conspiracy.

<sup>12</sup> They invoked on themselves great evils in case of breaking their oath.

<sup>13</sup> That the council might not be thought cognisant of the design.

<sup>e</sup> G. P. "the scribes that were of the Pharisees." V. A. B. "some of the scribes of the part of the Pharisees."

<sup>f</sup> G. P. + "let us not fight against God." V. A. B. C. E. versions, critics, from c. 5:39.

<sup>g</sup> Take courage.

<sup>h</sup> G. P. + "Paul." V. A. C. E. versions.

<sup>i</sup> Supra 19:40.

<sup>k</sup> G. P. + "to-morrow." V. A. O. E. versions, from v. 20.

wouldst bring forth Paul to-morrow into the council, as if they meant to inquire something more certain concerning him.

21. But do not thou give credit to them; for there lie in wait<sup>a</sup> for him more than forty men of them, who have bound themselves, by oath, neither to eat, nor drink, till they have killed him: and they are now ready, looking for a promise from thee.<sup>14</sup>

22. The commander, therefore, dismissed the young man, charging him to tell no man, that he had made known these things to him.

23. Then he called two centurions, and said to them: Make ready two hundred soldiers, to go as far as Cesarea,<sup>15</sup> and seventy horsemen, and two hundred spearmen,<sup>1</sup> for the third hour of the night;

24. And provide beasts,<sup>16</sup> that they may set Paul on, and bring him safe to Felix, the governor.<sup>17</sup>

25. [For he feared, lest, perhaps, the Jews might take him away by force, and kill him, and he should afterwards be slandered, as if he was to get money.] And he wrote a letter after this manner:<sup>18</sup>

26. Claudius Lysias, to the most excellent governor, Felix,<sup>19</sup> greeting.

27. This man was taken by the Jews, and about to be killed by them, when I came in with the soldiery,<sup>20</sup> and rescued *him*, having understood that he is a Roman.<sup>20</sup>

28. And wishing to know the charge which they made against him, I brought him forth into their council:

29. Whom I found to be accused concerning questions of their law: but to have nothing laid to his charge worthy of death, or chains;

30. And when I was told of ambushes, that they<sup>a</sup> had prepared for him, I sent<sup>b</sup> him to thee, signifying, also, to his accusers, to plead before thee.<sup>c</sup> Farewell.

31. Then the soldiers, as it was commanded them, took Paul, and brought him by night to Antipatris.<sup>21</sup>

32. And the next day, they left the horsemen to go with him, and returned to the castle.

<sup>14</sup> Expecting that he would promise to send Paul to the council.

<sup>15</sup> The ordinary residence of the governor.

<sup>16</sup> Probably to change horses on the way.

<sup>17</sup> He got this title, although he was but deputy.

<sup>18</sup> A copy of this official document was procured by Paul.

<sup>19</sup> A freedman of Antonia, mother of the Emperor Claudius. His vices are described by Tacitus, Hist. 5, 9, 6.

<sup>20</sup> This was not known to Lysias until after he had rescued Paul; but he took credit to himself, as interfering in behalf of a Roman citizen.

<sup>21</sup> This town, anciently called Capharsalama, received its more recent name from Antipater, father of Herod. The distance was forty-two miles. The journey was begun at nine o'clock, and continued all night, but probably not completed until the day was far advanced.

<sup>1</sup> P. V.

<sup>a</sup> P. "an army." Bloomfield: "the forces under my command."

<sup>b</sup> G. P. + "the Jews." V. MSS. versions.

<sup>c</sup> G. P. "straightway." V. A. E. Arm.

<sup>1</sup> P. *κατὰ πρός αὐτόν*. G. P. + "what they had against him."

33. Who, when they came to Cesarea, and delivered the letter to the governor, presented Paul also before him.

34. And when he<sup>a</sup> had read it, and had asked of what province he was; and understood that he was of Cilicia,

35. I will hear thee, said he, when thine accusers are come. And he commanded him to be kept in the judgment hall<sup>22</sup> of Herod.

## CHAPTER XXIV.

PAUL BEING ACCUSED BEFORE FELIX, THE GOVERNOR, BY TERTULLUS, THE SPEAKER ON BEHALF OF THE JEWS, ANSWERS, BY DENYING THE CHARGES MADE AGAINST HIM, BUT CONFESSES THAT HE IS A CHRISTIAN, AND THAT HE SAID THAT HE WAS CALLED TO JUDGMENT CONCERNING THE RESURRECTION OF THE DEAD. FELIX, AND HIS WIFE, A JEWESS, HEAR PAUL TREATING OF THE CHRISTIAN FAITH; BUT HE NOT RECEIVING MONEY FROM PAUL, LEFT HIM IN CHAINS, AND WAS SUCCEEDED BY PORTIUS FESTUS.

1. AND after five days<sup>1</sup> the high priest, Ananias, came down,<sup>2</sup> with some<sup>a</sup> of the ancients,<sup>3</sup> and one Tertullus,<sup>4</sup> a pleader,<sup>5</sup> who went<sup>b</sup> to the governor against Paul.

2. And Paul,<sup>c</sup> being called for, Tertullus began to accuse *him*, saying: Whereas, through thee, we live in much peace,<sup>6</sup> and many things are corrected<sup>d</sup> by thy providence,<sup>7</sup>

3. We accept it always, and in all places,<sup>8</sup> most excellent Felix, with all thankfulness.

4. But that I may detain thee no longer, I desire thee, of thy clemency,<sup>9</sup> to hear briefly.

5. We have found this man to be a plague,<sup>10</sup> and an exciter of seditions<sup>e</sup> among all the Jews, throughout the world, and ringleader [of the sedition] of the sect of the Nazarenes:<sup>11</sup>

<sup>22</sup> A palace built by Herod the Great, but afterwards used as the residence of the Roman governor. In it there was a place of confinement for special prisoners.

<sup>1</sup> From the time of the arrest of Paul.

<sup>2</sup> From Jerusalem to Cesarea.

<sup>3</sup> Members of the Sanhedrim.

<sup>4</sup> A diminutive form of the Roman name: Tertius.

<sup>5</sup> The Jews were under the necessity of employing a Roman lawyer to plead before a Roman magistrate, they not being conversant with the forms of proceeding.

<sup>6</sup> Felix had cleared the province of brigands. Joseph. A. 20: 8, 4.

<sup>7</sup> Felix was praised by Tertullus, as having introduced many reforms into the administration. Prudence and governing care are ascribed to him.

<sup>8</sup> On every side, and everywhere.

<sup>9</sup> Condescension, equity.

<sup>10</sup> Spreading pestilence by his speeches.

<sup>11</sup> The Christians were so styled, contemptuously, by the Jews, with reference to our Lord, who was of Nazareth.

<sup>a</sup> G. P. + "the governor." V. A. E. versions, critics.

<sup>b</sup> G. P. — V. A. B. E. Arm. Philox.

<sup>c</sup> Informed.

<sup>d</sup> G. P. "he."

<sup>e</sup> G. P. — "many worthy deeds are done." V. A. E. Calvin.

<sup>f</sup> G. P. "sedition." V. A. E. Memph.

6. Who also hath attempted to profane the temple: whom we took, and would have judged according to our law.

7. But Lysias, the commander, came on us with great violence, and took *him* away out of our hands,

8. Commanding his accusers to come to thee: of him,<sup>12</sup> by thy own examination, thou mayest know concerning all these things, whereof we accuse him.

9. And the Jews also added, and said that these things were so.<sup>13</sup>

10. Then Paul answered (the governor having made a sign to him to speak): Knowing that for many years<sup>14</sup> thou hast been judge over this nation, I will, with good courage, answer for myself.

11. For thou mayest understand that it is not more than twelve days,<sup>15</sup> since I went up to worship in Jerusalem:

12. And neither in the temple did they find me disputing with any man, or causing a concourse of the people, neither in the synagogues, nor in the city:

13. Neither can they prove to thee the things, whereof they now accuse me.

14. But this I confess to thee, that after the way<sup>f</sup> which they call heresy,<sup>16</sup> so I worship my Father<sup>g</sup> and God,<sup>17</sup> believing all things, which are written in the law and the prophets:

15. And I have hope in God, which these themselves also cherish, that there shall be a resurrection<sup>h</sup> of the just and the unjust.<sup>18</sup>

16. And herein do I endeavor to have always a conscience without offence towards God and men.

17. Now after many years,<sup>19</sup> I came to bring alms to my nation, and offerings [and votive gifts].<sup>20</sup>

18. In which<sup>21</sup> acts they found me,<sup>i</sup> purified in the temple,<sup>k</sup> neither with a crowd, nor with tumult.

19. But<sup>l</sup> certain Jews of Asia, who ought to have been here before thee, and accuse *me*, if they had anything against me:

<sup>12</sup> Lysias, as St. Chrysostom understands it. The orator, to show confidence in his cause, refers to Lysias for the confirmation of his statements, in consequence of which, Felix deferred a decision till Lysias should come.

<sup>13</sup> It seems to have been customary for the clients to confirm the statements of their advocates, unless we suppose that the Jews on this occasion were led by their hostility to Paul, to interpose.

<sup>14</sup> Six or more years.

<sup>15</sup> Five days had elapsed from the time of his arrest, which had taken place seven days after he had come to Jerusalem.

<sup>16</sup> It is not used here in an invidious meaning. It merely implies distinctive views on religious matters.

<sup>17</sup> The apostle states this to refute the charge of abandoning the worship of his fathers.

<sup>18</sup> Many of the Pharisees believed that the just only would arise.

<sup>19</sup> About six years.

<sup>20</sup> To give alms and make offerings.

<sup>21</sup> Whilst intent on these pious actions.

<sup>f</sup> G. ὁδῶ. V. sectam. Supra 9:2; infra 28:5; 28:22.

<sup>g</sup> G. P. "the God of my fathers."

<sup>h</sup> G. P. + "of the dead." V. A. E. Sahid. Arm.

<sup>i</sup> G. P. "certain Jews from Asia:" from next verse.

<sup>k</sup> Supra 21:26.

<sup>l</sup> G. P. — V. A. C. E. critica.

20. Or let these men themselves say, if they found in me any evil, when I stood<sup>m</sup> before the council,<sup>20</sup>

21. Unless it be for this one expression, which I uttered aloud, standing among them: Concerning the resurrection of the dead<sup>n</sup> am I judged by you this day.

22. And Felix<sup>o</sup> put them off, having most certain knowledge of this way,<sup>21</sup> saying: When Lysias, the commander, shall come down, I will hear you.<sup>p</sup>

23. And he commanded the centurion to keep him,<sup>q</sup> and that he should be at ease,<sup>22</sup> and not to prevent any of his friends from ministering to him.<sup>r</sup>

24. And after some days, when Felix came<sup>23</sup> with Drusilla, his wife, who was a Jewess, he sent for Paul, and heard of him the faith which is in CHRIST JESUS.<sup>s</sup>

25. And as he discoursed of justice and chastity, and of the judgment to come, Felix<sup>24</sup> was terrified, and answered: For the present, go: but at a convenient time I will call thee.

26. He hoped, also, at the same time, that money would be given him by Paul;<sup>t</sup> for which cause, also, oftentimes he sent for him, and spake with him.

27. But when two years were ended, Felix had for successor Portius Festus.<sup>25</sup> And Felix, willing to give pleasure to the Jews, left Paul bound.

<sup>20</sup> In the previous examination, before the council at Jerusalem.

<sup>21</sup> He knew it to be favorable to peace. From the statements of Paul, he had acquired an accurate knowledge of the religion of Christ, in its relation to Judaism.

<sup>22</sup> To allow him all liberty and indulgence: he remained, however, under military guard, bound by a chain to a soldier.

<sup>23</sup> Felix appears to have been absent from Cesarea for some days, and to have returned in company with his wife.

<sup>24</sup> He was living in adultery, Drusilla having forsaken her husband, Azizus, king of the Emisenes.

<sup>25</sup> In the year of Christ 60.

<sup>m</sup> V. "cum stam."

<sup>n</sup> *Supra* 23: 6.

<sup>o</sup> G. P. "heard these things." V. A. C. E. versions, critics.

<sup>p</sup> G. P. "I will know the uttermost of your matter." V. A. C. E. versions, critics.

<sup>q</sup> G. P. "Paul." V. A. C. E. versions.

<sup>r</sup> G. P. "or come." V. — A. C. E. versions, critics.

<sup>s</sup> G. P. — V. E. G. versions.

<sup>t</sup> G. P. "that he might loose him." V. A. C. E. versions, critics.



# CHAPTER XXV.

FESTUS DOES NOT COMPLY WITH THE WISHES OF THE JEWS, WHO ARTFULLY DEMANDED THAT PAUL SHOULD BE LED TO JERUSALEM: BUT AT CESAREA HE HEARS HIS ACCUSERS AND PAUL IN REPLY, WHO, WHEN ASKED BY FESTUS WHETHER HE WOULD WISH TO BE TRIED AT JERUSALEM, APPEALS TO CESAR. FESTUS COMMUNICATES THE CASE OF PAUL TO KING AGRIPPA, WHO WISHES TO HEAR HIM. ON THE FOLLOWING DAY HE IS BROUGHT BEFORE AGRIPPA AND BERNICE BY ORDER OF FESTUS.

1. Now when Festus was come into the province, after three days he went up to Jerusalem from Cesarea.

2. And the chief priests<sup>a</sup> and principal men of the Jews went<sup>b</sup> to him against Paul: and besought him,

3. Asking a favor against him,<sup>1</sup> that he would command him to be brought to Jerusalem, they laying wait in the way to kill him.

4. But Festus answered: That Paul was<sup>c</sup> in custody<sup>2</sup> in Cesarea: and that he himself would very shortly depart *thither*.<sup>3</sup>

5. Let those, therefore, among you, who are powerful,<sup>d</sup> saith he, go down with me and accuse him, if there be any guilt<sup>e</sup> in the man.

6. And when he had spent among them no more than eight or<sup>f</sup> ten days, he went down to Cesarea, and the next day he sat on the judgment seat, and commanded Paul to be brought.

7. Who being brought, the Jews who were come down from Jerusalem, stood about him,<sup>g</sup> objecting many and grievous charges,<sup>h</sup> which they could not prove,

8. 'Paul making answer for himself: Neither against the law of the Jews, nor against the temple, nor against Cesar, have I offended in anything.

9. But Festus, willing to give pleasure to the Jews, answered Paul, and said: Wilt thou go up to Jerusalem, and there be judged concerning these things, before me?<sup>i</sup>

10. Then Paul said: I stand at the judgment seat of Cesar, where I ought to be judged: to the Jews I have done no wrong, as thou very well knowest.

<sup>1</sup> They asked to be gratified by his being ordered to Jerusalem.

<sup>2</sup> The fact that Paul was a prisoner in Cesarea, was stated as a reason why the trial should take place there.

<sup>3</sup> As Festus was soon to leave Jerusalem, there was not time to have Paul brought to trial there.

<sup>4</sup> He proposes that Paul should be tried at Jerusalem by the Sanhedrim, as the case regarded religion; but in his presence, since their sentence needed the imperial sanction to have full effect.

<sup>a</sup> G. P. "the high priest." V. MSS. versions, fathers, Griesbach.

<sup>b</sup> P. "informed." *Supra* 24: 1.

<sup>c</sup> P. "should be kept." V. Bloomfield.

<sup>d</sup> P. "able." Persons of credit and weight. V. Syr. Bloomfield.

<sup>e</sup> P. "wickedness." A. E. *Strong*.

<sup>f</sup> G. P. + "ten." V. A. C. *Memph. Arm. critica*.

<sup>g</sup> G. P. — V. A. C. E. versions.

<sup>h</sup> G. P. + "against Paul." V. A. C. *Ar. (Erpea) Arm.* <sup>i</sup> G. P. "He." V. A. C. E. versions, critics.

11. For if I have injured them, or have done anything worthy of death, I do not refuse to die; but if none of the things whereof they accuse me subsist, no man can give me over<sup>k</sup> to them: I appeal to Cesar.<sup>5</sup>

12. Then Festus, when he had conferred with the council,<sup>6</sup> answered: Hast thou appealed to Cesar? To Cesar thou shalt go.

13. And after some days King Agrippa<sup>7</sup> and Bernice<sup>8</sup> came down to Cesarea, to salute Festus.

14. And as they spent there many days, Festus told the king of Paul,<sup>9</sup> saying: A certain man was left prisoner by Felix,

15. About whom, when I was at Jerusalem, the chief priests and the ancients of the Jews, came unto me,<sup>1</sup> desiring judgment against him.<sup>10</sup>

16. To whom I answered: It is not the custom of the Romans to condemn any man,<sup>m</sup> before the accused have his accusers present, and have opportunity of defence, to meet the charge.<sup>n</sup>

17. When, therefore, they were come hither, without any delay, on the day following, sitting on the judgment seat, I commanded the man to be brought.<sup>\*</sup>

18. Against whom, when the accusers stood up, they brought no charge of things in regard to which I suspected evil.<sup>o</sup>

19. But they had against him certain questions of their own religion,<sup>p</sup> and of one JESUS who had died, whom Paul affirmed to be alive.

20. I therefore being astray in a question of this kind,<sup>q</sup> asked him whether he would go to Jerusalem, and there be judged concerning these things:

21. But Paul, appealing to be reserved for the hearing of Augustus, I commanded him to be kept, till I might send him to Cesar.

22. And Agrippa said to Festus: I would also hear the man myself. To-morrow, said he, thou shalt hear him.

23. And on the next day, when Agrippa and Bernice were come with great pomp, and had entered into the hall of audience,<sup>11</sup> with the com-

<sup>5</sup> The apostle rightfully appealed to the heathen emperor, to protect himself against the violence and peridy of his own countrymen. Nero reigned at this time.

<sup>6</sup> His assessors and advisers, who shared with him in the judicial proceedings. See Cicero, in Verrem: "concilio tuo dimisso."

<sup>7</sup> He was son of Herod Agrippa, who had put St. James to death. He had been king of Chalcis, and was at this time king of Trachonitis. See Joseph. de Bello, l. 2, c. 12.

<sup>8</sup> She, though his sister, was reported to be his concubine.

<sup>9</sup> Agrippa being a Jew, and invested with authority to nominate and remove high priests, was competent to aid Festus in this trial.

<sup>10</sup> They demanded a civil sanction for their own sentence.

<sup>11</sup> Where prisoners were examined. This, however, was not a formal trial.

<sup>k</sup> As a matter of favor: *infra* v. 16.

<sup>l</sup> G. P. "informed." *Supra* 24: 1; 25: 2.

<sup>m</sup> G. P. V. "criminal."

<sup>n</sup> The term may be used in a favorable sense. Festus would not apply it unfavorably, whilst addressing a Jewish king.

<sup>o</sup> G. P. + "to die." V. A. C. E. versions.

<sup>p</sup> G. P. "of such things as I supposed."

<sup>q</sup> P. "questions." G. V.

manders and principal men of the city, by order of Festus, Paul was brought.

24. And Festus saith : King Agrippa, and all ye men who are present together with us, ye see this man, about whom all the multitude of the Jews pressed me at Jerusalem<sup>r</sup> [asking and], crying out that he should no longer live.

25. Yet have I found that he hath committed nothing worthy of death. But forasmuch as he himself hath appealed to Augustus, I have determined to send him.

26. Of whom I have nothing certain to write to the lord.<sup>12</sup> For which cause I have brought him forth before you, and especially before thee, O King Agrippa, that examination being made, I may have what to write.

27. For it seemeth to me unreasonable to send a prisoner, and not to signify the things laid to his charge.

## CHAPTER XXVI.

PAUL DEFENDS HIS CAUSE BEFORE AGRIPPA, GIVING THE HISTORY OF HIS CONVERSION TO CHRIST, AND SHOWING THAT HE HAD PREACHED TO JEWS AND GENTILES UNDER DIVINE PROTECTION: HE ANSWERS FESTUS, WHO ALLEGED THAT HE WAS FRANTIC FROM EXCESS OF LEARNING, AND WISHES ALL TO BE CHRISTIANS. AGRIPPA SAYS THAT HE MIGHT BE SET AT LIBERTY, HAD HE NOT APPEALED TO CESAR.

1. THEN Agrippa saith to Paul : Thou art permitted to speak for thyself. Then Paul stretching forth his hand, began his defence.

2. I think myself happy, King Agrippa, being to answer for myself this day before thee, touching all the things whereof I am accused by the Jews.

3. Especially as thou art cognizant of all the customs and questions<sup>1</sup> which are among the Jews : wherefore, I beseech,<sup>a</sup> hear me patiently.

4. And my manner of life indeed from my youth, which was from the first among mine own nation in Jerusalem, all the Jews know :

5. Who knew me from the beginning (if they will give testimony), that after the strictest<sup>b</sup> sect<sup>2</sup> of our religion I lived, a Pharisee.

6. And now I stand to be judged for the hope of the promise<sup>3</sup> that was made by God to our fathers ;

<sup>12</sup> This title was given to the Roman emperor, as the Queen of England is styled "Sovereign Lady."

<sup>1</sup> Institutes, laws, and rites.

<sup>2</sup> Lit. heresy ; but it is here used for a class of religious professors.

<sup>3</sup> Of the Messiah.

<sup>r</sup> G. P. + "and here."

<sup>a</sup> G. P. + "these." V. A. E. Arm.

<sup>b</sup> Josephus so designates them. B. l. 1, c. 5, 8, 2.

7. Unto which our twelve tribes,<sup>4</sup> worshipping<sup>e</sup> night and day, hope to come;<sup>5</sup> for which hope, O king,<sup>4</sup> I am accused by the Jews.

8. Why is it thought incredible<sup>e</sup> with you, that God should raise the dead?

9. And I indeed did think<sup>f</sup> that I ought to do many things contrary to the name of JESUS of Nazareth.

10. Which also I did at Jerusalem, and many of the saints I shut up<sup>g</sup> in prisons, having received authority of the chief priests; and when they were put to death, I gave my vote.<sup>6</sup>

11. And oftentimes<sup>h</sup> I punished them in every synagogue, and compelled *them* to blaspheme;<sup>7</sup> and raging yet more against them, I persecuted them even unto foreign cities.

12. In these circumstances,<sup>i</sup> when I was going to Damascus,<sup>k</sup> with authority and permission of the chief priests,

13. At midday, O king, I saw in the way a light from heaven above the brightness of the sun, shining around me and those who journeyed with me.

14. And when we were all fallen down on the ground, I heard a voice speaking to me in the Hebrew tongue:<sup>8</sup> Saul, Saul, why persecutest thou Me? It is hard for thee to kick against the goad.

15. And I said: Who art Thou, Lord? And the Lord<sup>1</sup> answered: I am JESUS, whom thou persecutest.

16. But rise up and stand upon thy feet; for to this end have I appeared to thee, to make thee a minister, and a witness<sup>9</sup> of those things which thou hast seen, and of those things, in which I will appear to thee,<sup>10</sup>

17. Delivering thee from the people, and the nations unto which I now send thee;

18. To open their eyes, that they may turn from darkness to light,

<sup>4</sup> Some individuals of all the tribes joined the tribes which returned from captivity, whilst the bulk of the ten tribes did not return.

<sup>5</sup> Hoping that the Messiah would appear.

<sup>6</sup> It does not appear that his station entitled him to pronounce judgment; but he consented and approved of the sentence. In the case of Stephen he agreed to his death, and in other instances the same may have occurred.

<sup>7</sup> The punishment was inflicted to force them to renounce Christ. It failed of its effect through their constancy. Some weak individuals may have yielded to torments.

<sup>8</sup> It seems that St. Paul was now speaking in Greek, which language was at this time very generally used.

<sup>9</sup> A witness ministering. The apostle was to testify to what he had seen, and to minister to others the blessings which were imparted to himself through the knowledge of Christ.

<sup>10</sup> Revealing Divine mysteries.

<sup>e</sup> G. P. "instantly." V. Ethiop.

<sup>f</sup> G. P. + "Agrippa." V. A. O. E. versions.

<sup>g</sup> G. P. + "with myself."

<sup>h</sup> P. "I gave my voice against them." *Supra* 7: 59.

<sup>i</sup> *Supra* 9: 2.

<sup>k</sup> P. V. critics.

<sup>8</sup> *Supra* 8: 3.

<sup>1</sup> *Supra* 24: 18.

<sup>1</sup> G. P. "He." V. A. C. E. versions.

and from the power of Satan to God, that they may receive forgiveness of sins, and a lot among the saints, by faith in Me.

19. Whence, King Agrippa, I was not incredulous to the heavenly vision :

20. But first to those at Damascus,<sup>m</sup> and at Jerusalem, and throughout all the country of Judea, and to the Gentiles I announced, that they should repent and turn to God, doing works worthy of penance.

21. For this cause the Jews, when I was in the temple, seized me, and went about to kill me.<sup>n</sup>

22. But by the help of God I stand<sup>o</sup> unto this day, testifying both to small and great, saying nothing beyond those things which the prophets and Moses said should come to pass :<sup>12</sup>

23. That CHRIST should suffer, and that He, the first to rise from the dead, should show light to the people<sup>13</sup> and to the Gentiles.

24. As he spake these things [in answer], Festus said with a loud voice : Paul, thou art beside thyself ; much learning doth make thee mad.

25. And Paul<sup>p</sup> said : I am not mad, most excellent<sup>14</sup> Festus, but I speak words of truth and soberness.

26. For the king knoweth of these things, to whom also I speak with confidence ; for I am persuaded that none of these things are hidden from him, for neither was any of these things done in a corner.

27. Believest thou the prophets, King Agrippa ? I know that thou believest.

28. Then Agrippa said to Paul : In a little<sup>15</sup> thou persuadest me to be a Christian.<sup>q</sup>

29. And Paul said : I would to God, that both in a little and in much,<sup>r</sup> not only thou, but also all who hear me this day, should become such as I am, except these chains.

30. And<sup>s</sup> the king rose up, and the governor, and Bernice, and they who sat with them.

31. And when they were gone aside, they spake among themselves, saying : This man hath done<sup>t</sup> nothing worthy of death, or of bonds.

32. And Agrippa said to Festus : This man might have been set at liberty, if he had not appealed to Cesar.<sup>16</sup>

<sup>m</sup> The apostle ascribes his escape to Divine protection.

<sup>n</sup> The teaching of the apostles was the fulfilment of prophecy.

<sup>o</sup> Jews.

<sup>p</sup> Official titles are given through regard for station, without reference to personal attainments.

<sup>q</sup> This is the literal rendering of the text, which may be understood of a short space of time, or of little being wanting to entire conviction of mind. Calvin approves of V., which leaves the sense undetermined.

<sup>r</sup> This appeal prevented any further judicial act of the governor.

<sup>s</sup> *Supra* 9 : 19 ; 13 : 14.

<sup>t</sup> P. " I continue." V. lit.

<sup>u</sup> *Supra* 11 : 26.

<sup>v</sup> G. P. + " when he had thus spoken." V. — A. versions, Griesbach.

<sup>w</sup> G. P. " doeth."

<sup>x</sup> *Supra* 21 : 31.

<sup>y</sup> G. P. " But he." V. A. E. versions.

<sup>z</sup> V. A. B. E. versions.

## CHAPTER XXVII.

PAUL IS LED TOWARDS ROME BY JULIUS THE CENTURION, SAILING THROUGH VARIOUS PLACES. THE WIND BEING CONTRARY, THEY WITH DIFFICULTY REACH A CERTAIN PLACE IN CRETE, ON LEAVING WHICH THEY MEET WITH A VIOLENT STORM, AS PAUL HAD FORETOLD. THEY ARE CONSOLED BY HIM BY THE COMMUNICATION OF A REVELATION WHICH HE HAD RECEIVED, THAT ALL SHOULD ESCAPE, AND THEY ARE EXHORTED TO TAKE FOOD. AFTER SHIPWRECK THEY ALL ESCAPE.

1. AND when it was determined that he<sup>1</sup> should sail to Italy, and that Paul with the other prisoners<sup>2</sup> should be delivered<sup>3</sup> to a centurion, named Julius, of the cohort Augusta :

2. Going on board a ship of Adrumetum,<sup>3</sup> beginning to sail<sup>4</sup> along the coast of Asia,<sup>5</sup> we put to sea ; Aristarchus, a Macedonian of Thessalonica, continuing with us.

3. And the day following we touched at Sidon. And Julius treated Paul humanely,<sup>6</sup> and permitted him to go to friends, and to receive their attention.<sup>7</sup>

4. And when we had set sail thence, we sailed under Cyprus,<sup>8</sup> because the winds were contrary.<sup>9</sup>

5. And sailing over the sea of Cilicia and Pamphylia,<sup>10</sup> we came to Lystra,<sup>11</sup> which is in Lycia.

6. And there the centurion finding a ship of Alexandria sailing to Italy, put us on board of it.

7. And when we had sailed slowly many days, and were scarce come over against Gnidus,<sup>12</sup> the wind not suffering us,<sup>13</sup> we sailed under Crete by Salmone.<sup>14</sup>

8. And with much difficulty sailing by it,<sup>15</sup> we came to a certain place which is called Good-havens,<sup>16</sup> near to which was the city of Thalassa.<sup>17</sup>

<sup>1</sup> The order did not extend to Luke, or others who freely accompanied Paul.

<sup>2</sup> Prisoners were often sent to Rome. See Joseph. in Vita, § 10.

<sup>3</sup> Adramyttium in Mysia, opposite to the island of Lesbos, is probably meant.

<sup>4</sup> According to the text, the ship was about to sail about the places of Asia.

<sup>5</sup> This seems to have been with a view to discover in some of the ports a ship bound for Italy.

<sup>6</sup> The favorable opinion which Festus, aided by Agrippa, had formed of Paul, caused him to be treated with great consideration.

<sup>7</sup> Already Christians were found everywhere.

<sup>8</sup> Leaving it to the left, taking their course from its eastern promontory to Cilicia.

<sup>9</sup> Shifting, but yet adverse.

<sup>10</sup> The portion of the Mediterranean Sea, which was between the island of Cyprus and those provinces, was so called.

<sup>11</sup> Lystra is in Lycania, far from the coast: Myra is on the coast, in Lycia.

<sup>12</sup> A promontory of the peninsula of Caria, or an island near it. It is to the west of Lycia.

<sup>13</sup> To pursue a direct course.

<sup>14</sup> They passed along its eastern extremity.

<sup>15</sup> Doubling the cape.

<sup>16</sup> On the southeast coast of the island.

a G. P. "wa." V. Ar. Syr.

c Lit. "philanthropically."

e G. P. "Lassa."

b G. P. "they delivered."

d G. P. "Myra." V. A.

9. And when much time was spent, and sailing was now dangerous, because the fast<sup>17</sup> was now past,<sup>17</sup> Paul comforted them,

10. Saying to them: Men, I see that the voyage beginneth to be with hurt and much damage, not only of the cargo and ship, but also of our lives.<sup>18</sup>

11. But the centurion believed the pilot and the master of the ship, more than the things said by Paul.

12. And whereas it was not a commodious haven to winter in, the greater part gave counsel to sail thence, if by any means they might reach Phenice to winter there, which is a haven of Crete, looking towards the southwest and northwest.

13. And the south wind gently blowing, thinking that they had obtained their purpose,<sup>19</sup> when they had loosed from Asson,<sup>20</sup> they sailed close by Crete.

14. But not long after there arose against it a tempestuous<sup>21</sup> wind called Euro-aquilo.<sup>21</sup>

15. And when the ship was caught, and could not bear up against the wind, giving up the ship to the winds, we were driven.<sup>22</sup>

16. And running under a certain island that is called Cauda,<sup>23</sup> we had much work to get the boat.<sup>24</sup>

17. Which, when they had taken up, they used helps,<sup>25</sup> undergirding the ship,<sup>25</sup> and fearing lest they should fall into the quicksands,<sup>27</sup> they let down the sail-yard, and so were driven.

18. And we being mightily tossed with the tempest, the next *day* they lightened the ship.

19. And the third *day* they<sup>1</sup> cast out with their own hands the tackling of the ship.

20. And when neither sun nor stars appeared for many days, and no small storm lay on us, all hope of our being saved was taken away.

21. And after they had fasted a long time,<sup>28</sup> Paul standing forth

<sup>17</sup> The autumnal fast of the Jews, being the only fast Divinely appointed. It began on the tenth of the month of Tiber, which generally fell in the latter end of September, or beginning of October. The equinoctial gales of autumn happen about this time.

<sup>18</sup> These were in imminent danger.

<sup>19</sup> The object which they had in view, namely, a favorable vessel to reach Phenice.

<sup>20</sup> It is thought to mean nearer. V. takes it as a proper name.

<sup>21</sup> The northeast wind. Sailors in the Levant still call *Taffone*, a wind blowing in every direction.

<sup>22</sup> Drifted before the wind, without being able to steer their course.

<sup>23</sup> The modern name is Goxzo: it lies to the south of Crete.

<sup>24</sup> Get the boat on deck, which was fastened to the stern, as was the custom with Oriental seamen.

<sup>25</sup> Means for strengthening the ship.

<sup>26</sup> By means of thick cables, to keep the timbers together.

<sup>27</sup> There were two great sand-banks on the coast of Africa, which were the more dangerous, because they varied their situation. They were, indeed, far away; but, from the violence of the winds, there was reason to fear lest the ship should be carried there.

<sup>28</sup> From disrelish of food, through a feeling of impending danger.

<sup>1</sup> Lev. 16: 29; 23: 27.

<sup>2</sup> G. P. "Cauda."

<sup>3</sup> G. P. "Euroclydon." V. A. critica. G. *εὐροκλύδης*.

<sup>4</sup> G. P. "we." V. A. B.

in the midst of them, said: Ye ought, indeed, O men, to have hearkened to me, and not to have loosed from Crete, and have saved<sup>29</sup> this harm and loss.<sup>i</sup>

22. And now I exhort you to be of good heart, for there shall be no loss of life among you, but only of the ship.

23. For an angel of God, whose I am, and whom I worship, stood by me this night,

24. Saying: Fear not, Paul, thou must be brought before Cesar: and behold, God hath given thee<sup>30</sup> all those who sail with thee.

25. Wherefore, men, be of good heart, for I believe God, that it shall so be, as it hath been told me.

26. And we must come unto<sup>k</sup> a certain island.

27. But after the fourteenth night was come, as we were sailing in the Adriatic,<sup>31</sup> about midnight, the sailors thought that some land was near.

28. Who also sounded, and found twenty fathoms: and when they had gone on a little further,<sup>l</sup> they found fifteen fathoms.

29. Then fearing lest we should fall<sup>m</sup> upon rough places,<sup>n</sup> they cast four anchors out of the stern,<sup>32</sup> and longed for day.<sup>33</sup>

30. But as the sailors sought to flee out of the ship, having let down the boat into the sea, under pretence that they were about to extend the anchors<sup>34</sup> out of the prow of the ship,<sup>35</sup>

31. Paul said to the centurion and to the soldiers: Unless these stay in the ship, ye cannot be saved.<sup>36</sup>

32. Then the soldiers cut off the ropes of the boat, and let her fall off.

33. And when it began to be day, Paul besought them all to take

<sup>29</sup> They might have escaped the danger, and so might have been gainers by following his advice. We may be said to gain what we avoid losing.

<sup>30</sup> Granted to thy prayers. It is the order of Divine Providence to grant favors in consideration of the merits and prayers of the servants of God. "He showed," says Calvin, "His favor towards Paul, by preserving the lives of many; thereby bearing testimony to his piety, that the majesty of the gospel might shine forth."

<sup>31</sup> At that time this comprehended, besides that which is strictly so called, the Sicilian and Ionian Seas, as Strabo testifies.

<sup>32</sup> It was customary in ancient times to cast anchors from the stern, and from the four corners of the ship. See Cesar, Bell. 104: 28.

<sup>33</sup> Their anxiety is represented by their prayers, that day might break.

<sup>34</sup> They pretended that they wished to lay them at some distance from the ship, and therefore must go into the boat.

<sup>35</sup> The fore-castle.

<sup>36</sup> God, who promised that all should escape, required them to use the means of safety, with which he furnished them.

<sup>i</sup> *Supra* v. 10.

<sup>k</sup> G. P. "be cast upon."

<sup>l</sup> G. P. + "they sounded again."

<sup>m</sup> G. P. "lest they should have fallen." V. A. D. C. versions, critics.

<sup>n</sup> P. "rocks."



food, saying: This day is the fourteenth day that ye wait, and remain fasting, having taken nothing.<sup>37</sup>

34. Wherefore, I pray you to take food for your health's<sup>38</sup> sake, for not the hair of the head of any of you shall perish.<sup>o</sup>

35. And when he had said these things, he took bread and gave thanks to God in the sight of all, and when he had broken it, he began to eat.

36. Then were they all of better courage, and they also took food.

37. And in the ship, we were in all two hundred and seventy-six souls.

38. And when they had eaten enough, they lightened the ship, and cast out the wheat<sup>39</sup> into the sea.

39. And when it was day, they knew not the land: but they discovered a certain inlet that had a beach, into which they wished, if they could,<sup>p</sup> to thrust the ship.

40. And when they had removed<sup>40</sup> the anchors, they committed themselves to the sea,<sup>41</sup> and loosed withal the rudder-bands:<sup>42</sup> and hoisted up the mainsail<sup>43</sup> to the wind, and made towards shore.

41. And when we were fallen into a place where two currents met,<sup>44</sup> they ran the ship aground: and the prow indeed stuck fast, and remained immovable: but the stern was broken by the violence of the sea.<sup>q</sup>

42. And the counsel of the soldiers was to kill the prisoners, lest any of them swimming out should escape.<sup>45</sup>

43. But the centurion, willing to save Paul, forbade it to be done,<sup>r</sup> and commanded that they who could swim, should cast *themselves* first into the sea [and save themselves], and get to land.

44. And the rest, some [they carried] on boards, and some on things of the ship. And so all got safe to land.

<sup>37</sup> Some take this to be a popular mode of speaking, implying that during that time they had not taken their usual meals: but it is possible that fear and excitement prevented their taking food the whole time. Life is maintained without food for a length of time under extraordinary excitement.

<sup>38</sup> Food would give them strength to make the necessary efforts for their escape from the danger. Safety might better represent the meaning.

<sup>39</sup> They had already twice lighted the vessel, by throwing away the cargo and tackling.

<sup>40</sup> Schott renders it cut off around: "anchoras circumdices abscideas."

<sup>41</sup> Bloomfield maintains that the meaning is, they let them go, that is, they left the anchors in the water, having cut them loose from the ship.

<sup>42</sup> It appears that there were two rudders to large ships, such as this, which were fastened by bands, on loosing which, the rudders sunk into the sea, and rendered the ship less liable to be overset.

<sup>43</sup> It is thought to denote a small sail towards the prow.

<sup>44</sup> It may be understood of a spit of sand under water, dividing the waters, giving to the current the appearance of two seas.

<sup>45</sup> It was disgraceful for Roman soldiers to suffer their prisoners to escape.

<sup>o</sup> G. P. "fall." V. A. B. C. versions, Bloomfield.

<sup>q</sup> G. P. "of the waves." B. —

<sup>p</sup> G. P. "if it were possible." V. critic.

<sup>r</sup> P. "kept them from their purpose."

## CHAPTER XXVIII.

PAUL AND HIS COMPANIONS ARE TREATED KINDLY BY THE BARBARIANS IN THE ISLAND OF MELITA, IN WHICH PAUL, ALTHOUGH BITTEN BY A SERPENT, SUFFERED NO HURT. HE RESTORES TO HEALTH THE FATHER OF PUBLIUS, PRINCE OF THE ISLAND, AND CURES MANY OTHERS. SAILING THENCE, THEY FINALLY REACH ROME, WHERE PAUL ASSEMBLING THE CHIEF MEN AMONG THE JEWS, EXPLAINS THE REASON WHY HE APPEALED TO CESAR. ON A DAY APPOINTED BY THEM HE PREACHES CONCERNING CHRIST, BUT FEW BELIEVING, PAUL SHOWS THAT THIS FACT ALSO HAD BEEN FORETOLD BY ISAIAH. DURING TWO YEARS HE CONTINUES TO PREACH TO ALL WHO APPROACH HIM, OF FAITH IN CHRIST.

1. AND when we had got safe, then we<sup>a</sup> knew that the island was called Melita.<sup>1</sup> But the barbarians<sup>2</sup> showed us no common humanity.<sup>3</sup>

2. For they kindled a fire, and refreshed us all, because of the rain which was falling,<sup>4</sup> and of the cold.<sup>4</sup>

3. And when Paul had gathered together a bundle of sticks,<sup>5</sup> and had laid them on the fire, a viper came out of the heat,<sup>6</sup> and fastened on his hand.

4. And when the barbarians saw the reptile hang on his hand, they said one to another: Undoubtedly this man is a murderer,<sup>7</sup> whom, although he hath escaped the sea, vengeance<sup>8</sup> doth not suffer to live.<sup>9</sup>

5. And he indeed shook off the reptile into the fire, and suffered no harm.

6. But they supposed that he would swell up, and suddenly fall down dead. But expecting long, and seeing that there came no harm to him, they changed their minds, and said, that he was a god.

7. Now in these places were possessions of the chief<sup>10</sup> of the island, named Publius, who receiving us, entertained us courteously for three days.

<sup>a</sup> It is commonly thought to be Malta, although Bryant takes it to be an island in the Illyrian Gulf.

<sup>1</sup> This term was applied by the Greeks and Romans to the other nations generally. St. Luke uses it of the inhabitants of this island, who were of Carthaginian origin, and, as we may presume from the term, not civilised. The Romans had the dominion of it, but the ancient race was not extinct.

<sup>2</sup> After a storm, as well as during its continuance, heavy rain is wont to fall.

<sup>3</sup> Those who had swam to shore, or who had been carried on planks, suffered intense cold from long exposure.

<sup>4</sup> The apostle, equally as the other passengers, was actively employed in gathering brushwood, to throw on the fire.

<sup>5</sup> Vipers conceal themselves oftentimes under brushwood. The heat forced this one out. There are no venomous animals at present in Malta.

<sup>6</sup> The suspicion of murder seems to have arisen from the part which was attacked; the hand was supposed to have shed blood.

<sup>7</sup> The heathens had the idea of Divine justice, although they misapplied it.

<sup>8</sup> They looked on his death as certain. The poison of some vipers brings on death instantaneously.

<sup>9</sup> Governor, or prefect. He was dependent on the Pretor of Sicily at this time.

8. And it happened that the father of Publius lay sick of fever, and of dysentery. To whom Paul entered in, and when he had prayed, and laid his hands on him, he healed him.

9. Which being done, all<sup>a</sup> in the island who had diseases came, and were healed :

10. Who also honored us with many honors, and when we were about to set sail, loaded us with such things as were necessary.<sup>11</sup>

11. And after three months,<sup>12</sup> we sailed in an Alexandrian ship, with the sign of the Castores,<sup>13</sup> which had wintered in the island.

12. And when we were come to Syracuse, we remained there three days.

13. Thence coasting about the shore,<sup>14</sup> we came to Rhegium: and after one day, the south wind blew, and we came the second day to Puteoli;<sup>15</sup>

14. Where we found brethren, and were desired to remain with them seven days: and so we went towards Rome.

15. And thence when the brethren heard of us,<sup>16</sup> they came to meet us as far as Appii Forum<sup>17</sup> and the Three Taverns,<sup>18</sup> whom when Paul saw, he gave thanks to God, and took courage.<sup>19</sup>

16. And when we were come to Rome,<sup>4</sup> Paul was suffered to dwell by himself,<sup>20</sup> with a soldier who kept him.<sup>21</sup>

17. And after the third day, he<sup>a</sup> called together the chief of the Jews. And when they were assembled, he said to them: Brethren, although I have done nothing against the people, or the custom<sup>f</sup> of our fathers, I was delivered prisoner from Jerusalem into the hands of the Romans,<sup>22</sup>

18. Who, when they had examined me, would have released me, because there was no cause of death in me:

<sup>11</sup> Provisions and articles of clothing.

<sup>12</sup> When winter was over.

<sup>13</sup> The two brothers, Castor and Pollux, who were supposed to succor those in danger of shipwreck, were represented on the prow, in painting or bas relief.

<sup>14</sup> There were many promontories to be doubled.

<sup>15</sup> Pozzuoli, in Campania. This was a favorite port, frequented by ships from Alexandria. See Strabo, l. 17, p. 793; Seneca, ep. 77; Sueton. in Aug. c. 98.

<sup>16</sup> Heard, probably by letter, of their approach.

<sup>17</sup> An advanced band of those who came to welcome him, met him at Forum Appii, where the canal over the Pontine marshes terminated. This was a mark of extraordinary respect.

<sup>18</sup> Others awaited him here, about ten miles from the former place. It got its name from three retail shops, in which eatables and drinkables were sold. It was situated where the road from Velletri enters into the Pontine marshes.

<sup>19</sup> He was animated with new vigor.

<sup>20</sup> In private lodgings.

<sup>21</sup> To whom he was fastened by a chain. Seneca, ep. 5; Ulpian, l. 1; De Custod. et Exhib. Reor.

<sup>22</sup> The efforts of the Jews against him, resulted in his falling into the hands of the Romans.

<sup>a</sup> R. P. "others."

<sup>d</sup> G. P. + "the centurion delivered the prisoners to the captain of the guard." V. A. B. versions.

<sup>e</sup> G. P. + "Paul." V. A. versions, Griesbach.

<sup>f</sup> G. P. "customs."

19. But since the Jews opposed it, I was constrained to appeal to Cesar, not that I had anything whereof to accuse my nation.<sup>23</sup>

20. For this reason then I asked to see and address you; because for the hope of Israel<sup>24</sup> I am bound with this chain.

21. But they said to him: We neither received letters concerning thee, from Judea; nor did any one of the brethren come hither, to report or speak any evil of thee.

22. But we desire to hear from thee, what thou thinkest: for as concerning this sect,<sup>a</sup> we know that it is everywhere opposed.

23. And when they had appointed him a day, many came to him to his lodging, to whom he expounded, and testified the kingdom of God,<sup>25</sup> persuading them concerning JESUS, out of the law of Moses and the prophets, from morning until evening.

24. And some believed the things that were said, and some did not believe.

25. And when they did not agree among themselves, they departed, after Paul had spoken this one word:<sup>26</sup> Well did the Holy Spirit speak to our fathers through Isaiah the prophet,

26. Saying: Go to this people, and say to them: With hearing ye will hear, and will not understand: and seeing, ye will see, and will not perceive:

27. For the heart of this people is grown gross, and with their ears have they heard heavily, and their eyes they have shut: lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them.

28. Be it known, therefore, to you, that this salvation of God is sent to the Gentiles, and they will hear it.

29. And when he had said these things, the Jews went out from him, and had much discussion among themselves.

30. And he<sup>b</sup> remained two whole years in his own hired lodgings: and he received all who came to him,

31. Preaching the kingdom of God, and teaching the things which concern the Lord JESUS CHRIST, with all confidence, without prohibition.<sup>27</sup>

<sup>23</sup> Not with a view to accuse them. He certainly had many grounds of complaint against them.

<sup>24</sup> The hope of a Liberator, which Israel cherished.

<sup>25</sup> Testifying to the establishment of the Church.

<sup>26</sup> As it were the final observation.

<sup>27</sup> It appears that no effort was made to have the appeal heard. Paul was in military custody, but with so much indulgence that it resembled *libera custodia*.

## GENERAL INTRODUCTION

### TO THE EPISTLES OF SAINT PAUL.

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THE Epistles of St. Paul furnish us with most important instructions on the doctrines of faith, and on the practical duties of the Christian life. Addressing the faithful of various local churches, he recalls to their minds many truths which in his preaching he had already delivered, and develops more fully some, which before he had not occasion to unfold. With earnestness and vehemence he rebukes the disorderly, and chastises them with the spiritual rod, using his power, however, for the benefit and conversion of the delinquents, not for their destruction. It is impossible to read his writings, and not feel that he speaks as a messenger of God to men, only solicitous to deliver his message in its integrity, and to win his hearers to obedience. There are, indeed, in his Epistles, many things hard to be understood, on account of the sublimity of the matters of which he treats, and of the incidental references to his oral teaching, as also by reason of the ardor of his spirit, whereby he rapidly glances at many objects in succession; but they abound in edification, and tend to enkindle in the heart a tender love for our Redeemer, and for our fellow-men. The study of his writings is best calculated to form the Christian priest to the high duties of his calling, and especially to the dignified announcement of the word of God.

St. Chrysostom did not hesitate to avow, that whatever knowledge of Divine things he possessed, was derived from this study, which he pursued with devout affection. He exhorted the laity, likewise, to nourish their souls with the meditation of the maxims of piety and mysteries of faith presented by the apostle, assuring them, that from the frequent perusal of his writings, they would become thoroughly imbued with a Christian spirit. Since, however, they are wrested by the unlearned and unstable to their own perdition, we must not rashly plunge into those depths of the Divine counsels, which it is not given to man to fathom; but guided in all things by the light of faith, we must captivate our understandings to CHRIST, and glorify Him by strict fidelity to His precepts.



## P R E F A C E

### TO THE EPISTLE TO THE ROMANS.

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THIS letter has been placed at the head of the letters of St. Paul, on account of the dignity of the Roman Church, to the faithful of which it is addressed. It is probably sixth in the order of time, having been written in the year 58, from Corinth, or Cenchrea, and sent by Phebe, a deaconess of this latter place. The apostle, when writing it, purposed, after a journey to Jerusalem, to go to Rome, and thence to Spain. Being arrested in the holy city, he was carried to Rome as a prisoner, where, nevertheless, he effectually preached the Gospel. The number of Christians in this city was already very great, and their faith was celebrated. The Jewish converts had been banished in the early part of the reign of Claudius, with the Jews, with whom they were confounded, on a charge of tumult in reference to CHRIST: "*Impulsore chresto assidue tumultuantes Roma expulit*" (Suetonius in *Vita Claudii*, c. 25); but they had returned in the early part of the reign of Nero, which was marked by clemency. The apostle wrote to establish perfect harmony among all classes, whether gathered from the heathen or Jewish ranks, and to show that all were equally entitled to Christian privileges. He pointed out the sinfulness, both original and actual, of all mankind, and insisted on the nature of grace, which is a free gift of Divine bounty, unmerited by any act of man. Tertius, probably a Roman, wrote the letter (ch. 16 : 22), under the dictation of the apostle. It was written in Greek, which, at that time, was generally spoken in Rome, as well as throughout a great part of the East.

From the silence of St. Paul as to St. Peter, some infer that this apostle had not yet visited Rome; but as St. Irenæus and the ancients generally, refer the foundation of the Roman Church to both apostles, it is thought that St. Peter had left the city in consequence of the edict of Claudius, and had not yet returned. The many acquaintances whom St. Paul salutes, were Asiatics who had gone to Rome, or Romans who had visited the East, chiefly during the reign of Claudius.

This letter explains the Divine economy in regard to Jews and Gen-

times before the coming of CHRIST, and shows the general guilt of men, which rendered them unworthy of Divine favor. To obviate a plausible objection taken from the apparent failure of the prophecies, the apostle shows that the promises made to the seed of Abraham, or Israel, were not confined to their natural posterity, although even in them they were partially accomplished. "Many inquired," says St. Chrysostom, "why those who had received the promise had fallen away, and others, who had not even heard of it, had been saved in preference to them." (Hom. 16, in ep. ad Rom.) This letter is one of the most difficult, as it treats of the dispensation of grace, in which we have to adore the unsearchable counsels of God.



# THE EPISTLE OF BLESSED PAUL THE APOSTLE

TO THE

## ROMANS.

### CHAPTER I.

PAUL, HAVING SET FORTH HIS EVANGELICAL OFFICE, THROUGH GREAT ZEAL FOR PREACHING THE GOSPEL, WISHED TO VISIT THE ROMANS. HE SHOWS THAT THE HEATHENS, WHO KNOWING GOD FROM THE CREATURES, HAD NEVERTHELESS NEGLECTED HIS WORSHIP, TO ADORE THE IMAGES OF CREATURES, HAD BEEN JUSTLY FORSAKEN BY HIM, AND HAD FALLEN INTO ABOMINABLE CRIMES, WHICH HE SPECIFIES, IN PUNISHMENT OF THEIR IDOLATRY.

1. PAUL,<sup>1</sup> a servant<sup>2</sup> of JESUS CHRIST, an apostle,<sup>3</sup> called,<sup>4</sup> set apart<sup>5</sup> for the gospel<sup>6</sup> of God,<sup>7</sup>
2. Which He had promised before by His prophets in the Holy Scriptures<sup>8</sup>
3. Concerning His Son, who was made<sup>9</sup> [to Him] of the seed of David according to the flesh,<sup>10</sup>
4. Who was predestinated<sup>11</sup> the Son of God in power,<sup>12</sup> according to

<sup>1</sup> He prefixes his name, as St. Chrysostom observes, because he was writing to persons at a distance. Moses and the evangelists had no need of declaring their authorship, since they handed their works to those present.

<sup>2</sup> A bondman—bonded and devoted to His service.

<sup>3</sup> A messenger of Christ.

<sup>4</sup> The immediate and extraordinary character of the call is intimated. St. Chrysostom says: "He everywhere styles himself 'called' through a feeling of gratitude, for he did not seek and acquire the office, but he came to it through obedience."

<sup>5</sup> To proclaim it, and impart its blessings.

<sup>6</sup> The gospel was not absolutely new: it had been shadowed forth in the ancient Scriptures. This was among the greatest evidences of its truth and divinity, which accordingly the apostle places before the Roman Christians to strengthen their faith.

<sup>7</sup> Born. The human nature of Christ was created. The Son of God, who is eternal, was born according to the flesh.

<sup>8</sup> In His human nature.

<sup>9</sup> It was important to impress on their minds that all that had happened to Christ, was in accordance with the eternal counsels, and that His Divine character was fully manifested, notwithstanding the humiliations which He endured. St. Chrysostom explains the term as meaning that Christ was "shown, manifested, judged, and acknowledged by the judgment and consent of all, by the prophets, by the supernatural generation of His flesh, by the power displayed in His miracles, by the Spirit, whereby He imparted sanctification, by His resurrection, whereby He destroyed the empire of death."

<sup>10</sup> By miraculous energy.

<sup>11</sup> Acts 13 : 2.

<sup>12</sup> Gal. 1 : 16.

<sup>13</sup> G. P. "declared." V. B. Irenæus, Tertullian.

the spirit of holiness,<sup>11</sup> by the resurrection from the dead<sup>12</sup> of JESUS CHRIST our Lord:<sup>13</sup>

5. By whom we have received grace<sup>14</sup> and apostleship for obedience to the faith,<sup>15</sup> in all nations<sup>16</sup> for His name,<sup>17</sup>

6. Among whom are ye also<sup>18</sup> the called<sup>19</sup> of JESUS CHRIST:

7. To all, who are at Rome, the beloved of God, called<sup>20</sup> to be saints.<sup>4</sup> Grace<sup>21</sup> to you and peace<sup>22</sup> from God our Father, and the Lord JESUS CHRIST.<sup>23</sup>

8. First,<sup>24</sup> indeed, I give thanks<sup>25</sup> to my<sup>26</sup> God through JESUS CHRIST<sup>27</sup> for you all, because your faith is spoken of in the whole world.<sup>28</sup>

9. For God, whom I serve<sup>29</sup> in my spirit,<sup>30</sup> in the gospel,<sup>31</sup> of His Son, is my<sup>32</sup> witness,<sup>33</sup> that without ceasing I make mention<sup>34</sup> of you

10. Always in my prayers: beseeching, if by any means at length,<sup>34</sup>

<sup>11</sup> This may be understood of that sanctity and perfection with which His sacred humanity was replenished—the evidence of the assumption by a Divine Person to a state of intimate union, which divines call hypostatical, that is, personal. St. Augustine understands it of the gifts of the Spirit, which the apostles and faithful received after the resurrection of Christ. *Expos. quarundem quæst.*, in ep. ad Rom.

<sup>12</sup> The resurrection of Christ proved Him to be the Son of God, as He had declared Himself.

<sup>13</sup> These words are connected with the first words of the third verse, and the intervening words are parenthetical, so that it reads: “concerning His Son—Jesus Christ our Lord.”

<sup>14</sup> For personal sanctification: or “grace of apostleship.”

<sup>15</sup> To lead others to the faith—to induce them to obey God, by believing His gospel.

<sup>16</sup> The gospel was to be preached in all nations—the apostleship was universal.

<sup>17</sup> For His glory.

<sup>18</sup> “See how free from flattery is the soul of Paul. Addressing the Romans, who sat as if it were on the summit of the world, he ascribes nothing more to them than to the other nations.” St. Chrysostom.

<sup>19</sup> Called by grace to the faith. “He does not use this term so often without purpose: but with a view to remind them of the gift.” *Idem.*

<sup>20</sup> The meaning is not merely that they received this appellation, but that by their vocation to Christianity, they were purified from sin, sanctified, and devoted to God.

<sup>21</sup> The Divine gift which sanctifies the soul.

<sup>22</sup> This includes every blessing: it may here specially mean union, harmony of sentiment, and affection.

<sup>23</sup> The name Christ naturally recalls Him to our mind as Teacher and Redeemer: in which relations He is distinguished from God, the Supreme Being, considered in Himself, although He also is true God, incarnate. Grace and peace come from Him as the meritorious cause of every blessing which we receive. As God He is their source. St. Cyril of Alexandria, and other Greek fathers, use this passage to prove his Divinity.

<sup>24</sup> The first thing that occurs to him before entering on his subject. He conciliates the affection of his readers, by rejoicing in their faith.

<sup>25</sup> As for a favor bestowed. He regards it as if conferred on himself.

<sup>26</sup> This indicates special affection and devotedness. God—the universal Father and Lord—is, as it were, appropriated by each true worshipper and lover.

<sup>27</sup> Christ again is presented to us as the Great Mediator, through whom alone thanksgiving and praise can be acceptable. These are directed to Him likewise, as God, with the Father and Holy Spirit.

<sup>28</sup> At this early period, the faith was already widely spread, so that the apostle could use this expression, as if it were everywhere known. Its diffusion, however, was not absolutely universal, and the number of its professors in many places was very small. All the faithful spoke in admiration of the lively faith of the Roman believers. It was the more wonderful, inasmuch as the pride of philosophy and the spirit of domination combined with the rampant superstitious and vices, to exclude Christianity.

<sup>29</sup> Worship.

<sup>30</sup> Interiorly as well as exteriorly, with the spirit and heart.

<sup>31</sup> Announcing it.

<sup>32</sup> This appeal to the Deity is to assure the Romans of the sincerity of his affection: “They are words of apostolic tenderness, a declaration of paternal solicitude.” St. Chrysostom.

<sup>33</sup> Have you present to my memory.

<sup>34</sup> The difficulties that might indefinitely delay the accomplishment of his wish, are intimated by these various particles.

by the will of God, I may, at some time, have a prosperous journey<sup>35</sup> to come to you.

11. For I long to see you, that I may impart to you some spiritual gift,<sup>36</sup> that ye may be strengthened;<sup>37</sup>

12. That is, I may be comforted together with you,<sup>38</sup> by that which is common to us both, your faith and mine.<sup>39</sup>

13. And I would<sup>40</sup> not have you ignorant,<sup>40</sup> brethren, that I have often purposed to come unto you (and I have been hindered hitherto), that I may have some fruit among you,<sup>41</sup> even as among other Gentiles.<sup>42</sup>

14. To Greeks<sup>43</sup> and barbarians,<sup>44</sup> to the wise and the unwise,<sup>45</sup> I am a debtor.<sup>46</sup>

15. So (as much as is in me), I am ready to preach the gospel to you also, who are at Rome.<sup>47</sup>

16. For I am not ashamed<sup>48</sup> of the gospel.<sup>49</sup> For it is the power of God to salvation to every one who believeth, to the Jew first,<sup>49a</sup> and to the Greek.<sup>50</sup>

17. For in it the justice<sup>51</sup> of God<sup>51</sup> is revealed by faith unto faith,<sup>52</sup> as it is written: And the just man by faith<sup>53</sup> liveth.<sup>53</sup>

<sup>35</sup> His entire dependence on the Divine will is expressed.

<sup>36</sup> Instruction or exhortation, or any sacred rite by which grace is imparted.

<sup>37</sup> Strengthened in faith and in your attachment to Christianity: "He insinuates that they stood much in need of correction." St. Chrysostom.

<sup>38</sup> To take from his previous words all appearance of arrogance or reproach, he intimates that he hopes to derive spiritual comfort and strength from the interview, on witnessing their faith. "He lessens the severity of his language, that it may be well received." Idem.

<sup>39</sup> The faith of the teacher and of his hearers is the same. The apostles believed the same truths as the faithful generally, and for the same motive, namely, because God had revealed them.

<sup>40</sup> I wish you to know. The apostle frequently uses this phrase to excite attention.

<sup>41</sup> Some fruit of apostolic labors—to gain some to the faith—to strengthen the faithful—to excite them to fervor. He was not prompted by curiosity to see the imperial city.

<sup>42</sup> As he had labored successfully elsewhere among the heathen.

<sup>43</sup> The Greeks are here put for civilized nations. As the Greek language prevailed generally among them from the reign of Alexander, a Greek designated any civilized man. The apostle preferred this appellation to that of Romans, to avoid offence in describing their disorders.

<sup>44</sup> This term was applied by the Greeks to all nations different from their own. It here means "uncivilized."

<sup>45</sup> These terms seem intended to explain the former. The wise are those who cultivate science, or at least are civilized; the sensualists are the ignorant, who are brutified by the indulgence of their natural propensities.

<sup>46</sup> A debtor of the gospel—bound to preach it to them.

<sup>47</sup> They were not expressly included in either class.

<sup>48</sup> This may be equivalent to "I glory;" or, as St. Chrysostom conjectures, it may imply a reproach to those who were ashamed of the worship of a crucified Redeemer. The Romans were proud and boastful.

<sup>49</sup> Because first to be proclaimed to the Jew, as of the race of Abraham, to whom the promises were made.

<sup>50</sup> Any Gentile. The Hebrews divided the human race into Jews and Gentiles. After the Jew, the Gentile was to hear the gospel.

<sup>51</sup> That by which God makes men just, imparting to them grace. "The justice of God is not that by which He is just, but that wherewith He clothes man, when He justifies the impious." St. Aug. de Spir. et Gratia, c. 9.

<sup>52</sup> Divine justice is manifested by faith, which recognizes it as declared by Christ and His apostles, unto faith, to its increase and perfection. St. Chrysostom understands the apostle as referring to the faith of the ancient patriarchs, which prepared for the Christian revelation; "He confirms his discourse by the ancient Testament: and in the first place by a short phrase he opens the immense ocean of sacred history to him who can see: for saying: 'from faith to faith,' he refers the hearer to all the dispensations of God in the old law, which, writing to the Hebrews, he details with great wisdom."

<sup>53</sup> The prophet literally speaks of the invasion of Judea by the Chaldeans, and urges full belief in his pre-

<sup>1</sup> Infr. 11: 25; 1 Cor. 10: 1; 12: 1. <sup>2</sup> G. P. + "of Christ." V. A. B. C. D. E. G. versions, fathers, critics.

<sup>3</sup> Acts 13: 46.

<sup>4</sup> P. "righteousness."

<sup>5</sup> Heb. 2: 4; Gal. 3: 11; Heb. 10: 38.

18. For the wrath of God is revealed from heaven against all impiety and injustice of those men, who detain the truth [of God] in injustice :<sup>54</sup>

19. Because that which is known of God,<sup>55</sup> is manifest in them. For God hath manifested it to them.<sup>56</sup>

20. For His invisible things,<sup>57</sup> from the creation of the world are clearly seen, being understood by those things that are made: His eternal power also and Divinity:<sup>58</sup> so that they are inexcusable.

21. Because, when they knew God, they did not glorify Him as God, or give thanks:<sup>59</sup> but they became foolish<sup>1</sup> in their thoughts,<sup>60</sup> and their senseless heart<sup>61</sup> was darkened :<sup>62</sup>

22. For saying, that they were wise, they became fools.<sup>63</sup>

23. And changed the glory of the incorruptible<sup>64</sup> God into the likeness<sup>2</sup> of an image<sup>64</sup> of corruptible man, and of birds, and four-footed beasts, and creeping things.<sup>65</sup>

24. Wherefore,<sup>3</sup> God gave them up<sup>66</sup> to the lusts of their hearts, to uncleanness: shamefully to abuse their own bodies among themselves :<sup>4</sup>

25. Who changed the truth of God into a lie:<sup>67</sup> and worshipped and served the creature, rather than<sup>68</sup> the Creator, who is blessed forever. Amen.<sup>69</sup>

dition, saying, that he who does not believe it, shall not be right in himself, whilst the believer shall live by his faith, probably because his belief will prompt him to use means for escaping the calamity. In its allegorical sense, as applied by the apostle, it signifies that the believer in revealed truth shall enjoy spiritual life, faith being the principle of all his actions, and shall attain thereby to life eternal. St. Chrysostom explains it of the latter. The text is: "He who is just by faith shall live."

<sup>54</sup> He censures the Pagan philosophers, who knowing the true God, did not acknowledge and worship Him, but followed their corrupt inclinations, and the perverse examples of others.

<sup>55</sup> What may be known of God from His works.

<sup>56</sup> By the light of reason, and the inspiration of grace.

<sup>61</sup> His attributes.

<sup>57</sup> These are the invisible things which are manifested.

<sup>58</sup> For the knowledge, or gifts received.

<sup>59</sup> The thoughts of proud men, who, relying on their own intellect, indulge speculation on Divine things, are generally absurd. They clothe their vain fancies with the garb of philosophy, and frown down all opposition to their theories, as betraying gross ignorance.

<sup>60</sup> Mind.

<sup>61</sup> This was verified in the ancient philosophers, and it is still true of those who, rejecting revelation, undertake to form systems concerning the world and its government by the Creator.

<sup>62</sup> God being Spirit, is incapable of corruption, as He has no parts. The simplicity of His nature, as well as His necessary and eternal existence, was declared by the Scholastics, who called Him "a most pure act."

<sup>63</sup> This is equivalent to "likeness and image."

<sup>64</sup> It is almost incredible that men could have given Divine honors to such base things.

<sup>65</sup> By withdrawing His grace, which might enable them to resist these temptations. The withdrawal was provoked by their resistance to graces already given, and by wilful neglect of His worship. "The expression, 'He gave them up,' is to be understood of leaving them to the desires of their hearts." St. Augustine.

<sup>66</sup> Because they changed the true God into an idol, transferring to it the homage due to Him.

<sup>67</sup> In preference to—the exclusion of the Creator.

<sup>68</sup> It was customary with the Hebrews on mentioning God with emphasis, to add a doxology. "Amen" is here used as a confirmatory term: Be it so.

<sup>1</sup> Eph. 4: 17.

<sup>2</sup> Jer. 10: 14.

<sup>2</sup> P. "into an image made like to."

<sup>3</sup> G. P. "also." V. A. B. C. Exod. 22: 4; Ps. 135: 29; Jer. 2: 11.

<sup>4</sup> P. *infra* 27, "one towards another."

26. Therefore God hath delivered them over to shameful passions. For their women changed the natural use into that use which is against nature.<sup>70</sup>

27. And in like manner the men also, leaving the natural use of the female, burned in their lusts,<sup>71</sup> one towards another, men with men working that which is base,<sup>72</sup> and receiving in themselves the recompense<sup>73</sup> which was due to their error.<sup>74</sup>

28. And as they cared not to have God in *their* knowledge,<sup>75</sup> God delivered them up to a reprobate sense, to do things which are not becoming.<sup>76</sup>

29. Being filled with all iniquity, malice, fornication,<sup>77</sup> avarice, wickedness, full of envy, murder, strife, guile, malignity, whisperers,

30. Slanderers, hateful to God,<sup>78</sup> contumelious,<sup>79</sup> proud, boastful, inventors of evil things, disobedient to parents,<sup>80</sup>

31. Foolish,<sup>81</sup> disorderly,<sup>82</sup> without affection,<sup>83</sup> without fidelity,<sup>84</sup> without mercy.<sup>85</sup>

32. Who, knowing the judgment<sup>86</sup> of God, [did not understand]<sup>87</sup> that they who do such things are worthy of death, and not only they who do them, but they also who consent to those who do them.<sup>88</sup>

<sup>70</sup> The unnatural excesses of the heathen women are alleged among the worst results of a false philosophy: the men failing to give them proper moral principles for their guidance.

<sup>71</sup> The proofs of the prevalence of these abominations abound in the heathen writers.

<sup>72</sup> Shameful and painful disease.

<sup>73</sup> Error is here understood by some to mean idolatry: but it may be taken as a mild designation for corruption.

<sup>74</sup> They chose not to acknowledge and worship Him: they did not act in accordance with the knowledge which they had of His existence and perfections.

<sup>75</sup> A *melioris* for things abominable. God abandoned them to their perverse inclinations, to restrain which His grace is necessary.

<sup>76</sup> Or haters of God—enemies of His worship and law.

<sup>77</sup> Rebellious children, who respect not parental authority, are among the worst sinners. Their disregard of the natural ties shows deep depravity.

<sup>78</sup> Without understanding, in consequence of their depraved state.

<sup>79</sup> Regardless of engagements.

<sup>80</sup> Destitute of natural affection for their kinsfolk.

<sup>81</sup> Unwilling to enter into any social bond, and careless of observing any compact which they may have made.

<sup>82</sup> Without pity for others.

<sup>83</sup> His just sentence and decree.

<sup>84</sup> The approvers—those who sanction evil. "He that applauds the sin is far more guilty than he who commits it." St. Chrysostom. St. Augustine: "He signifies that whatever things they may have done, not unwillingly, but by consenting to evil deeds, they approve of those things which they did: and therefore in reference to sins which are already committed, he says: 'Wherefore thou art inexcusable, O man, whoever thou art, who judgest.'"

<sup>70</sup> G. P. "lust."

<sup>71</sup> G. P. invert.

<sup>72</sup> P. "despiteful." It may mean enormously licentious, or atrocious.

<sup>73</sup> G. *ἀκαταραξία*.

<sup>74</sup> G. P. — V. D. E. Basil.

<sup>75</sup> G. P. "not only do the same, but have pleasure in them that do them." V. D. Clem. Cor. Isidore Per. Oecumenius.

## CHAPTER II.

HE CENSURES THE JEWS, WHO, ON ACCOUNT OF THEIR HAVING RECEIVED THE LAW, CONDEMNED THE GENTILES, WHILST THEY THEMSELVES COMMITTED THE SAME CRIMES. GOD WILL RENDER TO EVERY MAN ACCORDING TO HIS WORKS; SO THAT EVEN THE GENTILES, WHO BY THE LIGHT OF NATURE FULFIL THE NATURAL LAW, WILL BE REGARDED AS CIRCUMCISED; AND WILL CONDEMN IN JUDGMENT THOSE WHO GLORY IN THE MERE KNOWLEDGE OF THE LAW, AND THE CIRCUMCISION OF THE FLESH, BUT DO THINGS CONTRARY TO THE LAW.

1. WHEREFORE,<sup>1</sup> thou art inexcusable, O man, whoever thou art, who judgest.<sup>2</sup> For wherein thou judgest another,<sup>3</sup> thou condemnest thyself; for thou doest the same things which thou<sup>b</sup> judgest.<sup>3</sup>

2. For we know that the judgment of God is according to truth,<sup>4</sup> against those who do such things.

3. And thinkest thou this, O man, who judgest those who do such things, and doest the same, that thou shalt escape the judgment<sup>5</sup> of God?

4. Or dost thou despise the riches of His goodness, and patience, and long suffering?<sup>6</sup> Dost thou not know,<sup>c</sup> that the benignity of God leadeth<sup>7</sup> thee to penance?

5. But, after thy hardness and impenitent heart, thou treasurest up for thyself wrath<sup>8</sup> on the day of wrath,<sup>9</sup> and revelation of the just judgment of God,

6. Who will render to every man according to his works:<sup>d</sup>

7. To those indeed, who by patience<sup>10</sup> in well-doing, seek glory, and honor, and incorruption, life everlasting:

8. But to those who are contentious, and who obey not the truth,<sup>11</sup> but obey iniquity,<sup>12</sup> wrath, and indignation.<sup>13</sup>

<sup>1</sup> This seems to be a mere particle of transition.

<sup>2</sup> Whether Jew or Gentile. The Jews, however, who were censorious, are particularly had in view. Persons occupying the judgment seat may also be addressed, but others are included.

<sup>3</sup> Such was the general corruption, that the same crimes were committed by both classes.

<sup>4</sup> Truth here is equivalent to justice.

<sup>5</sup> Condemnation.

<sup>6</sup> This implies a high degree of forbearance—the suffering of great crimes.

<sup>7</sup> This was the end to which the Divine forbearance was directed.

<sup>8</sup> To be manifested by Divine vengeance on the last day. The sinner is the author of his own ruin. God is just in punishing him.

<sup>9</sup> Judgment. "God certainly is not subject to perturbation of mind, since Solomon says: 'Thou, Lord of hosts, judgest with tranquillity.' (Wisdom 12:18.) But wrath is put for vengeance." St. Augustine.

<sup>10</sup> Patience in the practice of virtue—perseverance; not desisting on account of obstacles and temptations.

<sup>11</sup> He shows that we must not trust in faith alone, for that tribunal examines actions." St. Chrysostom.

<sup>12</sup> Who do not live virtuously.

<sup>13</sup> Suffer themselves to be influenced by wicked maxims. "He did not say forced, or compelled, but yielding to iniquity, that you may learn that to fall into sin is a matter of one's own choice, not of necessity." St. Chrysostom.

<sup>14</sup> They are in the nominative case. It is fit that the giving of life eternal should be ascribed to God, as

<sup>a</sup> Matt. 7:2.

<sup>b</sup> G. P. "thou that judgest." V. quæ, probably quæ.

<sup>c</sup> G. P. "not knowing."

<sup>d</sup> Matt. 16:27.

<sup>e</sup> G. P. invert. V. A. B. D. E. G. versions, fathers, critics.

9. Tribulation and anguish<sup>14</sup> on every soul of man who worketh evil,<sup>15</sup> of the Jew first,<sup>16</sup> and of the Greek:<sup>17</sup>

10. But glory, and honor, and peace,<sup>18</sup> to every one who worketh good, to the Jew first, and to the Greek:<sup>19</sup>

11. For there is no respect of persons<sup>20</sup> with God.<sup>20</sup>

12. For as many as have sinned without the law,<sup>21</sup> shall<sup>s</sup> perish without the law; and as many as have sinned in the law,<sup>22</sup> shall be judged by the law:

13. For not the hearers of the law are just before God, but the doers of the law<sup>h</sup> shall be justified.<sup>23</sup>

14. For when the Gentiles, that have not the law,<sup>24</sup> do by nature<sup>25</sup> the things which are of the law,<sup>26</sup> these having not the law, are a law to themselves:<sup>27</sup>

15. Who show the work of the law written in their hearts,<sup>28</sup> their conscience bearing testimony to them, the thoughts mutually<sup>i</sup> accusing, or even defending one another,<sup>29</sup>

16. On the day when God shall judge the secrets of men,<sup>30</sup> according to my Gospel,<sup>31</sup> by JESUS CHRIST.<sup>32</sup>

the effect of His own goodness, and that punishment should be presented rather as the consequence of sin, than His own act.

<sup>14</sup> The terms imply various afflictions of body and mind.

<sup>15</sup> All sinners must be punished, unless they appease the Divine wrath by penance. The apparent prosperity of the wicked does not falsify this maxim; their mental condition is often most painful.

<sup>16</sup> As the Jew was specially favored, so must his sin be punished in a special manner, since it is aggravated by greater knowledge and by ingratitude.

<sup>17</sup> Every evildoer shall be punished.

<sup>18</sup> These are in part enjoyed in this life. The just man is often respected, even by those who persecute him.

<sup>19</sup> "He here styles Greeks, not the idolaters, but the worshippers of God who obeyed the natural law, and fulfilled all that appertained to piety, without the Jewish observances." St. Chrysostom. They were rewarded no less than the Jews.

<sup>20</sup> God judges men by their acts and dispositions, and not according to human classification.

<sup>21</sup> The Gentiles, whom the Mosaic law was not designed to bind, sinning against the natural law, without a knowledge of the Mosaic precepts, incur condemnation independently of them.

<sup>22</sup> The Jews living under the law.

<sup>23</sup> Shall be held free from the guilt of its violation. The apostle does not intimate that any one obtained justice and salvation by the mere observance of the law of Moses.

<sup>24</sup> The Mosaic law.

<sup>25</sup> By the light of reason without an external rule. This, however, does not exclude the aid of grace.

<sup>26</sup> Moral acts conformable to the natural law.

<sup>27</sup> Their consciences, guided by reason, is to them a rule of conduct. "They use the natural law." St. Chrysostom.

<sup>28</sup> The principles of the natural law are so intimately connected with reason, that they are admitted by every reflecting mind. They appear, as it were, engraved on the human heart.

<sup>29</sup> The workings of conscience, forbidding or approving certain actions, are strikingly described.

<sup>30</sup> This power of conscience will be made manifest on the day of judgment. The heathens will be condemned for resisting its dictates. The secret actions, counsels, and thoughts of men, will fall under the Divine scrutiny. Simon connects this verse with the twelfth, and considers the intervening passages as parenthetical.

<sup>31</sup> As I am wont to preach.

<sup>32</sup> The judgment is to be held by Christ, our Lord.

<sup>1</sup> Deut. 10: 17; 2 Chron. 19: 7; Job 34: 19; Wisd. 6: 8; Eccl. 35: 15; Acts 10: 34; Gal. 2: 6; Col. 3: 25.

<sup>2</sup> G. P. "also."

<sup>h</sup> Matt. 7: 21; James 1: 22.

<sup>i</sup> P. "meanwhile." V. Bloomfield.

17. But if<sup>k</sup> thou art called a Jew,<sup>33</sup> and retest<sup>34</sup> in the law, and gloriest in God,<sup>35</sup>

18. And knowest His<sup>l</sup> will,<sup>36</sup> and provest<sup>37</sup> the better things, being instructed out of the law,

19. <sup>m</sup>Art confident that thou thyself art a leader of the blind, a light of those who are in darkness,

20. An instructor<sup>38</sup> of the foolish, a teacher of infants,<sup>39</sup> <sup>n</sup>who hast the form of knowledge and truth<sup>40</sup> in the law.

21. Thou, therefore, who teachest another, dost not teach thyself; thou who preachest not to steal, stealest;<sup>41</sup>

22. Thou who sayest not to commit adultery, committest adultery; thou who abhorrest idols, committest sacrilege;<sup>42</sup>

23. Thou who gloriest in the law, dishonorest God by the transgression of the law.

24. (For the name of God on your account is blasphemed among the Gentiles,<sup>43</sup> as it is written.)

25. Circumcision indeed profiteth, if thou observe the law;<sup>44</sup> but if thou be a transgressor of the law, thy circumcision is become foreskin.<sup>45</sup>

26. If then the foreskin<sup>46</sup> keep the precepts<sup>47</sup> of the law, shall not his foreskin be counted for circumcision?<sup>48</sup>

27. And shall not that which by nature is foreskin,<sup>49</sup> if it fulfil the law, judge thee,<sup>50</sup> who by the letter<sup>51</sup> and circumcision art a transgressor of the law?

28. For he is not a Jew, who is one outwardly;<sup>52</sup> nor is that circumcision which is outwardly, in the flesh:

<sup>k</sup> It was deemed by the Jews themselves an honorable appellation.

<sup>l</sup> Placest thy hopes of salvation.

<sup>m</sup> Manifested by the law.

<sup>n</sup> A corrector or disciplinarian. The apostle sets forth the pretensions of the Jews, whose arrogance was great, as St. Chrysostom remarks.

<sup>o</sup> It may be understood of "the ignorant."

<sup>p</sup> Knowing the true doctrine and rule of conduct.

<sup>q</sup> Frauds of every kind are included under this term.

<sup>r</sup> It may regard the plundering of heathen temples.

<sup>s</sup> The Gentiles took occasion, from the crimes of the Jews, to speak irreverently of their religion, and of God whom they worshipped.

<sup>t</sup> The advantage of circumcision is stated in the next chapter. In the ninth chapter the apostle extols the privileges of the Jews.

<sup>u</sup> The privilege arising from being circumcised is forfeited by the habitual violation of the law.

<sup>v</sup> An uncircumcised person.

<sup>w</sup> Prescriptions, mandates, just regulations, observances.

<sup>x</sup> Shall he not, although not circumcised, be regarded as circumcised?

<sup>y</sup> The uncircumcised man.

<sup>z</sup> Notwithstanding the knowledge of the written law.

<sup>aa</sup> The apostle insists that the mere outward marks do not constitute a Jew before God—the heart is principally regarded.

<sup>33</sup> As protector.

<sup>34</sup> As one who tries metals.

<sup>k</sup> G. P. "Behold." V. A. B. D. E. versions, critics.

<sup>l</sup> G. P. "the." V. B.

<sup>m</sup> Acts 19: 37.

<sup>n</sup> δικαιοσύνη. P. "righteousness."

<sup>33</sup> P. + "And." V. B.

<sup>34</sup> Isal. 52: 5; Ezek. 36: 20.



29. But he is a Jew, who is one inwardly; and the circumcision is of the heart, in spirit, not in letter;<sup>a</sup> whose praise is not of men, but of God.

## CHAPTER III.

THE APOSTLE EXPLAINS IN WHAT RESPECT THE JEWS HAVE THE ADVANTAGE OF THE GENTILES, ON ACCOUNT OF THE PROMISES MADE TO THEM BY GOD, WHICH SHALL BE FULFILLED, ALTHOUGH SOME OF THEM PROVED INCREDULOUS; BUT ALL, BOTH JEWS AND GENTILES, ARE UNDER SIN: FROM WHICH THE LAW DOES NOT FREE US, BUT FAITH IN CHRIST, OUR REDEEMER, SO THAT NO ONE CAN GLORY IN THE WORKS OF THE LAW.

1. WHAT advantage then hath the Jew? and what is the profit of circumcision?

2. Much by all means. First, indeed, because the words of God were committed to them.<sup>1</sup>

3. For what if some have not believed?<sup>2</sup> Shall their unbelief make void the faith<sup>3</sup> of God?<sup>4</sup> God forbid.

4. But God is true:<sup>5</sup> and every man<sup>6</sup> a liar,<sup>7</sup> as it is written: That Thou mayest be justified<sup>8</sup> in Thy words;<sup>9</sup> and mayest overcome, when Thou art judged.

5. But if our iniquity commend the justice of God, what shall we say?<sup>10</sup> Is God unjust, who inflicteth punishment?<sup>11</sup>

6. (I speak as a man.<sup>12</sup>) God forbid: otherwise how shall God judge this world?<sup>13</sup>

<sup>a</sup> By the external fulfilment of the law which enjoined it.

<sup>1</sup> They were the depositaries of the ancient Scriptures: the prophets were sent to them: the promises were made to them. "They were intrusted with the oracles of God." Those specially regarding Christ were offered their acceptance. The apostles and first believers were taken from among them.

<sup>2</sup> Have rejected the Messiah.

<sup>3</sup> The truth of God: His fidelity to His promises cannot be affected by human perversity.

<sup>4</sup> The apostle speaks with the boldness of an orator. In every possible supposition, let the truth of God be maintained and displayed.

<sup>5</sup> Subject to err, and to deceive.

<sup>6</sup> The errors and sins of men are permitted by Almighty God, in such a way, that the justice of His decrees is manifested, so that even the man who ventures to scrutinize them, is forced to acknowledge it. The image of a legal process is employed by the Psalmist. God is represented as called to judgment by the temerity of man, but justified by the reasons which He alleges, and victorious in the contest. "What means justified?" asks St. Chrysostom. "If a trial be held, and inquiry be made into the favors conferred by Him on the Jews, and the return made by them to Him, the victory will remain with God."

<sup>7</sup> This is proposed by way of objection. If the sins of men serve to manifest the Divine justice more strikingly, is it not wrong on the part of God to punish them?

<sup>8</sup> Lit. "wrath." It is taken here for punishment. God, when He punishes, is conceived to be angry with the sinner.

<sup>9</sup> As man is wont to imagine.

<sup>10</sup> If He Himself were unjust, how could He take on Him to judge?

<sup>a</sup> 2 Tim. 2: 13.

<sup>c</sup> Ps. 115: 2.

<sup>b</sup> John 3: 33. G. P. "let God be true."

<sup>d</sup> Ps. 50: 6.

7. For if the truth of God hath abounded<sup>11</sup> through my falsehood<sup>12</sup> unto His glory, why am I also yet judged as a sinner?<sup>13</sup>

8. And not<sup>14</sup> (as we are slandered,<sup>15</sup> and as some affirm that we say), let us do evil that good may come:<sup>16</sup> whose<sup>17</sup> damnation is just.

9. What then? do we excel them?<sup>18</sup> Not at all.\* For we have charged<sup>f</sup> that Jews and Greeks all are under sin,

10. As it is written: There is no just man.<sup>g</sup>

11. There is none who understandeth, there is none who seeketh after God.<sup>19</sup>

12. All have turned out of the way, they are become unprofitable together, there is none who doeth good, not even one.

13. Their throat<sup>20</sup> is an open sepulchre,<sup>h</sup> with their tongues they practise deceit, the poison of asps<sup>i</sup> is under their lips:

14. Their mouth<sup>k</sup> is full of cursing and bitterness:

15. Their feet *are* swift<sup>l</sup> to shed blood:

16. Destruction and misery *are* in their ways:

17. And the way of peace they know not:

18. The fear<sup>m</sup> of God is not before their eyes.<sup>11</sup>

19. Now we know, that whatever things the law speaketh, it speaketh to those who are under the law,<sup>22</sup> that every mouth may be stopped,<sup>23</sup> and the whole world may be subject<sup>24</sup> to the judgment<sup>n</sup> of God:

20. For by the works of the law<sup>25</sup> no flesh shall be justified<sup>o</sup> before Him. For by the law *is* the knowledge of sin.

<sup>11</sup> Hath been manifested the more strikingly.

<sup>12</sup> Or sin.

<sup>13</sup> Why am I accounted a sinner for doing that which has promoted the Divine glory? St. Chrysostom observes, that the apostle meets the objection, by an argument *ab absurdo*. As it is absurd to ascribe injustice to God, we cannot be regarded as the cause of the Divine victory, although our sins afford the occasion of it.

<sup>14</sup> Why not rather say?

<sup>15</sup> Lit. "blasphemed." Already the principles of Christians were misrepresented.

<sup>16</sup> It is never lawful to do the least moral evil, even for the attainment of the greatest good.

<sup>17</sup> The slanderers.

<sup>18</sup> As if he said: Do we Jews prefer ourselves to the Gentiles? He already stated the privileges of the Jews; but he denies their moral superiority.

<sup>19</sup> Who seeks to know God—His will and law.

<sup>20</sup> Emitting infectious discourses, and ready, as it were, to swallow up the neighbor by slander.

<sup>21</sup> These passages mark the prevalence of corruption: they do not necessarily imply its absolute universality: but the apostle uses them to show that the morals of the Jews, as well as of the Gentiles, were generally corrupt.

<sup>22</sup> The Psalms, the Proverbs, and the Prophets, are here embraced under the general designation of the law. The apostle argues that these passages being contained in the law, must be understood of the corruption of its professors, since they were addressed to them.

<sup>23</sup> That all occasion of self-glorification may be removed. The condition of a culprit who has no plea to put forward is intimated.

<sup>24</sup> As one guilty of violating the law, and liable at any time to be brought to trial, and punished.

<sup>25</sup> No justification could arise from the law, since no one observed it perfectly.

\* Gal. 3 : 22.

g G. P. "not one."

h Ps. 139 : 4.

i Prov. 1 : 16; Isaiah 59 : 7.

k P. "guilty."

l P. "we have before proved." V. Bloomfield.

m Ps. 5 : 11.

n Ps. 10 : 7. H.

o Ps. 35 : 2.

o Gal. 2 : 16.

21. But now without the law<sup>21</sup> the justice<sup>27</sup> of God is manifested: being testified<sup>28</sup> by the law and the prophets.

22. Even the justice of God by the faith of<sup>29</sup> JESUS CHRIST unto all and upon all,<sup>30</sup> who believe [in Him], for there is no distinction:<sup>31</sup>

23. For all have sinned, and need the glory of God.<sup>32</sup>

24. Being justified freely<sup>33</sup> by His grace,<sup>34</sup> through the redemption that is in CHRIST JESUS,<sup>34</sup>

25. Whom God set forth a propitiation<sup>35</sup> through faith in His blood,<sup>36</sup> to the showing of His justice,<sup>37</sup> for the remission of former sins,<sup>38</sup>

26. Through the forbearance of God,<sup>39</sup> to the showing of His justice at this time:<sup>40</sup> that He may be just,<sup>41</sup> and the justifier of<sup>42</sup> him who is of the faith of<sup>43</sup> JESUS CHRIST.<sup>43</sup>

27. Where then is [thy] boasting? It is excluded. By what law? Of works? No: but by the law of faith.<sup>44</sup>

28. For<sup>45</sup> we account<sup>46</sup> a man to be justified by faith<sup>47</sup> without the works of the law.

<sup>21</sup> Independently of it.

<sup>27</sup> His grace and holiness, by which He makes them just. Origen explains it of that justice "which is given by God, the justification which comes from God."

<sup>28</sup> The manifestation of Divine grace was not entirely new. The law and prophets had prepared men for it, and testified to it, although not with entire distinctness.

<sup>29</sup> It means the faith which is conceived in Him: the belief of what He taught, which inspires hope of forgiveness through Him.

<sup>30</sup> This justifying grace of God is proffered to all, and descends on all who accept it with faith.

<sup>31</sup> Of Jew or Gentile.

<sup>32</sup> "Therefore, although you may not have sinned as much as others, you are, nevertheless, destitute of glory, since you are of the number of delinquents." St. Chrysostom.

<sup>33</sup> Justification is the free act of God—the mere exercise of Divine goodness, totally independent of any human merit.

<sup>34</sup> Pardon of sin and sanctifying grace are granted in consideration of the ransom given by Christ. The term used by the apostle signifies the ransom given to save the life of a prisoner.

<sup>35</sup> The covering of the ark was called by this name as the mercy seat, from which God dispensed favors. It was sprinkled with blood on the day of consecration. The text may contain an allusion to it as the type of Christ. He is the victim of atonement for sin.

<sup>36</sup> By the belief that His blood was shed for the expiation of the sins of mankind: a propitiation by His blood through faith in Him.

<sup>37</sup> Divine justice punishes sin in Christ, who took on Himself to expiate it. Divine grace and sanctification are imparted through Him. St. Chrysostom understands it of the display of the riches of His mercy, a meaning which is agreeable to many passages of Scripture.

<sup>38</sup> The sins previously committed by all mankind. The atonement was offered up, likewise, for the sins which men would commit to the end of time.

<sup>39</sup> God tolerates sinners in a manner that seems to derogate from His majesty and holiness. The most enormous crimes, directly levelled against Himself, often pass unpunished. But this life is only a part of the great display of His attributes.

<sup>40</sup> Divine justice, sanctity, and mercy, which were partially exhibited before the coming of Christ, were displayed in a most striking manner, in the great mystery of the Redemption.

<sup>41</sup> That He may appear and be known to be just.

<sup>42</sup> God makes believers just, by exciting them to compunction, and pardoning them.

<sup>43</sup> Who believes in Christ as his Redeemer and Lord, and embraces Him with gratitude and love.

<sup>44</sup> As salvation is proffered to men only through the merits of Christ, all pretext for self-glorification is taken away. No works that man can do of his natural strength, no legal observances, can save him.

p 1 Cor. 14 : 7.

r P. "which believeth in."

t P. "conclude,"—think, or judge.

q Titus 3 : 5.

s G. P. "Therefore." V. A. D. F. G. Memph. Ar.

u Critics suspect it, since MSS. vary.

29. Is He the God of the Jews only? Is He not also of the Gentiles? Yea, of the Gentiles also.<sup>45</sup>

30. For, indeed, it is one God, who justifieth circumcision<sup>46</sup> by faith, and foreskin<sup>47</sup> through faith.

31. Do we then destroy law by faith? God forbid: but we establish law.<sup>48</sup>

## CHAPTER IV.

JUSTIFICATION DOES NOT ARISE FROM THE WORKS OF THE LAW, BUT FROM FAITH IN GOD, WHICH WAS ACCOUNTED AS JUSTICE TO ABRAHAM, BEFORE HE WAS CIRCUMCISED, WHO, NOT BY THE LAW, BUT BY THE JUSTICE OF FAITH, BECAME THE FATHER OF ALL WHO SHOULD IMITATE HIS FAITH. HE BELIEVED GOD, DECLARING TO HIM THAT HE SHOULD BE THE FATHER OF MANY NATIONS BY THE SEED THAT WAS PROMISED TO HIM, AT A TIME WHEN BOTH HE AND HIS WIFE HAD PASSED THE YEARS IN WHICH THEY MIGHT HOPE FOR OFFSPRING.

1. WHAT then shall we say that Abraham, our father,<sup>1</sup> found according to the flesh?<sup>2</sup>

2. For if Abraham was justified by works, he hath glory, but not with God.

3. For what saith the Scripture? Abraham believed God, and it was reputed to him for justice.<sup>3</sup>

4. But to him who worketh the reward is not reckoned as a grace,<sup>3</sup> but as a debt.

5. But to him who worketh not,<sup>4</sup> yet believeth on<sup>5</sup> Him who justifieth

<sup>45</sup> Therefore salvation is not dependent on the legal observances, which regarded the Jews only. "If you object the old dispensation, even then Providence embraced all, though in different ways: for to you a written law was given, to them the natural law." St. Chrysostom.

<sup>46</sup> The circumcised.

<sup>47</sup> The uncircumcised.

<sup>48</sup> The article being omitted in the text, law may be taken, in a general sense, for all moral restraint. If taken in a more restricted sense for the ceremonial law, faith shows the end to which it was directed, namely, Christ, and the means by which its observance could be rendered available to salvation. Christ and His apostles did not set aside the law as having no Divine sanction, but they developed and perfected it.

<sup>1</sup> "According to the flesh"—our natural progenitor. So it was understood by St. Chrysostom. "He called him father according to the flesh, to exclude them from genuine relationship to him, and to prepare for the Gentiles a relationship to him." Martini and Allioli, however, explain these words in connection with the verb, the apostle demanding whether Abraham had obtained Divine favor by external works, such as circumcision, which he afterwards shows not to be the fact. This meaning is more in accordance with the context.

<sup>2</sup> Faith in the Divine promise was graciously accepted by God, in lieu of justice, and accounted meritorious.

<sup>3</sup> Favor.

<sup>4</sup> This does not imply that he does nothing, but only that his work is not such as entitles him to recompense. "It is imputed to him believing, but it would not have been imputed had he not himself contributed something." St. Chrysostom.

<sup>5</sup> The preposition requires this translation. Reliance on God is the fruit of faith in Him.

the impious,<sup>a</sup> his faith is reputed to justice [according to the purpose of the grace of God<sup>c</sup>].

6. As David also<sup>d</sup> describeth<sup>e</sup> the blessedness of the man to whom God reputeth justice without works:

7. Blessed are they whose iniquities are forgiven,<sup>f</sup> and whose sins are covered.<sup>g</sup>

8. Blessed is the man, to whom the Lord doth not impute sin.

9. Is this blessedness then on the circumcision<sup>h</sup> only,<sup>i</sup> or on the foreskin<sup>j</sup> also? For we say, that to Abraham faith was reputed for justice.

10. How then was it reputed? In circumcision, or in foreskin?<sup>k</sup> Not in circumcision, but in foreskin.<sup>l</sup>

11. And he received the sign<sup>m</sup> of circumcision,<sup>n</sup> a seal of the justice of the faith, which is in foreskin;<sup>o</sup> that he might be father of all who believe by foreskin,<sup>p</sup> that to them also it may be reputed for justice:

12. And he might be father of circumcision,<sup>q</sup> not only to those who are of circumcision,<sup>r</sup> but to those who follow the footsteps of the faith, which our father Abraham<sup>s</sup> had, when yet uncircumcised.

13. For not through the law<sup>t</sup> was the promise to Abraham, or to his seed, that he should be heir of the world,<sup>u</sup> but through the justice of faith.<sup>v</sup>

14. For if they who are of the law<sup>w</sup> be heirs, faith is made void,<sup>x</sup> the promise is of no effect.

<sup>a</sup> God justifies the most impious man on his belief and repentance, and every sinner on similar conditions. "Reflect how great it is to be persuaded and convinced, that God can instantaneously not only free from punishment, but even make just, and worthy of immortal honors, the man who has lived in iniquity." *Idem*.

<sup>c</sup> The apostle proceeds to prove that this view of justice is contained in the ancient Scriptures. "He appears indeed to allege a passage not suited to his purpose, for the Psalmist did not say: Blessed are they whose faith is imputed to justice; but he does this designedly, not through ignorance, arguing from the less to the greater; for if he who received forgiveness through grace is blessed, much more so he who is justified, who hath manifested faith." *St. Chrysostom*.

<sup>d</sup> The covering up with a mantle is an imperfect figure of the pardon of sin, which is wholly cancelled by Divine mercy. *Is. 1:18*.

<sup>e</sup> As a debt is cancelled by drawing a line across the obligation.

<sup>f</sup> The circumcised—the Jews. The abstract noun is put for the concrete.

<sup>g</sup> The uncircumcised—the Gentiles. <sup>h</sup> After his circumcision, or before? <sup>i</sup> Not after, but before.

<sup>j</sup> Circumcision was a sign of the taking away of the carnal sense.

<sup>k</sup> The rite was a token of the justice which he had obtained through faith, before he was circumcised.

<sup>l</sup> That is, in the state of uncircumcision—uncircumcised believers. "By" is here equivalent to "in." This circumstance was so ordained that he might be as a father by faith to the Gentiles, who were not circumcised, that they might be justified and saved by faith.

<sup>m</sup> A circumcised father—one who should impart the benefits of circumcision.

<sup>n</sup> Who are circumcised.

<sup>o</sup> The faith which Abraham had before he was circumcised.

<sup>p</sup> This promise was made before the law of circumcision was given.

<sup>q</sup> By means of his numerous posterity, especially by means of Him in whom all nations should be blessed.

<sup>r</sup> It was directed to exercise and reward his faith.

<sup>s</sup> If the Jews, living under the law, are by reason of it heirs of the promises, then the faith of Abraham is made void, the promise itself is of no effect, since it was clear that Abraham was not heir of the world through them.

<sup>c</sup> From 2 Tim. 1:9.

<sup>d</sup> Gen. 17:10, 11.

<sup>e</sup> Ps. 31:1.

<sup>f</sup> G. F. + "and." V. E.

<sup>g</sup> V. Bloomfield.

15. For the law worketh wrath;<sup>24</sup> for where there is no law there is no transgression.<sup>25</sup>

16. Therefore of faith,<sup>26</sup> that by grace<sup>b</sup> the promise might be sure to all the seed, not to that only which is of the law,<sup>27</sup> but to that also which is of the faith of Abraham,<sup>28</sup> who is father of us all.<sup>29</sup>

17. (As it is written: I have made thee father of many nations)<sup>i</sup> before God, whom he believed, who quickeneth the dead, and calleth those things which are not,<sup>30 k</sup> as those that are.

18. Against hope he believed in hope,<sup>31</sup> that he might become father of many nations, according to that which was said to him: So shall thy seed be.<sup>1</sup>

19. And he was not weakened in faith,<sup>32</sup> neither did he consider his own body, which was<sup>m</sup> dead,<sup>33</sup> he being now almost a hundred years old, and the deadness<sup>34</sup> of Sara's womb.

20. At the promise also of God he staggered not by unbelief, but he was strong in faith,<sup>35</sup> giving glory to God:<sup>36</sup>

21. <sup>a</sup> Well knowing<sup>37</sup> that whatever He promised, He is able also to perform.

22. Therefore was it also reputed to him for justice.

23. Now it is written not for him only, that it was reputed to him [for justice].

24. But for us also, to whom it shall be reputed, if we believe in Him, who raised up JESUS CHRIST, our Lord, from the dead,<sup>38</sup>

25. Who was delivered up for our sins,<sup>39</sup> and rose again for our justification.<sup>40</sup>

<sup>24</sup> Gives occasion to transgression and punishment.

<sup>25</sup> This general principle is self-evident. However, sins may be committed against the natural law, where there is no written law.

<sup>26</sup> The justice of Abraham was of faith, that the promise might embrace Gentile believers, as well as Jews. Faith being the principle of justification, it rested on grace, and was open to Gentile, as well as Jew.

<sup>27</sup> The Jews.

<sup>28</sup> All believers.

<sup>29</sup> Gentiles as well as Jews.

<sup>30</sup> God also in His counsels calls to the faith nations before they exist.

<sup>31</sup> When there was no natural ground of hope—when every natural consideration precluded all hope—believed on hope (as the text has it), hoping against every appearance. "Against human hope he believed in the hope of God." Chrysostom.

<sup>32</sup> By natural considerations.

<sup>33</sup> Worn out, void of vigor and power.

<sup>34</sup> Past child-bearing.

<sup>35</sup> This is the repetition of the same sentiment.

<sup>36</sup> Honoring His truth and power by unreserved faith and confidence.

<sup>37</sup> Being thoroughly convinced.

<sup>38</sup> The resurrection of Christ is a special object of Christian faith. Abraham believed in the miraculous energy to be imparted to his own body, and subsequently in the power of God to resuscitate Isaac.

<sup>39</sup> To expiate them.

<sup>40</sup> To be the model and cause of our spiritual resurrection.

<sup>b</sup> G. P. "that it might be by grace, to the end."

<sup>i</sup> Gen. 17 : 4.

<sup>k</sup> 2 Macc. 7 : 28.

<sup>1</sup> Gen. 17 : 5.

<sup>m</sup> G. P. "now." V. F. G. versions. It is put afterwards.

<sup>a</sup> G. P. + "And." V. D. E. F. G.

## CHAPTER V.

BEING JUSTIFIED, HE SAYS, BY FAITH, WE GLORY NOT ONLY IN HOPE, BUT ALSO IN AFFLICTIONS: FOR IF CHRIST DIED FOR US WHILST WE WERE YET IMPIOUS, MUCH MORE WILL HE SAVE US, NOW THAT WE ARE JUSTIFIED THROUGH HIS BLOOD: AND AS BY THE ONE ACT OF DISOBEDIENCE ON THE PART OF ADAM, WE ALL SINNED, AND DIED: SO BY THE OBEDIENCE OF CHRIST ALONE, WE ARE JUSTIFIED FROM MANY SINS UNTO LIFE.

1. BEING justified, therefore, by faith, let us have<sup>a</sup> peace<sup>1</sup> with God, through our Lord JESUS CHRIST.

2. Through whom, also, we<sup>2</sup> have access<sup>b</sup> by faith into this grace, in which we stand,<sup>3</sup> and we glory in the hope of the glory [of the sons<sup>c</sup>] of God.

3. And not only so, but we glory<sup>d</sup> also in tribulations:<sup>e</sup> knowing that tribulation worketh patience:

4. And patience trial,<sup>f</sup> and trial hope,<sup>g</sup>

5. And hope confoundeth<sup>h</sup> not, because the charity<sup>i</sup> of God is poured forth in our hearts<sup>j</sup> by the Holy Spirit, who is given to us.<sup>11</sup>

6. For why,<sup>k</sup> whilst we were yet weak,<sup>12</sup> did CHRIST<sup>l</sup> in due<sup>13</sup> time die for the ungodly?<sup>14</sup>

7. For scarcely for a just man doth any one die: for the good<sup>15</sup> man some one would dare die.

8. But God commendeth His love towards us: because, while we were yet sinners [in due time]

<sup>1</sup> Peace here means reconciliation, pardon, grace. Having shown that justice comes through faith to Jews and Gentiles, he proceeds to show the effects of faith.

<sup>2</sup> The apostle speaks in the name of all the faithful.

<sup>3</sup> It is through Christ we approach to God, and attain to grace, which enables us to stand erect against our assailants.

<sup>4</sup> The faithful rejoice in the hope, that they will be made partakers of the glory of God.

<sup>5</sup> Faith, the source of our justification, imparts joy, by the hope which it nourishes, and gives us strength and consolation amidst the afflictions of life, especially such as are endured for the faith itself.

<sup>6</sup> Patience produces approval. Sufferings are the ordeal through which the believer passes. As silver or gold is tried and purified in the crucible, so is he by affliction.

<sup>7</sup> The patient man, whose approving conscience is a sign of Divine approval, cherishes hope of relief and reward.

<sup>8</sup> Does not disappoint—all with shame.

<sup>9</sup> That love which God bears to us, as St. Chrysostom and others explain it. St. Augustin prefers understanding it of the love which we bear to God, under the influence of His grace.

<sup>10</sup> Divine love strengthens hope, and raises it to confidence.

<sup>11</sup> "He poured forth at once the fountain of all goods, even before we entered on the combat." St. Chrysostom.

<sup>12</sup> By reason of sin—powerless—diseased unto death.

<sup>13</sup> At the time divinely decreed; or seasonably.

<sup>14</sup> Sinners of all degrees. The impious may be specified, in order to set forth more strikingly the condescension of Christ.

<sup>15</sup> For the kind man some one might venture to die. St. Chrysostom understands the text of a virtuous man. St. Jerome: "for a just cause."

a O. P. "we have." V. A. C. D. versions.

b Eph. 2: 18.

c 1 James 1: 3.

d G. P. affirm. St. Chrys. V. St. Irenæus, MSS. Versions vary.

e Heb. 9: 14; 1 Pet. 3: 18.

9. CHRIST died for us: much more, therefore, now being justified by His blood, shall we be saved from wrath through Him.

10. For if, when we were enemies, we were reconciled to God by the death of His Son; much more, being reconciled, we shall be saved by His life.<sup>16</sup>

11. And not only so; but also we glory in God, through our Lord JESUS CHRIST, through whom we have now received reconciliation.

12. Wherefore, as by one man<sup>17</sup> the sin<sup>18</sup> entered into this world,<sup>19</sup> and by the sin death, and so death passed unto all men, in whom<sup>f</sup> all have sinned:<sup>20</sup>

13. For until<sup>e</sup> the law<sup>21</sup> sin was in the world: but sin was<sup>h</sup> not imputed,<sup>22</sup> when there was no law.

14. But death reigned from Adam to Moses, even over those who sinned not after the likeness of the transgression of Adam,<sup>23</sup> who was the figure of Him who was to come.<sup>24</sup>

15. But not as the offence, so also *is* the gift. For if by the offence of the one the many<sup>25</sup> died: much more the grace of God, and the gift in grace<sup>26</sup> of the one man JESUS CHRIST hath abounded unto the many.<sup>27</sup>

16. And not as by one sin,<sup>i</sup> so also *is* the gift. For the judgment indeed from one to condemnation: but the gift *is* of many offences<sup>28</sup> to justification.

17. For if by the one man's offence death reigned through the one: much more, they who receive the abundance of the grace, and of the gift,<sup>29</sup> and of justice,<sup>k</sup> shall reign in life through the one JESUS CHRIST.

<sup>16</sup> As He lives, so will He impart life to us.

<sup>17</sup> Adam.

<sup>18</sup> The original transgression.

<sup>19</sup> The human family.

<sup>20</sup> Death has had dominion over all the descendants of Adam, because all are defiled with sin—all have sinned in him, as the parent of the human family; his act being regarded as that of all mankind. "It is evident that it was not the transgression of the law, but the sin of disobedience committed by Adam, which destroyed all things." Chrysostom.

<sup>21</sup> The Mosaic or written law.

<sup>22</sup> Its turpitude was not acknowledged, or felt so sensibly as after the promulgation of the law, which pointed it out, and declared its punishment.

<sup>23</sup> Even infants died, who were incapable of actual sin.

<sup>24</sup> Christ. Adam was the cause of death to all his race. Christ is the source of life to all who obey Him. "As he was the cause of death brought on by the forbidden fruit to his posterity, although they are not of the tree, so Christ was to His followers the source of justice, which He bestowed on all of us through the cross, although we did not justice." St. Chrysostom.

<sup>25</sup> The multitude of men—the human race.

<sup>26</sup> The grace of God seems here to be taken for Divine goodness and mercy: the gift is the effect of this goodness in the heart of man. "If sin—the sin of one man—was attended with such results, how much greater must follow from grace, the grace of God, not of the Father only, but of the Son likewise." St. Chrysostom.

<sup>f</sup> To the human race. It is proffered to all.

<sup>27</sup> The one sin of Adam subjected all mankind to death: the atonement of Christ satisfies not only for that sin, but for all the actual sins of men. "He means," observes St. Chrysostom, "that sin brought on death and damnation; but that grace not only took away that sin, but all others that were afterwards committed."

<sup>28</sup> These various expressions denote pardon and sanctifying grace. "We have received from grace not only

<sup>1</sup> *Ep'o.* Phil. 3:12; 4:10. V. Chrys. Aug. Some moderns. P. "for that."

<sup>2</sup> During. 3 Matt. 14:10.

<sup>3</sup> G. P. "one that sinned." V. D. M. F. G. versions.

<sup>4</sup> G. Chrys. P. "is not." V. A.

<sup>5</sup> G. P. "the gift of righteousness." V. Chrys.



18. Therefore as by the offence of one<sup>30</sup> to all men to condemnation: so also, by the justice of one,<sup>31</sup> to all men to justification of life.

19. For as by the disobedience of the one man, the many were made sinners;<sup>32</sup> so also by the obedience of the one, the many shall be made just.

20. But law<sup>33</sup> entered in, that sin might abound.<sup>34</sup> And where sin abounded, grace did abound more;<sup>35</sup>

21. That as sin reigned unto death; so also grace may reign through justice unto life everlasting, through JESUS CHRIST our Lord.

## CHAPTER VI.

WE HAVE BEEN BAPTIZED IN CHRIST, THAT, BEING DEAD TO SIN, WE MAY HEREOFORTH WALK IN NEWNESS OF LIFE, AS CHRIST, HAVING DIED ONCE, AND HAVING BEEN BURIED, ROSE TO A NEW LIFE, TO DIE NO MORE. WE MUST NOT THEN OBEY SIN OR OUR LUSTS, BUT BEING FREED FROM THE LAW, AND DELIVERED FROM SIN BY THE GRACE OF CHRIST, AND MADE SERVANTS OF JUSTICE, WE SHOULD DEVOTE OUR BODIES TO THE SERVICE OF JUSTICE UNTO LIFE, AS WE HAD BEFORE EMPLOYED THEM IN UNCLEANNESS UNTO DEATH.

1. WHAT then shall we say?<sup>a</sup> Shall we continue in sin, that grace may abound?

2. God forbid. For<sup>b</sup> how shall we, who are dead<sup>c</sup> to sin,<sup>1</sup> live any longer therein?

what was needful for the remission of sin, but much more, for we have been freed from punishment, and have laid aside all malice, and been born anew from above, and have arisen, having consigned the old man to the tomb, and we have been redeemed and sanctified, and raised to the adoption of sons, and justified, and been made brothers and co-heirs of the Only-begotten, and incorporated with Him, and made flesh of His flesh, and united with Him, as the body to the head. Paul called all these things the abundance of grace, showing that we have received not only a remedy equal to the wound, but also health, and beauty, and honor, and glory, and dignities far surpassing our nature." St. Chrysostom.

<sup>30</sup> The sentence is elliptical. The guilt and punishment of original sin passed to all men.

<sup>31</sup> Grace, in consequence of one just act, was proffered to all for their justification and glory. "In the first Adam we fell, he not having observed the commandment of God: in the second we have been reconciled, He becoming obedient unto death." St. Irenæus, l. 5. Adv. Hær. 16, n. 3.

<sup>32</sup> Heirs of his sin.

<sup>33</sup> This may be understood of the natural law, whose force was felt on the fall of man, by the restraint of his passions disposed to revolt. It is, however, generally understood of the Mosaic law.

<sup>34</sup> "In order that" does not here point to the motive, but the result, for the law was given, not with a view that sin should abound, but rather to diminish and destroy sin: but the contrary took place, not from the nature of the law, but from the neglect of those who received it." Chrysostom.

<sup>35</sup> "Christ hath paid far more than we owed, as much as the boundless ocean exceeds a single drop of water. Doubt not then, O man, on seeing the riches of the Divine gifts, nor ask how the spark of death and sin is extinguished in the ocean of the gifts of God." Idem.

<sup>1</sup> "What is it to be dead to sin? To obey it henceforward in nothing. Baptism has once for all affected this, having made us dead to sin." Idem.

<sup>a</sup> St. Chrys. "What then?"

<sup>c</sup> 1 Pet. 2: 24.

<sup>b</sup> G. P. — V. F. G. versions.

3. Know ye not, that all we who are baptized in CHRIST JESUS, are baptized in His death?<sup>a</sup>

4. For we are buried together<sup>d</sup> with Him by baptism into death:<sup>3</sup> that as CHRIST is risen from the dead by the glory<sup>d</sup> of the Father, so we also may walk<sup>e</sup> in newness of life.<sup>5</sup>

5. For, if we have been planted together<sup>e</sup> in the likeness of His death, we shall be also of His resurrection.

6. Knowing this, that our old man<sup>7</sup> is crucified<sup>f</sup> with Him,<sup>8</sup> that the body of sin<sup>9</sup> may be destroyed, and that we may serve sin no longer.<sup>10</sup>

7. For he who is dead, is justified from sin.<sup>11</sup>

8. But if we be dead with CHRIST, we believe, that we shall live also together with CHRIST:<sup>5</sup>

9. Knowing, that CHRIST rising again from the dead dieth now no more, death shall no more have dominion over Him.

10. For that He died for sin, He died once;<sup>12</sup><sup>h</sup> but that He liveth, He liveth to God.<sup>13</sup>

11. So ye also reckon<sup>14</sup> yourselves dead indeed to sin, but alive to God,<sup>15</sup> in CHRIST JESUS our Lord.

12. Let not sin<sup>16</sup> therefore reign in your mortal<sup>17</sup> body, so as to obey<sup>i</sup> its lusts.<sup>18</sup>

<sup>a</sup> So as to represent it, and bind ourselves to its imitation. "That we may die as He died; for baptism is the cross. What therefore the cross and tomb were to Christ, baptism is to us, although not in the same manner: for He died in the flesh and was buried, and we die and are buried to sin." *Idem.* By baptism we are transferred to Christ, and incorporated with Him.

<sup>b</sup> This alludes to immersion, which was the ordinary mode of baptizing. The plunging of the body under the water was an image of entombing.

<sup>c</sup> Our life should be new, as Christ, after His resurrection, was glorious and immortal.

<sup>d</sup> The image of plants sunk in the same soil, and shooting forth their branches, is employed to represent our assimilation to Christ, by baptism, and our spiritual growth. "Death takes place in both, but not in the same way; for the death of Christ was in the flesh, ours is a death to sin." *St. Chrysostom.*

<sup>e</sup> Corrupt nature—sinful habits. "He calls all malice the old man." *Idem.*

<sup>f</sup> We have mortified our passions, and, as it were, nailed them to the cross.

<sup>g</sup> The sinful body—vicious habits, which are represented as embodied.

<sup>h</sup> Be no longer slaves to sin.

<sup>i</sup> He only who truly dies to sin, obtains its pardon in baptism. "As he who is dead is thenceforward incapable of sinning, since he lies dead, so he who comes up from the baptismal font, having died there once, must remain altogether dead to sin." *St. Chrysostom.*

<sup>j</sup> Christ died on account of sin, to expiate it. "He was not subject to sin, but He died for our sin; for He died in order to take it away, and cut it off, and destroy it." *Idem.*

<sup>k</sup> Perpetually—for the glory of God.

<sup>l</sup> "He used this expression with great propriety, since the matter is not capable of being visibly exhibited." *St. Chrysostom.*

<sup>m</sup> Bound to live conformably to His law. "He that thus liveth, will attain to all virtue, having Jesus for his fellow-combatant." *Idem.*

<sup>n</sup> Passion—sinful inclination. "He did not say, let not the flesh live and act, but let not sin reign; for He did not come to destroy nature, but to direct our choice: then showing that we are held under the power of evil by no force or necessity, but of our own will, He did not say, let it not tyrannize, which would indicate necessity, but let it not reign." *Idem.*

<sup>o</sup> Corruptible—soon to perish. "This shows that the combats are temporary, and soon to pass away." *Idem.*

<sup>p</sup> *St. Chrysostom* remarks: "It is no honor to gratify in all things the body in its caprice; on the contrary,

<sup>q</sup> Gal. 3: 27; Col. 2: 12.

<sup>r</sup> Eph. 2: 10; 4: 23; Heb. 12: 1; 1 Pet. 2: 1; 4: 2.

<sup>s</sup> Gal. 2: 19.

<sup>t</sup> G. P. "with Him." V. D. E. F. G. Syr.

<sup>u</sup> G. P. "In that he died, he died unto sin once."

<sup>v</sup> G. P. "obey it in the lusts thereof." V. A. B. C. versions.

13. But neither yield ye your members as instruments of iniquity to sin: but present yourselves to God,<sup>19</sup> as those who are alive from the dead,<sup>20</sup> and your members as instruments of justice<sup>21</sup> to God.

14. For sin shall not have dominion over<sup>22</sup> you; for ye are not under<sup>23</sup> law, but under grace.<sup>24</sup>

15. What then? shall we sin, because we are not under law, but under grace? God forbid.

16. Know ye not to whom ye yield yourselves as servants to obey, his servants ye are, whom ye obey,<sup>\*</sup> whether it be of sin unto death,<sup>25</sup> or of obedience unto justice?<sup>26</sup>

17. But thanks to God,<sup>1</sup> that ye were servants of sin,<sup>27</sup> but ye have obeyed from the heart,<sup>28</sup> unto that form of doctrine,<sup>29</sup> in which ye have been instructed.<sup>30</sup>

18. Being then freed from sin, ye became servants of justice.<sup>30</sup>

19. I speak a human thing,<sup>31</sup> because of the infirmity of your flesh: for as ye have yielded your members to serve uncleanness and iniquity

it is the lowest bondage, and the greatest ignominy: for when it does what it will, then is the individual stripped of all liberty, but when it is restrained, he preserves his own dignity."

<sup>19</sup> As victims.

<sup>20</sup> Living by grace—dead to sin.

<sup>21</sup> Virtue. "Therefore the body is not evil, since it may become an instrument of justice." St. Chrysostom.

<sup>22</sup> Sin shall exercise no irresistible sway.

<sup>23</sup> The text may be understood of law in general. Christians are not, indeed, free from the moral law, but they are not wholly under it, since grace affords strength to fulfil it, and a remedy for transgression. They are not bound by the ceremonial law, under which the power of sin was great, "for the Spirit was not at hand to help, nor was baptism yet given to deaden the passions." St. Chrysostom.

<sup>24</sup> Grace and pardon are now proffered to all, through Jesus Christ.

<sup>25</sup> The slaves of sin, notwithstanding the profession of Christianity, shall be punished with eternal death. "I do not as yet speak of hell, he says, nor of that great torment, but of the shame in this life, since you become slaves, and willing slaves, and slaves of sin, and with this addition that you die again." St. Chrysostom.

<sup>26</sup> Obedience through grace to the Divine commandments secures our acceptance with God. It is the condition for entering into life.

<sup>27</sup> The apostle thanks God for their deliverance from this bondage; "for it was not the power of man which rescued us from these evils, but thanks be given to God, who willed and accomplished our deliverance." St. Chrysostom.

<sup>28</sup> "He justly observed: Ye have obeyed from the heart; for ye were not necessitated or forced, but willingly and with eagerness ye abandoned your errors." Idem.

<sup>29</sup> Allusion is made to the casting of metals in a mould. They gave themselves to be formed and trained by the apostles.

<sup>30</sup> As slaves rescued from a cruel master, and subjected to a kind lord, they had been rescued from sin, and had fallen under the mild control of God. They were now devoted to virtue. "He shows here two gifts of God—deliverance from sin, and the service of justice, which is preferable to all liberty; for God acted like one who rescues an orphan child from barbarians, who had carried him off into their country; not content with rescuing him from bondage, He becomes as an affectionate parent, and raises him to high honors." St. Chrysostom.

<sup>31</sup> "Accommodated to human views and weakness—borrowed from human reasonings, and the ordinary acts of men." Idem.

\* John 8:34; 2 Pet. 2:19.

1 1 Cor. 6:11.

<sup>2</sup> P. "that form of doctrine which was delivered you:" rather "into that mould of doctrine into which ye have been cast."

unto iniquity,<sup>32</sup> so now yield your members to serve justice unto sanctification.<sup>33</sup>

20. For when ye were servants of sin, ye were free from justice.<sup>34</sup>

21. What fruit, therefore, had ye then in those things of which ye are now ashamed? For the end of them is death.<sup>35</sup>

22. But now being made free from sin, and having become servants<sup>36</sup> of God, ye have your fruit unto sanctification, but the end everlasting life.

23. For the wages<sup>37</sup> of sin *is* death. But the grace<sup>38</sup> of God *is* life everlasting,<sup>39</sup> in CHRIST JESUS our Lord.

## CHAPTER VII.

LIKE A WOMAN, WHOSE HUSBAND IS DEAD, WE HAVE BEEN FREED BY CHRIST FROM THE LAW, BY WHICH SINFUL INCLINATIONS WERE RENDERED MORE INTENSE, THAT WE MAY SERVE CHRIST IN NEWNESS OF SPIRIT; BUT ON OCCASION OF THE LAW, WHICH CONDEMNS SIN, SIN MADE THE GREATER EFFORT AND INCREASED, ALTHOUGH THE LAW WAS HOLY AND SPIRITUAL; NAY, EVEN NOW, BY THE REBELLION OF THE FLESH, WE ARE ENTICED, ALTHOUGH AGAINST OUR WILL, TO THINGS WHICH REASON LEADS US TO ABHOR, AND WHICH ARE CONTRARY TO THE LAW.

1. KNOW ye not, brethren (for I speak to those who know<sup>1</sup> [the] law), that the law hath dominion over a man as long as he<sup>a</sup> liveth?

2. For the woman who hath a husband, is bound by the<sup>b</sup> law,<sup>2</sup> whilst the husband liveth, but if her husband is dead, she is loosed from the law of the husband.

3. Therefore whilst her husband liveth, she shall be called<sup>3</sup> an adulteress, if she be with another man; but if her husband is dead, she is free from the law of the husband, so that she is not an adulteress, if she be with another man.

<sup>1</sup> To the increase of guilt.

<sup>a</sup> To advance in holiness. "Observe that he everywhere marks and points out the freedom of the will." Origen.

<sup>2</sup> You paid no regard to virtue. "When you lived in iniquity, and impiety, and the worst evils, you were so obedient as to do no good whatever." St. Chrysostom. The apostle calls it freedom with implied irony.

<sup>3</sup> Shame and remorse are the immediate consequences of sensuality: eternal death is its final punishment.

<sup>b</sup> Lit. "enlaved." The Christian is as a freedman, who has bound himself to a new master.

<sup>3</sup> The term is understood of meat-money, or an allowance given to soldiers or slaves for support. It is a figure for a reward strictly due, sin being deserving of death.

<sup>38</sup> Life everlasting is the gift of God. Grace prepares us for this boon. "He did not say, it is the reward of your good works, but the gift of God, to show that they had not been redeemed by themselves, and that they did not receive it as a debt, or recompense and return for their labors, but that all these things were done by grace." St. Chrysostom.

<sup>1</sup> He addresses the Jewish converts especially. Mack thinks that the article is omitted to avoid too marked a distinction of them as a class.

<sup>2</sup> By the law of marriage.

<sup>3</sup> As being really such.

<sup>a</sup> G. P. "gift." The donative occasionally given to soldiers was so called.

<sup>b</sup> Rhem. "it liveth."

<sup>3</sup> 1 Cor. 7: 39.

4. Wherefore, my brethren, ye also are become dead to the law<sup>4</sup> by the body<sup>5</sup> of CHRIST, that ye may belong to another, who is risen<sup>6</sup> again from the dead, that we may bring forth fruit to God.

5. For when we were in the flesh,<sup>6</sup> the sinful inclinations<sup>7</sup> which were by the law,<sup>8</sup> wrought<sup>9</sup> in our members, to bring forth fruit unto death.

6. But now we are loosed<sup>10</sup> from the law of death,<sup>4</sup> wherein we were held, so that we should serve in newness of spirit, and not in the oldness of the letter.<sup>11</sup>

7. What shall we say then? Is the law sin? God forbid. But I did not know sin, but by the law: for I knew not lust, if the law did not say:<sup>6</sup> Thou shalt not covet.<sup>12</sup>

8. But sin<sup>13</sup> taking occasion, through the commandment, wrought in me all<sup>14</sup> lust. For without the law sin was dead.<sup>15</sup>

9. And I lived without law once.<sup>16</sup> But when the commandment came, sin revived.

10. And I died: and the commandment, which was for life,<sup>17</sup> was found to be to me unto death.<sup>18</sup>

<sup>4</sup> The comparison would seem to require him to say, that the law was dead; but having established the principle, that death terminates the obligation of the law, he preferred saying, that they were dead to the law. "Although he intimated it, he did not say so, in the proposition, but in the conclusion, in order to avoid giving pain, he introduces the woman as dead, saying: 'So, my brethren, ye also are dead to the law.'" St. Chrysostom.

<sup>5</sup> Immolated to redeem them from the power of the law. "He did not simply mention death; but he again introduced the cross as accomplishing this, thereby reminding us of our obligations." Idem.

<sup>6</sup> Living as carnal men—before our call to the faith.

<sup>7</sup> R. "Passions of sins"—feelings exciting to sin. "Lest he might seem to accuse the flesh, he did not say, which our members produce, but which work in our members; showing thereby, that iniquity sprang from a different source, namely, from thoughts impelling us to sin, not from the members which are excited." St. Chrysostom.

<sup>8</sup> To which the law gave occasion.

<sup>9</sup> It implies strong motions of passion.

<sup>10</sup> St. Chrysostom writes: "The chain that bound us is broken and destroyed, so that nothing now holds us fast."

<sup>11</sup> Not according to the legal precepts now antiquated.

<sup>12</sup> The apostle, in his own person, represents each individual man. The guilt of internal desires was made manifest by the prohibition, without which we should not have a clear and strong sense of it. "It was not so well known," observes St. Chrysostom, "for they who lived before the law, knew that they sinned; but men learned it more accurately from the law, when it was given, on which account they were involved in greater guilt. He does not speak of utter ignorance, but he means fuller knowledge."

<sup>13</sup> Sin is here personified; it means corrupt inclination. "Conscience is increased by the prohibition, when the grace of the Redeemer is not at hand." St. Augustin.

<sup>14</sup> Great.

<sup>15</sup> It was comparatively powerless, until the knowledge of the prohibition excited it. "You see," cries St. Chrysostom, "how he gradually shows, that the law not only is an accuser of sin, but also in some measure prepares for it. This, as he proves, was not through its fault, but through the fault of the ungrateful Jews."

<sup>16</sup> For a time. As the apostle speaks in the person of the human race, he is thought by St. Chrysostom to refer to the state of mankind, before the Mosaic law was promulgated. "Not even Adam, nor any other man, seems to have ever lived without the natural law, for God in creating him, implanted His law in him." The text, if understood of the apostle himself, may refer to his childhood, before he was instructed in the law.

<sup>17</sup> The commandment was directed to preserve the life of the soul, by guarding her against evil, and to prepare her for eternal life.

<sup>18</sup> By reason of human weakness.

<sup>4</sup> O. P. "raised."

<sup>6</sup> G. P. "that being dead." V. D. E. F. G.

<sup>6</sup> Exod. 20: 17; Deut. 5: 21.

11. For sin,<sup>19</sup> taking occasion through the commandment, seduced,<sup>20</sup> and by it killed me.<sup>21</sup>

12. Therefore the law indeed is<sup>22</sup> holy, and the commandment holy, and just, and good.

13. Was then that which is good, made death<sup>23</sup> to me? God forbid. But sin, that it might appear sin,<sup>24</sup> by that which is good hath wrought death for me: that sin might become sinful above measure by the commandment.

14. For we know that the law is spiritual: but I am carnal,<sup>25</sup> sold under sin.<sup>26</sup>

15. For that which I work, I understand not.<sup>27</sup> For I do not [the good] which I will:<sup>28</sup> but [the evil] which I hate,<sup>29</sup> that I do.

16. If then I do that which I will not, I consent to the law, that it is good.<sup>30</sup>

17. Now then it is no more I who do it,<sup>31</sup> but sin which dwelleth in me.

18. For I know that in me, that is, in my flesh, good dwelleth not. For to will is present with<sup>32</sup> me: but to accomplish that which is good, I find not.<sup>33</sup>

19. For the good, which I will, I do not: but the evil, which I will not, that I do.

<sup>19</sup> Sinful inclination—lust. "Sin, that is thy sloth and evil disposition, used what was good, for a contrary purpose; but the fault was not on the part of the physician, but of the patient, who rashly applied the medicine. God did not give the law with a view to inflame lust, but rather to extinguish it. The contrary, however, happened, not through its fault, but our own." St. Chrysostom.

<sup>20</sup> Led me astray by the lure of pleasure. "This sweetness is found to be the occasion of sin through the commandment. When sought, it disappoints us, and turns to bitterness." St. Augustin.

<sup>21</sup> Deprived me of spiritual life.

<sup>22</sup> The cause of death.

<sup>23</sup> That its sinful nature may be manifested. Lust is called sin, because it springs from original sin, and impels to sin. "Then every one becomes conscious of his deadly state, when he is unable to fulfil what he knows to be justly commanded; and he sins the more by his prevarication, than if there were no prohibition." St. Augustin.

<sup>24</sup> In his own person the apostle speaks of man in his fallen state. "He indicates man living under the law, or before the law." St. Chrysostom.

<sup>25</sup> Enslaved to sin. As one who has sold himself, or as a slave sold by his former master. The figure shows the entire control which lust has over the mere animal man. "With death, he says, a crowd of passions entered in." Idem. "Every one by sinning sells his soul to the devil, receiving in return the sweetness of temporal pleasure." St. Augustin.

<sup>26</sup> Fallen man does not fully understand the evil of his actions. "I am in darkness, he says, I am carried away, I suffer violence, I am led astray, I know not how." St. Chrysostom.

<sup>27</sup> Man often conceives holy purposes, which he fails to execute. Left to himself, he can do nothing that is supernaturally good.

<sup>28</sup> In yielding to his passions, man acts against his own conscience, so that he hates the evil which he performs. "The apostle does not take away free will, nor does he introduce a compulsory necessity; for if we sin, not by our own will, but by necessity, there would be no justice in the infliction of punishment for our deeds." Idem.

<sup>29</sup> The speculative judgment approves what is naturally right.

<sup>30</sup> The irregular motions, which man experiences against his will, are not his actions; they must be ascribed to that evil inclination, which is the consequence of the fall of Adam.

<sup>31</sup> Is easy.

<sup>32</sup> Practicable.

20. Now if I do that which I will not, it is no more I who do it, but sin that dwelleth in me.<sup>33</sup>

21. I find then the law,<sup>34</sup> that, when I would do good, evil is present to me:

22. For I am delighted with the law of God according to the inward<sup>35</sup> man:

23. But I see another law<sup>36</sup> in my members, warring against the law of my mind, and making me captive<sup>37</sup> to the law of sin, which is in my members.<sup>5</sup>

24. Unhappy man that I am, who shall deliver me from the body of this death?<sup>38 h</sup>

25. The grace of God<sup>39 i</sup> through JESUS CHRIST our Lord. Therefore I myself,<sup>40</sup> with the mind, serve the law of God; but with the flesh, the law of sin.

## CHAPTER VIII.

THE APOSTLE INFERS, THAT THOSE WHO, BY BAPTISM ARE INGRAFTED IN CHRIST, ARE FREE FROM CONDEMNATION, SUCH, NAMELY, AS DO NOT FOLLOW THE FLESH, BUT THE SPIRIT, WHICH THEY HAVE RECEIVED—THE SPIRIT OF ADOPTION, WHICH MAKES THEM CHILDREN OF GOD, AND CO-HEIRS WITH CHRIST OF THE GLORY WHICH IS TO COME; FOR THE MANIFESTATION WHEREOF NOT ONLY ALL CREATION LONGS, BEING IN THE MEAN TIME SUBJECT TO VANITY, BUT THOSE WHO HAVE RECEIVED THE FIRST FRUITS OF THE SPIRIT, EXPECT IT WITH CERTAIN HOPE, THE SPIRIT STRENGTHENING THEM AND INSTRUCTING THEM HOW TO PRAY. HE DECLARES, LIKEWISE, THAT THE INCOMPARABLE CHARITY OF GOD WAS MANIFESTED TOWARDS THEM IN CHRIST, AND AFFIRMS, THAT NOTHING CAN SEPARATE THEM FROM THE CHARITY OF GOD, WHICH IS IN CHRIST JESUS.

1. THERE is now, therefore, no condemnation<sup>1</sup> for those who are in CHRIST JESUS,<sup>2</sup> who walk not after the flesh.<sup>3 \*</sup>

<sup>1</sup> This is said only of motions entirely involuntary. It cannot be applied to actions performed with the consent of the will.

<sup>2</sup> The article marks the principle which the apostle proceeds to state.

<sup>3</sup> In my mind.

<sup>h</sup> Controlling power, impulse.

<sup>37</sup> Aiming at making me captive. "As the commandment is not evil, although sin took occasion from it, so neither is the nature of the flesh, although sin assails us through it." St. Chrysostom.

<sup>38</sup> This body of death—this mortal body—this body which is an occasion of temptation and spiritual death.

<sup>39</sup> St. Chrysostom: "See how he shows that the aid of grace is necessary, and that the works of the Father and Son are common."

<sup>40</sup> He still speaks in the person of fallen man. He does not seem to describe his own state. The same person who resists the rebellion of the flesh, is in mind subject to God.

<sup>1</sup> There remains no guilt to be punished. The rebellion of the flesh cannot defile them, when they involuntarily suffer it. "He shows clearly that there is no condemnation on account of carnal inclinations, if we do not yield to them by sinning." St. Augustin.

<sup>2</sup> Christians—believers in Christ, incorporated with Him by baptism.

<sup>3</sup> Not all Christians are free from the guilt of concupiscence, but those only who walk not according to the

<sup>s</sup> James 4: 1; 1 Pet. 2: 11.

<sup>h</sup> Maler takes it as it stands.

<sup>i</sup> G. P. "I give thanks to God." V. D. E. Irenæus, Origen, Rufinus, Aug.

<sup>\*</sup> P. + "but according to the Spirit." V. — B. C. D\*. F. O. versions.

2. For the law of the spirit of life<sup>4</sup> in CHRIST JESUS hath freed me from the law of sin and death.<sup>5</sup>

3. For what was not possible to the law,<sup>6</sup> in that it was weak through the flesh:<sup>6</sup> God<sup>7</sup> sending His own Son in the likeness of sinful flesh,<sup>8</sup> even of sin,<sup>9</sup> condemned sin in the flesh,<sup>10</sup>

4. That the justification<sup>11</sup> of the law<sup>11</sup> might be fulfilled in us, who walk not after the flesh, but after the Spirit.

5. For they, who are after the flesh, mind<sup>12</sup> the things of the flesh: but they, who are after the Spirit, mind the things which are of the Spirit.

6. For the carnal mind<sup>13</sup> is<sup>14</sup> death: but the spiritual mind<sup>15</sup> life and peace.

7. Because the carnal mind is at enmity with God: for it is not subject to the law of God: for neither can it be.<sup>16</sup>

8. And those, who are in the flesh,<sup>17</sup> cannot please God.

9. But ye are not in the flesh, but in the Spirit:<sup>18</sup> if, however, the Spirit of God dwell in you.<sup>19</sup> But if any man hath not the Spirit of CHRIST, he is not His.<sup>20</sup>

flesh. "Because it might be objected that many sin even after baptism; on this account he hastens to qualify his statement, and he does not say simply, 'for those who are in Christ Jesus,' but for those who walk not according to the flesh." St. Chrysostom.

<sup>4</sup> The impulse to virtuous action proceeding from the Holy Spirit, who gives life to the soul—the grace of the Holy Spirit. "He here calls the Spirit the law of the Spirit." Idem.

<sup>5</sup> By pardoning past sin, and strengthening him to resist lust.

<sup>6</sup> Through the frailty of those to whom it was proposed. "He does not ascribe weakness to the law, but to the flesh." St. Chrysostom.

<sup>7</sup> Accomplished.

<sup>8</sup> The likeness of flesh was true, but His flesh was sinless: "for Christ had not sinful flesh, but sinless, like to ours, which is sinful, the same naturally as ours." St. Chrysostom.

<sup>9</sup> On account of the expiation offered,—the victim for sin, which was Christ.

<sup>10</sup> Destroyed its power—gave to man a power of resisting it. "As if he said, convicted it of having greatly abused, and then condemned it." St. Chrysostom. Sin is represented as a culprit found guilty.

<sup>11</sup> That to which the law pointed; but which it could not accomplish: "the end, scope, object." St. Chrysostom.

<sup>12</sup> Think on—relish—love. It is difficult to express the full force of the term.

<sup>13</sup> Sentiment—affection. "He indicates the gross inclinations of the mind, and designates them by the worse name, as he is wont to style flesh even the whole man endowed with a soul." St. Chrysostom.

<sup>14</sup> Carnal affection—inordinate love of the world brings death to the soul.

<sup>15</sup> Sentiment—affection inspired by the Holy Spirit. "He here indicates the spiritual disposition." St. Chrysostom.

<sup>16</sup> Carnal affection—sensuality—is in essential opposition to the Divine law. "He thus styles gross earthly thoughts, tending to the things of this life, and to evil actions." St. Chrysostom.

<sup>17</sup> Who are slaves to sensuality. "By the flesh, he here means not the body, nor the substance of the body, but a carnal and worldly life, full of luxury and licentiousness, which makes the whole man flesh." Idem.

<sup>18</sup> The pure of heart are not in the flesh, because they are not governed by carnal appetite. "The spiritual man is not even in the flesh, being already as an angel, soaring up to heaven, merely bearing around with him the body. As iron in the fire becomes like fire, although it retains its own nature, so the flesh of the faithful, and of spiritual persons, is at length clothed with that power, and becomes altogether spiritual, crucified in every respect, and borne on the wings of the soul." Idem.

<sup>19</sup> As Christians, they were presumed to be spiritual, but this depended on their care to preserve the grace of the Holy Spirit.

<sup>20</sup> He who has not the Holy Spirit, who is here called the Spirit of Christ, dwelling in him, does not belong to Christ—he has forfeited the privileges of his Christian profession.



10. But if CHRIST is in you, the body indeed *is*<sup>21</sup> dead, because of sin, but the spirit liveth,<sup>22</sup> *d* because of justification.

11. But if the Spirit of Him, who raised up JESUS from the dead, dwelleth in you; He who raised JESUS<sup>c</sup> CHRIST from the dead will also quicken your mortal bodies,<sup>23</sup> because<sup>e</sup> of His Spirit who dwelleth in you.

12. Therefore, brethren, we are debtors not to the flesh, to live after the flesh.

13. For if ye live after the flesh, ye shall die: but if by the spirit ye mortify the deeds of the flesh,<sup>f</sup> ye shall live.

14. For whoever are led by the Spirit of God,<sup>g</sup> they are sons of God.

15. For ye have not received a spirit of bondage<sup>h</sup> again in fear,<sup>25</sup> but ye have received a spirit of adoption of sons, in which we cry, Abba<sup>i</sup> (Father).<sup>26</sup>

16. For the Spirit Himself beareth testimony<sup>k</sup> to our spirit,<sup>27</sup> that we are children of God.<sup>28</sup>

17. And if children, heirs also: heirs indeed of God, and joint heirs with CHRIST: yet so if we suffer together,<sup>29</sup> that we may be also glorified together.

<sup>21</sup> The body is dead, inasmuch as its lusts are mortified.

<sup>22</sup> The spirit being justified, lives to God. "You see how many blessings flow from having the Holy Spirit—to belong to Christ, to have Christ Himself, to be a companion of angels in combat. For this is to deaden the flesh, to lead an immortal life, to have the pledges of resurrection, to pursue the career of virtue with facility." St. Chrysostom.

<sup>23</sup> All will rise, but the just are quickened and crowned.

<sup>24</sup> "He shows that He wishes Qim (the Divine Spirit), to govern our life, as the pilot steers the ship, and the charioteer guides the horses. He subjects to His control not the body alone, but the soul herself: for he does not wish her to act of herself, but he puts her under the direction of the Spirit. Lest any trusting in the gift of baptism should be careless of their subsequent conduct, he says, that although you have received baptism, if you are not afterwards led by the Spirit, you forfeit the dignity with which you had been invested, and the prerogative of adoption. On this account he did not say: 'whoever have received the Spirit,' but 'whoever are led by the Spirit of God,' that is, whoever throughout their whole life, act thus, 'they are the sons of God.'" St. Chrysostom.

<sup>25</sup> As the Israelites at Mount Sinai. Christians are not under slavish subjection. "They were speedily punished or rewarded—they did all things through fear." Idem.

<sup>26</sup> With filial affection and confidence. The two terms, Syriac and Greek, are united, the former being familiar to the Jews, which is explained by the apostle for the Romans, who might not know its meaning. The use of both terms according to St. Augustine, serves to intimate that both Jews and Gentiles are children of God.

<sup>27</sup> The testimony is borne to our spirit.

<sup>28</sup> The Divine Spirit assures the faithful, that Christians are, by their vocation, the adopted sons of God. "Since the Spirit bears witness," cries St. Chrysostom, "what room is there for doubt? For if a man, or angel, or archangel, or any other such power, promised this, some might have doubted; but when the Supreme Being, who bestows it, testifies it to us by the very prayers which he commanded us to offer up, who can henceforward doubt our dignity?"

<sup>29</sup> With Christ.

<sup>d</sup> G. P. "life." V. E. G. Arm.

<sup>e</sup> G. P. "by." Schott, V. D. E. F. G. versions, critics.

<sup>f</sup> G. P. "of the body." V. D. E. F. G. versions, fathers.

<sup>g</sup> 2 Tim. I: 7.

<sup>h</sup> 2 Tim. I: 7.

<sup>i</sup> P. "with"—together with: to. Our spirit is not the fellow-witness of the Holy Spirit.

<sup>j</sup> O. P. — V. C. Syr.

<sup>k</sup> Gal. 4: 5.

18. For I think<sup>30</sup> that the sufferings of this present time are not worthy<sup>31</sup> of the glory, which shall be revealed in us.<sup>1</sup>

19. For the expectation of the creature<sup>32</sup> waiteth for the revelation of the sons of God.

20. For the creature was made subject to vanity<sup>33</sup> not willingly,<sup>34</sup> but by reason of Him who made it subject in hope:<sup>35</sup>

21. Because the creature also itself shall be delivered from the bondage of corruption<sup>m</sup> into the glorious liberty<sup>n</sup> of the children of God.<sup>37</sup>

22. For we know that the whole creation groaneth and travaileth in pain until<sup>38</sup> now.

23. And not only it, but ourselves also having the first fruits of the Spirit,<sup>39</sup> even we ourselves groan within ourselves, waiting for the adoption of sons<sup>40</sup> [of God<sup>n</sup>], the redemption of our body.<sup>41</sup>

24. For we are saved by hope.<sup>42</sup> But hope that is seen, is not hope; for what a man seeth, why doth he hope for?

25. But if we hope for that which we see not, we wait for it through patience.

26. And in like manner also, the Spirit helpeth<sup>43</sup> our infirmity:<sup>o</sup> for

<sup>30</sup> I judge. It does not imply mere conjecture.

<sup>31</sup> They bear no proportion to the glory of heaven.

<sup>32</sup> Even the inanimate, and the brute creation, which are in an imperfect and suffering condition, may be said, by the figure of prosopopoeia, to wait for a better state, such as will take place when the sons of God shall be crowned with glory.

<sup>33</sup> The material creation is subjected to many changes, which mark its corruptible condition. "Wherefore? For thee, O man. For because thou hast received a mortal and suffering body, the earth also was cursed, and it sent forth thorns and brambles." St. Chrysostom.

<sup>34</sup> By a bold figure, will is ascribed to the inanimate and brute creation. As all nature should tend to its own perfection, the apostle intimates that the defects and disorders perceptible in it, are not to be considered as necessarily inherent, but rather as decreed by God in punishment of original sin. "His discourse becomes emphatic, and he personifies the whole world, as even the prophets do, who represent the rivers as clapping their hands, and the hills as leaping, and the mountains as dancing; not that we should imagine them to be endowed with mind, or ascribe thought to them, but that we may learn the excellence of the blessings, which reach even to things which are inanimate." Idem.

<sup>35</sup> Hope is figuratively ascribed to the creature, because its present imperfect state is to be succeeded by a perfect one. "On thy account it shall again be incorruptible, for this is the meaning of the words 'in hope.'" Idem.

<sup>36</sup> "On account of the liberty." Idem.

<sup>37</sup> The material creation shall share in the glory of the sons of God, inasmuch as it shall be freed from corruption, and appear in renovated beauty.

<sup>38</sup> The same figure is continued. The creature is represented as groaning with the pains of parturition, under the corruption which it suffers.

<sup>39</sup> The communication of the Holy Spirit is a commencement and earnest of future glory.

<sup>40</sup> We sigh for the full enjoyment of our privileges as adopted children. "Now our condition is uncertain to our last breath, for many who were children have become dogs and captives: but if we depart with good hope, then the gift will be permanent, and manifest, and great, no longer liable to change by death and sin." St. Chrysostom.

<sup>41</sup> Its exemption from misery and sinful inclination, "that is, perfect glory." Idem.

<sup>42</sup> Our salvation is as yet only in hope: "for we have offered to God this gift only, faith in his promises of future blessings." Idem.

<sup>43</sup> "He shows that even for this easy act (of hope) we enjoy great assistance." St. Chrysostom.

<sup>1</sup> 2 Cor. 4 : 17.

<sup>m</sup> 2 Pet. 3 : 13.

<sup>n</sup> Luke 20 : 3, 6.

<sup>o</sup> G. P. "infirmities." V. — A. B. C. D. versions, fathers, critics.

what we should pray for, as we ought,<sup>44</sup> we know not: but the Spirit Himself asketh<sup>45</sup> for us<sup>46</sup> with groanings<sup>47</sup> unutterable.

27. And He who searcheth the hearts, knoweth what the Spirit desireth:<sup>47</sup> because according to God, He asketh for the saints.

28. And we know that all things<sup>48</sup> work together unto good for those who love God, for those who according to purpose<sup>49</sup> are the called<sup>50</sup> [the saints].

29. For whom He foreknew,<sup>51</sup> He also predestinated to be conformable to the image of His Son,<sup>52</sup> that He might be the first-born among many brothers.<sup>53</sup>

30. And whom He predestinated, these He also called:<sup>54</sup> and whom He called, these He also justified: and whom He justified, these He also glorified.

<sup>44</sup> In conformity with the Divine Will.

<sup>45</sup> By moving us to ask. St. Chrysostom understands it of a supernatural gift of prayer, vouchsafed to some individual for the general advantage. "He who had it, prayed for the whole multitude—standing, he prayed for all, and instructed all."

<sup>46</sup> With deep sighs—exciting in us a wearisomeness of life, a disgust of sensual enjoyments, a longing after heaven. "The soul which received this gift prayed to God with sighs and groans. He who was endowed with this grace, standing with much compunction, with many sighs coming from the heart, falling down before God, prayed for what was suited to all." *Idem*.

<sup>47</sup> The disposition or affection of the Spirit, "that is, of the spiritual man." *Idem*.

<sup>48</sup> Temptations and persecutions, as well as the ordinary events of life.

<sup>49</sup> Of God—His eternal counsel and gracious decree, as St. Augustine strongly maintains. St. Chrysostom, however, explains it of the free determination of man. "He says purpose, not to ascribe all to vocation." This difference of interpretation arose from the difference of circumstances in which these fathers were placed. St. Chrysostom sought to arouse the faithful from torpor, by reminding them that their salvation depended on the free determination of their own will, co-operating with Divine grace. St. Augustine, in order effectually to oppose the Pelagians, who ascribed all to the free choice of man, explained "purpose" of the merciful counsel of God, by which he decreed to bestow the gifts of His grace on the objects of His gratuitous love: which appears to be the more correct view. The union of both interpretations will guard us against the error of those who deny free will, and of those who assert its sufficiency for salvation. The same difference of exposition occurs throughout the sequel of this epistle, and the same mode of reconciling these illustrious doctors may be safely and successfully adopted.

<sup>50</sup> Those who have been called by God to the faith, and to church membership by baptism. "The call was not attended with necessity or compulsion: all, therefore, were called, but all did not obey." St. Chrysostom. St. Augustine, writing after the rise of the Pelagian errors, restricted the meaning of these texts generally to those who were specially called, to exclude the error, that the call of God was no more than the preaching of the gospel, and that the free will of man, independently of any internal grace, determined faith, or unbelief.

<sup>51</sup> Whom He graciously regarded in His Divine foresight. The socrat in the latter place, and throughout, might be rendered in the present tense, since the apostle describes what God does—He calls, sanctifies, and glorifies those whom He foreknew and predestined from eternity.

<sup>52</sup> In purity of life, by dying to their passions, and in the patient endurance of sufferings, as afterwards in glory. "What the only begotten was by nature, they became by grace." St. Chrysostom.

<sup>53</sup> Christ, at the head of the elect, deigns to appear as their eldest brother.

<sup>54</sup> The Divine decree, guided by foreknowledge, leads to the call to the faith, which is followed by actual justification, the preparation for glory. This is the order of Providence: but not all who are called, are justified, for few are chosen out of the many who are called, since many resist the call, and others fall in the necessary dispositions to profit by it. Not all who are justified are glorified, because many fall away in time of temptation. St. Chrysostom explains the glorification, of grace, adoption, and the gifts of the Holy Spirit; and the Syriac interpreter understands it of miraculous gifts attending the imposition of hands by the apostles. St. Augustine follows out his usual line of interpretation, and observes: "Not all who are called, are called according to the purpose; for this purpose appertains to the foreknowledge and predestination of God: nor did He predestine any one, unless He foreknew that he would believe, and follow His call."

p P. "maketh intercession."

q Acts 11: 23; also *infra* 9: 11; Eph. 1: 2; 3: 11; 2 Tim. 2: 6.

r *Supra* 1: 6.

31. What then shall we say to these things? if God is for us, who is against us?<sup>55</sup>

32. He who spared not even His own Son,<sup>56</sup> but delivered Him up for us all, how hath<sup>s</sup> He not also with Him given<sup>t</sup> us all things?<sup>57</sup>

33. Who shall bring accusation against the elect of God?<sup>58</sup> God who justifieth.<sup>59</sup>

34. Who is he that condemneth? CHRIST JESUS,<sup>v</sup> who died, yea who is risen also again, who is at the right hand of God, who also intercedeth<sup>v</sup> for us.<sup>60</sup>

35. Who then shall separate us from the charity of CHRIST?<sup>61</sup> tribulation? or distress?<sup>w</sup> or famine? or nakedness? or danger? or persecution? or the sword?

36. (As it is written: For Thy sake we are put to death all the day: we are accounted as sheep for the slaughter.<sup>z</sup>)

37. But in all these things we overcome,<sup>y</sup> because of<sup>a</sup> Him who loved us.

38. For I am sure that neither death,<sup>62</sup> nor life,<sup>63</sup> nor angels,<sup>64</sup> nor principalities, nor powers,<sup>65</sup> nor things present, nor things to come<sup>66</sup> [nor might],

<sup>55</sup> "The whole world—tyrants and populace, kindred and fellow-citizens—are against us: but far from hurting us, they become involuntary occasions of our being crowned, and instruments of many blessings; the wisdom of God turning their designs to our salvation and glory." St. Chrysostom.

<sup>56</sup> Not an adopted son. "He sufficiently intimates that our Lord is styled 'only begotten,' in a different sense from that in which He is styled 'first-born': for where He is called 'only begotten,' He has no brothers, but He is naturally the Son of God, the Word in the beginning, by whom all things were made. But in reference to the assumption of human nature, and the mystery of the Incarnation, by which He has vouchsafed to call us, who are not children by nature, to the adoption of sons, He is styled first-born with the addition of brethren." St. Augustine.

<sup>57</sup> Since Christ died for all, Jew and Gentile can obtain through Him all things necessary for salvation.

<sup>58</sup> Why allege the crimes committed by the Gentiles previous to baptism, since God mercifully cancels them? Why object against those whom God has chosen for eternal happiness, since already blotted out?

<sup>59</sup> Who dares condemn those whom God justifies by pardoning them?

<sup>60</sup> No condemnation is to be feared if we flee to Christ, who died to expiate sins, and who being risen again, is in glory, and pleads, through His own blood, in our behalf.

<sup>61</sup> St. Chrysostom understands this as a mode of declaring the love which Christ beareth to us: "For He who is life and the fountain of all blessings, and whose power is the same as that of the Father, and who raises up the dead, and gives life, and does all other things, how does He need prayer to help us? Having by His own power rescued us from a desperate state, and from condemnation, and made us just men and children of God, and led us forward to supernal honors, and accomplished things unhop'd for, how should He need prayer for easier matters, after He had accomplished all things, and placed our nature on a royal throne? You see that everything shows that He is said to intercede, for no other reason, but to show us the warmth and intensity of His love for us."

<sup>62</sup> The terrors of death.

<sup>63</sup> The hope of life.

<sup>64</sup> Fallen angels strive to separate man from Christ. St. Chrysostom, however, understands it of good angels: "He said this, not that angels or the other powers would attempt it, but he wished to show his love for Christ in exaggerated language."

<sup>65</sup> These names may be given to angelic spirits, and even to demons; some understand them of the civil powers. "Neither the tyrant, nor mobs, nor troops of demons, nor the devil himself could prevail over them."

Idem.

<sup>66</sup> Present or future evils.

<sup>a</sup> Philp. 3: 21.

<sup>s</sup> G. P. "shall He not with Him also freely give us?"

<sup>t</sup> Heb. 7: 25; 1 John 2: 1.

<sup>z</sup> Ps. 43: 22.

<sup>y</sup> P. "through." V. D. E. F. G.

<sup>v</sup> G. P. — Schott. V. A. C. F. G. versions.

<sup>w</sup> G. P. "persecution."

<sup>x</sup> P. "we are more than conquerors."

39. Nor height,<sup>57</sup> nor depth,<sup>58</sup> nor any other creature, shall be able to separate us from the love of God, which is in CHRIST JESUS our Lord.<sup>59</sup>

## CHAPTER IX.

HE ASSERTS THAT THE PROMISES MADE BY GOD TO THE SONS OF ABRAHAM HAVE NOT BEEN DEFEATED BY THE FALL OF THE JEWS, WHICH HE GREATLY LAMENTS, SINCE THE PROMISES WERE NOT DIRECTED TO THE CARNAL DESCENDANTS OF ABRAHAM, BUT TO THOSE, WHETHER JEWS OR GENTILES, WHO, BY THE GRATUITOUS ELECTION OF GOD, ARE MADE CHILDREN OF ABRAHAM, BY FAITH. GOD HAS MERCY ON WHOM HE WILLS, AND HARDENS WHOM HE WILLS. THE JEWS HAVING SOUGHT JUSTICE NOT THROUGH THE FAITH OF CHRIST, WHOM THEY REJECTED, BUT BY THE WORKS OF THE LAW, HAVE BEEN LEFT IN THEIR INIQUITY, WHILST THE GENTILES ARE JUSTIFIED BY FAITH IN CHRIST.

1. I SPEAK the truth in CHRIST, I lie not: my conscience bearing me testimony in the Holy Spirit:<sup>1</sup>

2. That I have great sadness and constant pain in my heart.

3. For I wished myself to be an anathema<sup>2</sup> from<sup>3</sup> CHRIST for my brethren, who are my kinsmen according to the flesh,

4. Who are Israelites,<sup>4</sup> to whom belongeth the adoption<sup>5</sup> of sons,<sup>6</sup> and the glory,<sup>6</sup> and the covenant,<sup>7</sup> and the giving of the law,<sup>8</sup> and the worship,<sup>9</sup> and the promises:

<sup>57</sup> Elevation—prosperity.

<sup>58</sup> Humiliation—adversity.

<sup>59</sup> No external cause or agent can effect this separation, as long as our will and heart are opposed to it.

<sup>1</sup> This solemn asseveration is equivalent to an oath.

<sup>2</sup> The force of the phrase is to be as a thing separated, devoted, or accursed—as one excommunicated. The apostle felt ready to forego the consolation which he enjoyed by his union with Christ, if he could thereby secure the salvation of his countrymen, who were scandalized at the apparent failure of the prophecies. This shows the sincerity and intensity of his affection for them; but he could not, under any circumstances, wish to forfeit the grace of Christ, or the hope of eternal beatitude. "I am tormented," he says, "on account of their loss, and were it possible to be separated and estranged from the band of Christ's followers, not from His love, God forbid! since he desired even this through love, but from that enjoyment and glory. I would consent to it, in order that my Lord should not be blasphemed . . . . I would willingly forego the kingdom, and that ineffable glory, and I would endure the worst sufferings, regarding the consolation as far greater than the labor, if I did not hear Him whom I love blasphemed." St. Chrysostom.

<sup>3</sup> Simon thinks that the Hebrew preposition  $\text{ל}$  is represented by *des*, and that it should be rendered, "on account of." This would remove the chief difficulty, but it can scarcely be maintained. St. Chrysostom, taking the text as it stands, says, that the vehement love, which the apostle bore to Christ, prompted him to desire this separation.

<sup>4</sup> Carnally descended from Israel.

<sup>5</sup> Israel was styled the first-born son of God.

<sup>6</sup> This is thought by some to refer to the Shekinah, or bright cloud over the ark of the covenant, from which the Divine will was made known to the people.

<sup>7</sup> The Jews considered each repetition of the covenant made with Abraham, as a new covenant.

<sup>8</sup> The law was given to them.

<sup>9</sup> The rites by which God was worshipped.

<sup>a</sup> Numb. 21 : 3.

<sup>c</sup> Exod. 4 : 22.

<sup>b</sup> Acts 9 : 2 ; 1 Cor. 15 : 9.

<sup>d</sup> G. P. "covenants" V. B. D. gr.

5. Whose are the fathers,<sup>10</sup> and of whom is CHRIST, according to the flesh,<sup>11</sup> who is over all things, God blessed<sup>e</sup> forever.<sup>f</sup> Amen.<sup>12</sup>

6. Not as though the word of God hath failed.<sup>13</sup> For not all who are of Israel, are Israelites.<sup>14</sup>

7. Neither are they who are<sup>g</sup> the seed of Abraham, all children;<sup>15</sup> but in Isaac shall thy seed be called.<sup>16</sup>

8. That is, not the children of the flesh<sup>17</sup> these are children of God; but the children of the promise<sup>1</sup> are counted for seed.<sup>18</sup>

9. For this word is of promise:<sup>h</sup> At this time will I come; and Sara will have a son.<sup>19</sup>

10. And not only she, but Rebecca also had conceived<sup>1</sup> at once<sup>20</sup> of Isaac our father:

11. For when they were not yet born,<sup>21</sup> and had not done any good or evil (that the purpose of God, according to election,<sup>22</sup> might stand),

12. Not of works, but of Him who calleth,<sup>2</sup> it was said to her:

13. The elder shall serve<sup>23</sup> the younger,<sup>o</sup> as it is written: Jacob I love; but Esau I hate.<sup>24</sup>

<sup>10</sup> The patriarchs.

<sup>11</sup> Christ, as man, is descended from the same source, and belonged to the nation of the Israelites. By saying, "according to the flesh," the apostle intimates that under another point of view He is not of them.

<sup>12</sup> Christ, with the Father and the Holy Spirit, is the ever blessed and supreme God. "Amen," is added by way of more solemn asseveration. Some regard this clause as a doxology; but the context does not prepare us for this view, since the exclamation: "Let God, who is above all, be blessed forever," would be an unnatural interruption of the statement of the apostle, no reason appearing why it should be introduced. On the contrary, having qualified his statement, that Christ was of the Israelitic nation, by adding according to the flesh, it was proper to refer to His Divine nature. Besides, when *εὐλογητός*, "blessed," is used by way of predicate, with an optative verb expressed or understood, it always precedes the noun, according to Hebrew usage, as Jaspis remarks. In the text, *ὅτι* precedes. St. Paul elsewhere calls Christ God.

<sup>13</sup> By their unbelief.

<sup>14</sup> In the sense of the promises.

<sup>15</sup> All his children did not enjoy the prerogatives of sons.

<sup>16</sup> The promise was to be fulfilled in the posterity of Isaac, not in Ismael, or the sons of Kethura.

<sup>17</sup> Natural descendants.

<sup>18</sup> By limiting the promises to the children of Isaac, God showed that natural descent was not to be regarded; but that His choice and call were to be attended to.

<sup>19</sup> This is a promise of something not naturally to be expected.

<sup>20</sup> The case of twin children of the same mother, is far stronger than that of children of the same father by different mothers, to show that the choice of God was alone to be regarded.

<sup>21</sup> After their conception.

<sup>22</sup> That it might clearly appear that God chose freely the heir of His promises, without regard to the natural order. "He referred the whole matter to the knowledge of God, with which no one dares contend, however frantic he may be. 'Before they were yet born,' he says, 'and had done anything good, it was said to the mother: The elder shall serve the younger.' He shows that nobility according to the flesh is of no account, but that we must regard virtuous disposition, which God knows before works." St. Chrysostom.

<sup>23</sup> The Idumeans were subject to the Israelites for a hundred and fifty years from the time of David, who subdued them.

<sup>24</sup> Hatred here means a less degree of love. The preference of Jacob to Esau as heir, is thus expressed: "Why did God say so? Because He does not, as men, await the issue of things, to see who is good, and who is otherwise, but before the events He knows who is wicked and who is good." St. Chrysostom. St. Augustine, however, understands it of election and reprobation, without prejudice to free will.

<sup>e</sup> Ps. 67: 20, 36; 2 Cor. 1: 3; Eph. 1: 3.

<sup>f</sup> Eph. 5: 5; Titus 1: 3; 2: 10, 13.

<sup>g</sup> G. P. "Neither because they are." Some MSS. V. "quia."

<sup>h</sup> Gen. 21: 12.

<sup>i</sup> Gal. 4: 28.

<sup>k</sup> Gen. 18: 10.

<sup>l</sup> Gen. 25: 23.

<sup>m</sup> O. P. "by one."

<sup>n</sup> 2 Tim. 1: 9.

<sup>o</sup> Gen. 25: 23.

<sup>p</sup> Mal. 1: 2, 3.

14. What shall we say then? is there injustice with God? God forbid.

15. For He saith to Moses: I will have mercy on whom I have mercy; and I will show mercy to whom I will show mercy.<sup>25</sup> <sup>a</sup>

16. Therefore it is not of him who willeth, nor of him who runneth,<sup>26</sup> but of God who showeth mercy.<sup>27</sup>

17. For the Scripture saith to Pharaoh: For this purpose have I raised thee up, that I may show My power in thee, and that My name may be declared throughout all the earth.<sup>28</sup>

18. Therefore He hath mercy on whom He will, and whom He will He hardeneth.<sup>29</sup>

19. Thou sayest then to me: Why doth He yet complain? for who resisteth His will?<sup>30</sup>

20. O man, who art thou who answereth against God?<sup>31</sup> Doth the work say to him who wrought it: Why hast thou made me thus?<sup>32</sup>

<sup>25</sup> The exercise of mercy towards one, implies no wrong to him who is denied pardon. St. Chrysostom thus paraphrases the text: "It belongs not to thee, O Moses, to know who are worthy of compassion. Leave that to Me."

<sup>26</sup> "From this we perceive that it belongs to us to will and to run, but the accomplishment of our will and race belongs to the mercy of God." St. Jerome, *Contra Pelag.* l. 2.

<sup>27</sup> The object of the apostle is to prove, that the Gentiles may be made heirs of the promises by faith, without any injustice to the natural descendants of Abraham. As Isaac was preferred to the other children of Abraham, and Jacob to his elder brother, and as the exercise of mercy is declared by God Himself to be entirely dependent on His own gracious will, so the Gentiles may be chosen, rather than the Jews. The promises belong not to him who wills or runs, of himself, but to him whom God mercifully calls to the faith. "Tell me, O Jew, who art perplexed with these difficulties, and canst solve none of them, why dost thou trouble us regarding the call of the Gentiles? I indeed can tell you why the Gentiles have been justified, whilst you have fallen away. What then is the reason? Because they indeed by faith, but you as by the works of the law." St. Chrysostom.

<sup>28</sup> The sovereign control of God in the dispensation of mercy, is confirmed by His economy in regard to the wicked. The worst sinners—the leaders of the enemies of His people—acquire power and station, under a mysterious arrangement of His Providence, which makes their attempts subservient to His higher purposes. Pharaoh was raised to the throne, although God foreknew his impiety and cruelty, which would give occasion to a display of Divine power. The hardness of the heart of Pharaoh, and of his advisers, was the occasion of great miracles. "He sufficiently intimated that the obduracy of the heart of Pharaoh, was a consequence of his former secret impiety." St. Augustine.

<sup>29</sup> "God hardens when He withholds mercy, so that He does nothing to render man worse, but withholds what might make him better." St. Aug., qu. 83, c. 68, l. de Nat. et Grat., c. 1. He is said to harden the sinner, whom He abandons to the perverseness of his own heart. This is done by a secret, but just judgment. The sinner by his hardness and impenitence, treasures up for himself wrath.

<sup>30</sup> Who can resist it? The decree or absolute will of God cannot be resisted: He does not, however, will the death of the sinner, but rather that he be converted and live.

<sup>31</sup> The apostle chooses rather to confound the temerity of man, than to satisfy the question. "He checks his untimely interference and excessive curiosity, and bridles his tongue, teaching him to know what God is, and what is man, and how incomprehensible is His Providence, surpassing all conception, and worthy of all submission." St. Chrysostom.

<sup>32</sup> This figure is used to vindicate the supreme dominion of God over His creature; but without intimating that the similitude is to be applied in every respect. There is an implied allusion to the creation of the first man out of the slime of the earth. "He does not here take away free will, but he shows how far we must submit to God; for we should not, no more than the clay, call God to account." Idem.

<sup>a</sup> Exod. 33: 19.

<sup>b</sup> *Supra* 2: 4.

<sup>c</sup> G. P. + "Nay but." V. D. E. F. G. Jerome, Rufinus.

<sup>r</sup> Exod. 9: 16.

<sup>t</sup> Ezek. 18: 23.

21. Hath not the potter power over the clay, of the same lump to make one vessel indeed unto honor, and another unto dishonor.<sup>33</sup>

22. And if God, willing to show His wrath,<sup>34</sup> and to make His power known, endured with much patience, vessels of wrath, fit for destruction,<sup>35</sup>

23. That He might show the riches of His glory on the vessels of mercy, which He prepared unto glory,<sup>36</sup>

24. Us whom also He called, not only of the Jews, but even of the Gentiles,<sup>37</sup>

25. As in Osee He saith: I will call My people that which was not My people; and her beloved, who was not beloved; [and her who had not obtained mercy, one who hath obtained mercy.<sup>38</sup>]

26. And it shall come to pass, *that* in the place where it was said to them: Ye are not My people:<sup>39</sup> there they shall be called sons of the living God.<sup>40</sup>

<sup>33</sup> As the potter can fashion the clay in various ways, and make vessels for ornament, or for mean uses, so the apostle affirms the unlimited control of God over man, which, however, must be exercised conformably to justice. There is a remarkable resemblance between this passage and the words of Wisdom: "The potter also tempering soft earth, with labor fashioneth every vessel for our service, and of the same clay he maketh both vessels that are for clean uses and likewise such as serve to the contrary: but what is the use of these vessels, the potter is the judge." Wisd. 15: 7; see also Isa. 45: 3; Jer. 18: 6. In the passage of Jeremiah, God declares His readiness to revoke His threats, if men be moved by them to repentance. In Eccli. 33: 13, we read: "As the potter's clay is in his hand, to fashion and order it. All his ways are according to his ordering: so man is in the hand of Him that made him, and He will render to him according to his judgment." "Take care," says St. Chrysostom, "lest you imagine that this is said by the apostle in reference to the manner of creation, or to the necessity of the determination of the will, since it regards the freedom and diversity of the Divine dispensations: for if we understand it otherwise, many absurdities will thence flow. If the determination of the will were here meant, He would be the author of good and evil alike, and man would be destitute of all efficiency, and Paul would be in contradiction with himself, since he everywhere crowns the free choice of man. His only object is to persuade the hearer to yield unreservedly to God, and not to demand of Him the reason of His decrees." St. Augustine considers the whole human family as a condemned mass, from which God selects some as objects of His unmerited favor, whilst He leaves others in it in punishment of original sin, or in the exercise of His supreme will. The positive reprobation of these, which implies condemnation to eternal punishment, is uniformly ascribed by him to their malice and wilful crimes. "God foreknew that they would be wicked and that they would persevere in their malice to the end, and on this account doubtless would be damned." L. 1, op. imperf. 156: 6.

<sup>34</sup> To manifest His just vengeance against impenitent sinners.

<sup>35</sup> These words indicate Divine forbearance. These vessels of wrath were such by the abuse of their own free will. That they were fitted for destruction, is a Hebrew mode of speech, equivalent to "fit." St. Chrysostom says of Pharaoh, that "he was prepared for destruction of himself, and by his own acts, for God omitted nothing necessary for his correction."

<sup>36</sup> The sentence is elliptical. What injustice is there in His forbearance followed by punishment, or in His exercise of mercy towards some, whilst justice is exercised towards others? The vessels of mercy are those who receive faith and other Divine gifts. "Since He awaited to lead Pharaoh to penance, and he repented not, He bore with him a long time, showing His forbearance and His power likewise, if he were disposed to profit in any way by His forbearance: He showed also His power in punishing him when impenitent." Idem.

<sup>37</sup> The apostle is laboring to account for the call to the faith. "He does not ascribe all to God, since if it were so, nothing would have prevented the salvation of all, but He again shows His foreknowledge, and takes away the distinction of Jews and Gentiles." Idem.

<sup>38</sup> The apostle shows that the call of the Gentiles was foretold by the prophets. "Who is it that was not a people? The nations certainly." St. Chrysostom. Although the prophet might be supposed to predict the reconciliation of God with the Israelites, the prediction was doubtless also referred by the Holy Spirit to the conversion of the Gentiles.

<sup>39</sup> Osee 2: 24; 1 Pet. 2: 10.

<sup>40</sup> Osee 1: 10.

<sup>37</sup> G. P. — St. Chrys. Probably from the prophet.



27. And Isaiah crieth out<sup>30</sup> for Israel: If the number of the sons of Israel be as the sand of the sea, the remnant<sup>31</sup> shall be saved.<sup>40</sup>

28. For He will finish and cut short<sup>41</sup> the work in justice; because a short work shall the Lord make upon the earth.<sup>42</sup>

29. And as Isaiah foretold: Unless the Lord of hosts had left us a seed, we had been as Sodom, and we had been made like to Gomorra.<sup>43</sup>

30. What then shall we say? That the Gentiles who followed not after justice have attained to justice, even the justice which is of faith.<sup>44</sup>

31. But Israel in pursuing the law of justice,<sup>45</sup> is not come unto the law of justice.<sup>46</sup>

32. Why? Because not by faith, but as it were by works;<sup>47</sup> for they stumbled at the stumbling-stone.

33. As it is written: Behold I put in Sion a stumbling-stone,<sup>48</sup> and a rock of scandal;<sup>49</sup> and whoever believeth in Him,<sup>50</sup> shall not be confounded.<sup>48</sup>

<sup>30</sup> After the manner of the prophets, who taught publicly and solemnly.

<sup>40</sup> The small portion of the Jews, which escaped the sword of the Assyrians, and turned to God, was a type of those who would embrace salvation in Christ. "Do you perceive," asks St. Chrysostom, "that he does not say that all will be saved, but such as are worthy to be saved? For I do not regard the multitude, he says, nor does the race so widely spread abroad interest me; I save only such as prove themselves worthy."

<sup>41</sup> God shall finish and cut short the matter justly.

<sup>42</sup> The terms may be understood of the determination and decision of a suit, and the execution of a decree: or simply of the bringing to an end, and putting in execution the Divine counsel. Calvin and Simon explain it of the Divine visitation, by which the Jews were reduced to a small number. St. Chrysostom applies it to faith, which is simple in its principle: "There is no need of a circuitous course, and of labor, and the affliction of legal works: salvation may be had by a compendious method, for such is faith."

<sup>43</sup> Utterly destroyed.

<sup>44</sup> The apostle reverts to the subject of his discourse, namely, the call of the nations. The Gentiles, although not seeking justice, that is, forgiveness, sanctification, obtained it through Divine mercy, being graciously called to the faith.

<sup>45</sup> Calvin takes it to be by hypallage for "the justice of the law."

<sup>46</sup> The Israelites relied on the legal observances for the attainment of justice, that they might be acceptable with God: but they did not attain to it. "What is the reason? Because not of faith, but as by works of the law. This is the manifest key to the whole passage." St. Chrysostom.

<sup>47</sup> Christ became such to the Jews by reason of their pride and unbelief.

<sup>48</sup> The text has, "let him not hasten:" which may indicate that he may securely pursue his path. "Yea, see again how confidence and the general gift proceed from faith; for it is not said of the Jews only, but of the whole race of men: for every one, he says, whether Jew or Greek, Scythian or Thracian, or whosoever else believes, shall enjoy much confidence." St. Chrysostom.

<sup>31</sup> Isaiah 10: 22.

<sup>40</sup> U. P. "of the law." V. — A. D. F. G. Momph.

<sup>48</sup> Isaiah 8: 14; 1 Pet. 2: 7.

<sup>31</sup> Isaiah 1: 9.

<sup>48</sup> Isaiah 28: 16.

## CHAPTER X.

THE APOSTLE PRAYS FOR THE JEWS, WHO, HE SAYS, HAVE ZEAL FOR GOD AND THE LAW, BUT NOT ACCORDING TO KNOWLEDGE: FOR NOT KNOWING CHRIST, WHO IS THE END OF THE LAW, THEY SOUGHT JUSTICE BY THE WORKS OF THE LAW. HE TREATS ON THE DIFFERENCE OF JUSTICE BY THE WORKS OF THE LAW FROM THAT WHICH IS OF FAITH, WHICH IS COMMON BOTH TO JEWS AND GREEKS BELIEVING IN CHRIST. THE FAITH OF CHRIST HAS BEEN PREACHED EVERYWHERE, AND EMBRACED BY THE GENTILES, WHILST THE JEWS REPELLED IT.

1. BRETHREN, the desire of mine heart, and prayer to God, is for them<sup>a</sup> unto salvation.

2. For I bear them testimony, that they have zeal of God,<sup>1</sup> but not according<sup>b</sup> to knowledge.<sup>2</sup>

3. For not knowing the justice of God, and seeking to establish their own,<sup>c</sup> they have not submitted themselves to the justice of God.

4. For the end of the law is CHRIST, for justice to every one who believeth.<sup>3</sup>

5. For Moses wrote<sup>d</sup> of the justice,<sup>e</sup> which is of the law, that the man who shall do it<sup>his</sup> shall live in it.<sup>4</sup>

6. But the justice, which is of faith,<sup>f</sup> saith thus: Say not in thine heart,<sup>5</sup> who shall ascend into heaven? that is, to bring CHRIST down.<sup>6</sup>

7. Or who shall descend into the deep?<sup>7</sup> that is, to call CHRIST again from the dead.

8. But what saith the Scripture?<sup>8</sup> The word is nigh<sup>h</sup> in thy mouth, and in thine heart: this is the word of faith, which we preach:<sup>3</sup>

<sup>1</sup> Zeal for the worship and honor of God.

<sup>2</sup> Not enlightened.

<sup>3</sup> Belief in Christ is necessary in order that the law should lead to justice.

<sup>his</sup> Who observes the commandments.

<sup>4</sup> Life could not be had by the mere observance of the law, since no one fulfilled it altogether, but it was imparted through Christ, who was to come, to such as studied to observe it, in faith and humble dependence on God.

<sup>5</sup> The plan of sanctification through faith is here personified. Moses anticipates objections against the observance of the law, by stating that it is not necessary to mount the skies, or descend into the abyss, in order to fulfil it. "For what the apostle says here of faith, Moses spoke of the commandment, showing that they experienced in a high degree the Divine bounty; for you cannot say, that you must mount to heaven, or cross the wide ocean, in order to receive the commandments: since God has made easy for you those things which are great and important." St. Chrysostom.

<sup>6</sup> The apostle does not affirm that Moses had the incarnation of Christ in view, when he used this expression: but he employs this language to show that faith does not require the renewal of the Incarnation or Resurrection; but only the humble acknowledgment that they have taken place.

<sup>7</sup> Into the region of the departed.

<sup>8</sup> The apostle thus applies the words of Moses in a sense which, although not the literal and primary meaning, was doubtless intended by the Holy Spirit.

<sup>a</sup> G. P. "for Israel." V. A. B. D. E. F. G. versions, fathers, critics.

<sup>b</sup> *Sapra* 1: 28; 1 Pet. 3: 7.

<sup>c</sup> Chrys. P. + "righteousness." V. A. B. D. (1st Gr.) E. Memph. Arm.

<sup>d</sup> Lev. 18: 15; Ezek. 20: 11.

<sup>e</sup> Moses describeth the righteousness which is of the law, that the man which doeth these things shall live by them. P. Chrys. V. D. Memph.

<sup>f</sup> G. F. "what saith it?" V. D. E. F. G.

<sup>h</sup> Deut. 30: 12.

<sup>3</sup> G. P. "thou."

9. That, if thou confess with thy mouth the Lord JESUS, and believe in thine heart that God raised Him up from the dead, thou shalt be saved.<sup>9</sup>

10. For, with the heart, we believe unto justice:<sup>10</sup> but with the mouth confession is made to salvation.<sup>11</sup>

11. For the Scripture saith: Whoever believeth in Him,<sup>12</sup> shall not be confounded.<sup>1</sup>

12. For there is no distinction between Jew and Greek: for the same Lord of all is rich<sup>13</sup> towards all who invoke Him.

13. For every one, whoever shall invoke the name of the Lord, shall be saved.<sup>14</sup> <sup>k</sup>

14. How then shall they invoke Him, in whom they do not believe? Or how shall they believe Him, of whom they have not heard? And how shall they hear without a preacher?

15. But how shall they preach unless they be sent:<sup>15</sup> as it is written: How beautiful *are* the feet of those who preach<sup>16</sup> peace, who preach good things!<sup>17</sup> <sup>l</sup>

16. But all do not obey the gospel. For Isaiah saith: Lord, who believeth our report?<sup>18</sup> <sup>m</sup>

17. Faith, then, is by hearing,<sup>19</sup> but hearing by the word of CHRIST.<sup>2</sup>

18. But I say: Have they not heard? And indeed their sound hath gone forth to all the earth,<sup>o</sup> and their words unto the ends of the whole world.<sup>20</sup>

<sup>9</sup> The Resurrection is specified as the great evidence of the truth of the Christian revelation. He who believes this, is supposed to embrace the entire doctrine of Christ.

<sup>10</sup> God requires us to believe, which is an act of the mind and will. The Hebrews ascribed to the heart intellectual operations, as well as the affections.

<sup>11</sup> The honor of the lips is also due to God. Our external profession must correspond with our convictions.

<sup>12</sup> This supposes that he lives according to his faith. The scope of the apostle is, to prove that Jew or Gentile can be saved through faith in Christ.

<sup>13</sup> Generous, bountiful.

<sup>14</sup> Salvation is not secured by mere invocation. The conduct must correspond. The invocation of Jesus is plainly meant.

<sup>15</sup> The apostle infers that the good tidings of salvation were to be proclaimed throughout the world. "Do you observe how he points out the preachers from the manner of preaching; for they went around saying nothing but those ineffable good things, and the peace which God offered to mankind." St. Chrysostom.

<sup>16</sup> The text may be literally understood of the messengers who brought to the captive Jews the news of their liberation, that they might return to their country.

<sup>17</sup> Peace and good things, or blessings, are synonymous.

<sup>18</sup> This is quoted to show that the unbelief of the Jews was predicted. "You object that all did not obey the gospel. This also was foretold by Isaiah." St. Chrysostom.

<sup>19</sup> Not by the letter of the Mosaic law, but by the preaching of the gospel of Christ: "Since the Jews at all times sought miracles, and ocular evidence of the resurrection, and many longed for such proofs, he remarks that even the prophet foretold that we must believe, by hearing." St. Chrysostom.

<sup>20</sup> This passage, which in its obvious sense means that the heavenly bodies announce the glory of the Creator to the utmost limits of the universe, is here quoted in its allegorical sense, to prove that the preaching of the gospel was to extend to all nations. It was not designed to prove its actual diffusion at that time, al-

<sup>i</sup> Isaiah 28 : 16.

<sup>l</sup> Isaiah 52 : 7 ; Nahum 1 : 15.

<sup>n</sup> (i. Chrys. P. "of God." V. B. D. E. versions. F. G. have neither.

<sup>o</sup> Ps. 18 : 5.

<sup>k</sup> Joel 2 : 32 ; Matt. 7 : 21 ; Acts 2 : 21.

<sup>m</sup> Isaiah 53 : 1 ; John 12 : 38.

19. But I say: Hath not Israel known?<sup>21</sup> Moses first saith:<sup>22</sup> I will provoke you to jealousy by that which is not a nation: by a foolish nation I will anger you.<sup>23</sup>

20. But Isaiah is bold, and saith:<sup>24</sup> I am found by those who did not seek Me: I appear openly to those who sought Me not.<sup>25</sup>

21. But to Israel He saith: All the day long do I spread my hands to a people that believeth not, and contradicteth.<sup>26</sup>

## CHAPTER XI.

GOD, OF HIS OWN GRATUITOUS ELECTION, RESERVED FOR HIMSELF SOME OF THE JEWISH PEOPLE TO BE SAVED BY FAITH IN CHRIST, LEAVING THE REST IN THEIR BLINDNESS, ON ACCOUNT OF THEIR UNBELIEF, ACCORDING TO THE PREDICTIONS OF THE PROPHETS, AND TAKING THE GENTILES IN THEIR PLACE THROUGH HIS GRATUITOUS GOODNESS. THE APOSTLE WARNS THEM NOT TO GLORY OVER THE JEWS, WHO, ALTHOUGH FORSAKEN FOR A TIME, SHALL IN THE END BE CONVERTED TO CHRIST: AND HE BURSTS FORTH INTO EXPRESSIONS OF ADMIRATION AT THE INCOMPREHENSIBLE WISDOM OF GOD.

1. I SAY then: Hath God cast away His people? God forbid. For even I am an Israelite of the seed of Abraham, of the tribe of Benjamin.<sup>1</sup>

2. God hath not cast away His people whom He foreknew.<sup>2</sup> Know ye not what the Scripture saith of<sup>3</sup> Elias: how he appealeth to God against Israel?<sup>4</sup>

3. Lord, they have slain Thy prophets,<sup>5</sup> they have dug down Thine altars, and I am left alone, and they seek my life.<sup>6</sup>

though it was widely spread. "The world and the extremities of the earth heard; and since among you the preachers spent so much time, and they were taken from among you, did you not hear?" St. Chrysostom thus applies this text to the Jews.

<sup>1</sup> The Israelites had notice that the gospel would be preached to the Gentiles.

<sup>2</sup> The apostle shows, that God had forewarned the Israelites, that the nations which they despised, should become objects of His favor. "They saw those who before were despised by them enjoying numberless blessings: they should consequently know, that this is the nation of which Moses spoke." Idem.

<sup>3</sup> Boldly saith. The prophet Isaiah also, with still greater clearness, predicted that God would reveal Himself to the Gentiles, which had been previously estranged from His worship. "Who then are they who did not seek? who are those who did not ask? It is plain that they are not the Jews, but the Gentiles, who never had known God." Idem.

<sup>4</sup> The unbelief and opposition of the Jews, notwithstanding the gracious invitation of God to the faith, are strikingly declared.

<sup>5</sup> From the fact that he himself is an Israelite, the apostle shows that God has not absolutely cast away all His people.

<sup>6</sup> "Who, He clearly knew, would be fit, and would receive the faith." St. Chrysostom. Gracious foreknowledge and predestination are here meant of such of the Israelites as embraced the gospel.

<sup>7</sup> In regard to, or, in the history of.

<sup>21</sup> Deut. 32: 21.

<sup>22</sup> G. P. + "saying." Y. A. B. C. D. F. G. versions, Chrys. critics.

<sup>23</sup> G. P. + "and." Y. A. B. F. G. versions.

<sup>24</sup> Isaiah 65: 1.

<sup>25</sup> 3 Kings 19: 18.

4. But what doth the Divine answer say to him? I have left to Myself seven thousand men,<sup>4</sup> who have not bent the knees to Baal.<sup>d</sup>

5. So therefore at this time also a remnant is [saved<sup>e</sup>] according to the election of grace.<sup>6</sup>

6. But if by grace, not now of works:<sup>7</sup> otherwise the grace is no more grace.<sup>8</sup>

7. What then? That which Israel seeketh for, he hath not obtained: but the elect<sup>8</sup> obtained it: and the rest were blinded:<sup>9</sup>

8. As it is written: God hath given them the spirit of stupor:<sup>f</sup> eyes, that they may not see, and ears, that they may not hear,<sup>g</sup> until this present day.<sup>10</sup>

9. And David saith: Let their table be a snare, and a trap, and a stumbling-block, and a punishment for them.<sup>11 h</sup>

10. Let their eyes be darkened, that they may not see: and bow down their back always.<sup>12</sup>

11. I say, then: Have they so stumbled, that they should fall?<sup>13</sup> God forbid. But by their offence, salvation *is come* to the Gentiles,<sup>14</sup> to excite<sup>i</sup> those to emulation.<sup>15</sup>

<sup>d</sup> "What has this to do with the present question? Much, by all means: for he shows thence that God is always wont to save the worthy, although the promise may regard the whole nation." St. Chrysostom.

<sup>e</sup> Their salvation is not expressed in the text.

<sup>f</sup> As God has freely chosen. The apostle affirms that the effectual call of some of the Israelites to the faith, must be traced to the free choice of God. "See," observes St. Chrysostom, "how each expression preserves its own dignity, and shows the grace of God, and the good dispositions of those who are saved: for by saying 'election,' he showed their fitness, and by saying 'grace,' he showed the gift of God."

<sup>g</sup> These converts did not owe their call to their works, which of themselves could have no supernatural value. The ceremonial observances did not entitle them to this call. "If by grace, you will ask: Why are not all saved? Because you are unwilling, for grace, although it be grace, saves the willing, not the unwilling, who constantly reject and war against it." St. Chrysostom.

<sup>h</sup> The apostle speaks throughout this epistle of those who are chosen and called to the faith, his object, as explained by St. Chrysostom, being to show, that the promises made to the patriarchs were fulfilled in that portion of the Jews, who embraced the gospel: "He says this with great emphasis, showing both the grace from above, and their own zeal: for not with a view of excluding free will, he says that they obtained, but to show the greatness of the blessings, and that the greater part was of grace, not the whole."

<sup>i</sup> Were left in blindness and obduracy. The term originally means: were made callous. The Hebrews usually ascribed all things to God, because all things are under the control and direction of His providence.

<sup>j</sup> The apostle adds this, applying the text to his own time.

<sup>k</sup> The Psalmist, having complained of his enemies, who had given him gall for food, and vinegar for drink, prayed that their table, that is their feasts, might become to them an occasion of ruin, in punishment of the evils, which they had inflicted on him. The apostle intimates, that the sacrifices, and ceremonial observances had become such for the Jews.

<sup>l</sup> Under the image of a slave bending under a burden, the wretched condition of the Jews, punished by God, is exhibited. "Do you observe," asks St. Chrysostom, "the precision with which the prophet foretold their unbelief, pointed to their contentious disposition, and manifested the vengeance which was to follow, and the enduring nature of the punishment?"

<sup>m</sup> Fall away forever. The apostle consoles them with the hope of the final conversion of the Jews.

<sup>n</sup> The unbelief of the Jewish nation gave occasion to the diffusion of the gospel among the Gentiles.

<sup>o</sup> That the Jews might be excited to embrace the faith, seeing it professed by the Gentiles. "Jesus came

<sup>d</sup> Ibid. v. 18. *Ashtaré*, a Phœnician goddess, worshipped with Baal.

<sup>e</sup> G. P. + "But if it be of works, then it is no more grace, otherwise work is no more work." V. A. C. D. E. F. G. versions, fathers, critics.

<sup>f</sup> P. "slumber." V. compunctio. Martini: di stupiditâ. Calvin. V. St. Chrysostom explains it of a confirmed vicious habit, practically irresistible.

<sup>g</sup> Isaiah 6: 9; Matt. 13: 14; John 12: 40; Acts 28: 26.

<sup>h</sup> Ps. 68: 23.

<sup>i</sup> G. P. + "to provoke them to jealousy." *Infra* v. 14.

12. Now, if the offence of them be the riches of the world,<sup>16</sup> and the diminishing of them<sup>17</sup> the riches of the Gentiles, how much more their fulness?<sup>18</sup>

13. For I speak to you, the Gentiles:<sup>19</sup> As long, indeed,<sup>k</sup> as I am apostle of Gentiles, I will honor my ministry,<sup>20</sup>

14. If by any means I may excite to emulation<sup>21</sup> my flesh,<sup>22</sup> and save some of them.

15. For if the loss<sup>23</sup> of them be the reconciliation of the world:<sup>24</sup> what shall the receiving<sup>25</sup> be but life from the dead?<sup>26</sup>

16. And if the first fruit<sup>1</sup> is holy, the lump<sup>27</sup> also: and if the root is holy, even the branches.<sup>28</sup>

17. And if some of the branches are broken off, and thou, being a wild olive tree, art grafted on them, and made partaker of the root and of the fatness of the olive tree,<sup>29</sup>

18. Glory not against the branches. But if thou glory, thou bearest not the root, but the root thee.<sup>30</sup>

to them: they did not receive Him, although He performed numberless miracles: on the contrary, they crucified Him. He afterwards drew the Gentiles to the faith, that the honor thus bestowed on these might rouse those from indifference, and He might induce them to advance, taking occasion from the rivalry between them." St. Chrysostom.

<sup>16</sup> The occasion of the communication of grace and spiritual riches to the heathen world.

<sup>17</sup> Loss—rejection.

<sup>18</sup> Their entire conversion would gladden all nations. "He said this to show that even the result would be principally and almost entirely owing to the grace and gift of God." St. Chrysostom.

<sup>19</sup> He excites their attention especially: "He passes from the Jews to the Gentiles, and inserts some observations concerning them, with a view of showing, that all that which he says, is intended to inspire them with a spirit of moderation." Idem.

<sup>20</sup> Glory before God in its fruits—love its exercise.

<sup>21</sup> To embrace the faith likewise.

<sup>22</sup> Those of my own nation. The tenderness of the expression is remarked by St. Chrysostom: "He does not say, my brethren, my kinsfolk, but my flesh."

<sup>23</sup> Rejection—the casting of them away, on account of their unbelief. "They, indeed, were cast away on account of their folly: we have been saved by faith and grace from above." St. Chrysostom.

<sup>24</sup> The occasion of the reconciliation of the Gentiles with God.

<sup>25</sup> Of them—their admission to the Church.

<sup>26</sup> They should rise to life—their resurrection should fill the nations with joy.

<sup>27</sup> The first fruits here designate the dough first made into bread. This was offered to God; which oblation gave to the whole lump of dough, from which it was taken, a sacred character as an offering to God. Applying this to the Jews, the apostle ascribes a certain external character of holiness to the nation, since the patriarchs and other servants of God might be considered their first fruits. The converts to Christianity might be viewed in the same light. "He here styles first fruits and root Abraham, and Isaac, and Jacob, the prophets, the patriarchs, and all who flourished under the ancient dispensation; but he styles branches the believers descended from them." St. Chrysostom.

<sup>28</sup> If their ancestors were holy, so the descendants were capable of holiness. "If the root is holy, and they are not holy, they are far from the root." Idem.

<sup>29</sup> The fall of the Jews and conversion of the Gentiles are represented under this similitude. It was not, however, usual to ingraft wild olive on the garden olive; but the garden olive was ingrafted on the wild. The apostle employs the image of ingrafting, and applies it as his subject demands, without reference to the ordinary process.

<sup>30</sup> The promises made to Abraham were the source to which the Christian's faith was referred. This patriarch might be considered the root of Christianity.

19. Thou wilt say, then: The branches were broken off, that I might be grafted on.<sup>31</sup>

20. Well: because of unbelief they were broken off.<sup>32</sup> But thou standest by faith:<sup>33</sup> be not high-minded, but fear.

21. For if God spared not the natural branches: lest, perhaps, He also spare not thee.

22. See then the goodness and the severity of God: towards those, indeed, who are fallen, severity: but towards thee, the goodness of God,<sup>34</sup> if thou continue in the goodness,<sup>34</sup> otherwise thou also shalt be cut off.<sup>35</sup>

23. And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graft them in again.<sup>36</sup>

24. For if thou wast cut out of the natural wild olive tree, and contrary to nature,<sup>37</sup> wast grafted into the good olive tree, how much more shall they, who *are* natural, be grafted into their own olive tree?<sup>38</sup>

25. For, I would not have you ignorant, brethren, of this mystery<sup>39</sup> (that you may not be wise in your own conceit), that blindness in part<sup>40</sup> hath happened in Israel, until the fulness of the Gentiles come in,<sup>41</sup>

26. And so all Israel be saved,<sup>42</sup> as it is written: Out of Sion shall come the Deliverer, and shall turn away impiety from Jacob.

27. And this is My covenant unto them:<sup>a</sup> when I shall take away their sins.

28. According to the gospel, indeed, *they are* enemies for your sake:<sup>43</sup> but according to election, *they are* most dear for the sake of the fathers.<sup>44</sup>

<sup>31</sup> The Gentile seemed to imagine that the rejection of the Jews was necessary for his adoption into the family of God.

<sup>32</sup> The Jews forfeited their privileges through their own fault.

<sup>33</sup> This intimates that the Gentile convert cannot ascribe his favorable position to personal merit.

<sup>34</sup> The convert is said to continue in the Divine favor when he corresponds faithfully with grace.

<sup>35</sup> The apostle applies this remark to the individual, by which the uncertainty of perseverance is clearly declared: "for His (God's) favors are not irrevocable, if you become negligent." St. Chrysostom.

<sup>36</sup> Individual Jews may atone their infidelity, and obtain admission to the Church. "See how great is the freedom of the will! how great the power of self-determination! for none of these things is unchangeable, neither your goodness, nor his perversity." St. Chrysostom.

<sup>37</sup> The process of ingrafting is to put good shoots in barren stocks. In the call of the Gentiles, the barren stocks were ingrafted in the good tree.

<sup>38</sup> It was easier for the Jew than for the heathen to accept the Christian revelation, since it was but the development of the Abrahamic covenant.

<sup>39</sup> Secret and sublime truth.

<sup>40</sup> In regard to a portion of the nation. "He says that the entire nation has not fallen away, since many have embraced the faith, and many more will embrace it." St. Chrysostom.

<sup>41</sup> Until the multitude of the nations should embrace the faith.

<sup>42</sup> The general conversion of the Jews is to take place after the conversion of the Gentiles.

<sup>43</sup> The Jews became enemies to God by rejecting the gospel. This furnished an occasion that the Gentiles might embrace it, God mercifully proffering to these the blessings which the Jews rejected.

<sup>44</sup> As descendants of the patriarchs, they were objects of Divine favor. They were a chosen race. Although they displeased God by their unbelief, they were not altogether deprived of the privileges promised to their fathers.

29. For the gifts and calling of God are unrepented of.<sup>45</sup>

30. For as ye also in times past did not believe God, but now have obtained mercy through<sup>46</sup> their unbelief:

31. So they also now do not believe, for your mercy,<sup>47</sup> that they also<sup>48</sup> may obtain mercy.

32. For God hath concluded<sup>49</sup> all in unbelief, that He may have mercy on all.

33. O! depth of riches of wisdom and knowledge of God!<sup>50</sup> how incomprehensible are His judgments,<sup>51</sup> and unsearchable His ways!<sup>52</sup>

34. For who hath known the mind of the Lord?<sup>53</sup> or who hath been His counsellor?

35. Or who hath first given to Him, and recompense shall be made him?

36. For of Him, and by Him, and in Him,<sup>54</sup> are all things: to Him be glory forever. Amen.

## CHAPTER XII.

HE INSTRUCTS THE ROMANS TO WITHDRAW THEMSELVES FROM THE VANITIES OF THE WORLD, AND GIVE THEMSELVES WHOLLY TO GOD, NOT PRIDING THEMSELVES ON THE GIFTS WHICH THEY HAD RECEIVED, OR PASSING THEIR BOUNDS; BUT LIKE MEMBERS OF THE SAME BODY, DIRECTING ALL THINGS TO THE GOOD OF THE NEIGHBOR, TO DO GOOD EVEN TO THEIR ENEMIES.

1. I BESEECH you therefore, brethren, by the mercy<sup>a</sup> of God, that ye present your bodies<sup>1</sup> a living<sup>2</sup> victim,<sup>b</sup> holy, well-pleasing [to God<sup>c</sup>], your rational worship.<sup>3</sup>

<sup>45</sup> The gifts of vocation—those which accompany it, or which are included in it, may be understood. God does not repent of the gifts which He has decreed to bestow: He does not retract His gracious call. All His promises to the race of Abraham shall be verified, however unworthy individuals may prove of them.

<sup>46</sup> By occasion of.

<sup>47</sup> That you might avail yourselves of their fall, to sue for mercy.

<sup>48</sup> Their descendants.

<sup>49</sup> God is said to shut up all in unbelief, because He suffers various classes of men at different times to disbelieve, glorifying His mercy in pardoning the repentant believer. It is not, however, the act of God which causes unbelief, but the perverseness of the human heart—the pride of man. “He rebukes and shows them to be unbelievers, not that they should continue in unbelief, but that He might save some by exciting them to rival others.” St. Chrysostom.

<sup>50</sup> O the unfathomable depth of Divine wisdom.

<sup>51</sup> Counsels—decrees.

<sup>52</sup> Means to execute them.

<sup>53</sup> God is the source of all creatures—by His will and power they were called into existence, and in Him and for Him they subsist. The mystery of the Trinity may be referred to in this passage.

<sup>1</sup> Yourselves.

<sup>2</sup> Consecrated to His service.

<sup>3</sup> This is said by way of contrast with the immolation of brute animals. The Christian is a rational victim, mentally offered. “What is the reasonable worship? A spiritual ministry; a life conformed to Christ.” St. Chrysostom.

<sup>a</sup> G. P. Schott: “them.” V. D. E. F. G. Irenaeus, also Gal. 3: 22.

<sup>b</sup> “Who hath forwarded the Spirit of the Lord.” Is. 40: 13; Wisdom 9: 13; 1 Cor. 2: 16.

<sup>c</sup> G. P. “meritor.” It is a Hebrewism.

<sup>d</sup> Philip. 4: 18.

<sup>e</sup> Lev. 1: 9; 13: 17.



2. And be not conformed to this world, but be ye reformed in the newness of [your] mind:<sup>4</sup> that ye may prove<sup>5</sup> what is the good, and acceptable, and perfect<sup>6</sup> will of God.<sup>4</sup>

3. For I say by the grace which is given me,<sup>7</sup> to all<sup>8</sup> who are among you: Not to think<sup>8</sup> more highly than it behooveth to think; but to think soberly,<sup>9</sup> [and] according as God hath dealt to every one the measure of faith.<sup>9</sup>

4. For as we have many members in one body, but all the members have not the same office;

5. So we, *being* many, are one body in Christ, and every one members one of another.

6. And having gifts differing according to the grace which is given us:<sup>5</sup> whether prophecy, according to the rule<sup>h</sup> of faith,<sup>10</sup>

7. Or ministry, in ministering,<sup>11</sup> or he who teacheth, in doctrine,<sup>12</sup>

8. He who exhorteth, in exhorting,<sup>13</sup> he who giveth,<sup>14</sup> in simplicity,<sup>k</sup> he who ruleth, with carefulness,<sup>15</sup> he who showeth mercy, with cheerfulness.<sup>16</sup>

<sup>4</sup> He wishes them to conform their conduct to the maxims in which they have been instructed.

<sup>5</sup> Know practically.

<sup>6</sup> These epithets contain a climax. The will of God is good in itself. We should obey the Divine commandments, and aspire after perfection, doing always what may be more agreeable to God. St. Chrysostom thinks that the apostle refers to the Christian code, as contrasted with the Jewish.

<sup>7</sup> The grace of the apostolate; the light which God shed on him for the instruction of the faithful.

<sup>8</sup> There is in the Greek a *paronomasia*, or play on words, which is preserved to some extent in the Latin, but is with difficulty expressed in English. The first term means high or proud sentiment; the second is simply expressive of sentiment; the last means a moderate or correct mode of thinking. Some probably aspired after church offices, or affected superior knowledge. "The apostle, imitating his Master, recommends humility, the parent of all good." St. Chrysostom. He warns them not to entertain proud views, or to speculate rashly on objects of revelation.

<sup>9</sup> Faith is essentially the same, being an unreserved assent to Divine revelation: but it is more or less firm and enlightened, according as God vouchsafes His light. God ordinarily gives more abundant light to those whose office requires them to unfold to others the Christian truths. "Because the distribution of gifts had led many among them and among the Corinthians, to indulge in arrogance, observe how he lays open the cause of the disease, and insensibly removes it; for, in saying that it behooveth to think with soberness, he added, according as God hath divided to each one the measure of faith, he here styles faith a gift." St. Chrysostom.

<sup>10</sup> Prophecy is here the gift of teaching under supernatural illumination. This must necessarily be regulated by the known principles of Christian revelation: otherwise fanaticism and enthusiasm might lead ardent minds astray. The prophetic gift was proportioned to the degree of faith which the individual possessed.

<sup>11</sup> The term literally means "deaconship," and is sometimes applied to the distribution of alms, but sometimes to the highest offices of the Christian ministry. The gift is directed to the proper discharge of the office. "Here he mentions what is universal, for the apostleship is styled deaconship, and every spiritual work is deaconship." St. Chrysostom.

<sup>12</sup> This may be applied to an ordinary uninspired teacher of revealed truth.

<sup>13</sup> This is another office of the Christian preacher, to stimulate the faithful to the practice of virtue.

<sup>14</sup> The distributor of alms should act with simplicity and impartiality. It may mean generosity. "For it is not enough to give, but it is necessary to do so generously." St. Chrysostom.

<sup>15</sup> Every superior, especially an ecclesiastic, should show diligence in his charge.

<sup>16</sup> He who relieves the sick or suffering, should do it cheerfully: "Why do you exercise compassion reluctantly, and lose the fruit of your good work?" Idem.

<sup>d</sup> Eph. 5: 17; 1 Thess. 4: 3.

<sup>e</sup> ὁρῶντες εἰς τὸ σωθῆναι.

<sup>f</sup> P. "proportion:" lit. "analogy." 1 Cor. 13: 2.

<sup>g</sup> 2 Cor. 8: 9; 11: 13.

<sup>h</sup> G. P. "to every man."

<sup>i</sup> 1 Cor. 12: 11; Eph. 4: 7.

<sup>j</sup> G. P. + "or." V. D. E. F. G.

9. Let love be<sup>17</sup> without dissimulation, abhor<sup>18</sup> evil,<sup>1</sup> cleave to good:
10. Love<sup>m</sup> one another with brotherly love: preferring one another in honor:<sup>19</sup>
11. Not slothful<sup>20</sup> in solicitude:<sup>n</sup> fervent in the Spirit: serving the Lord:<sup>21 o</sup>
12. Rejoicing in hope: patient in tribulation: instant in prayer:
13. Communicating to the necessities of the saints: pursuing<sup>p</sup> hospitality.<sup>22</sup>
14. Bless those who persecute you: bless, and curse not.
15. "Rejoice with those who rejoice," weep with those who weep:<sup>23</sup>
16. Be of one mind, one towards another:<sup>24</sup> not high-minded,<sup>25</sup> but condescend<sup>26</sup> to the lowly. Be not wise in your own conceit.
17. Render to no man evil for evil: provide good things [not only before God,<sup>2</sup> but also] before all men.<sup>27</sup>
18. If it be possible, as much as is in you,<sup>28</sup> have peace with all men.<sup>23</sup>
19. Do not revenge yourselves, dearly beloved, but give place unto wrath:<sup>29</sup> for it is written: Vengeance is Mine; I will repay, saith the Lord.<sup>2</sup>

<sup>17</sup> The sentence is elliptical. Let your love be unfeigned.

<sup>18</sup> Be ye utterly hating evil. The preposition prefixed to the verb, has an intensive force, as St. Chrysostom remarks.

<sup>19</sup> Eager to show respect, one towards the other.

<sup>20</sup> Not falling in the vigilance incumbent on those who are charged with the care of others.

<sup>21</sup> As devoted bondmen.

<sup>22</sup> Eagerly exercising it. "He does not say practising, but pursuing; to teach us not to wait that the needy should apply to us, but to anticipate their application, and seek them out." St. Chrysostom.

<sup>23</sup> Sympathy in the joys and sorrows of others is a result of strong affection.

<sup>24</sup> Entertain towards each other such dispositions as you would desire should be cherished towards you: treat your inferiors as if they were your equals. "If a poor man come into your house, treat him familiarly; do not assume an air of superiority on account of your riches." St. Chrysostom.

<sup>25</sup> Not affecting superior knowledge; not exalting oneself. "By these expressions he again rebukes arrogance, and bids pride and haughtiness be far away." Idem.

<sup>26</sup> The verb signifies to be dragged away together with a crowd, but it is used for yielding, or consenting to. The apostle wishes us to condescend to the humblest persons, and accommodate ourselves to the lowest state of things.

<sup>27</sup> The Christian must not give unnecessary cause of censure by imprudence, even with upright intentions.

<sup>28</sup> The apostle intimates that despite of all our efforts, we may not secure peace with others. "Do what depends on you, and give no one any occasion of war and contention, whether he be Jew or Greek; but if you see piety assailed, do not prefer harmony to truth; but resist manfully unto death." St. Chrysostom.

<sup>29</sup> "Whose wrath?" asks St. Chrysostom; "the wrath of God?" We are commanded to leave the exercise of vengeance to God. Self-defence is permitted to us, and recourse to the public tribunals, to restrain crime, is allowed; but private retaliation is forbidden, as well as every vindictive feeling.

<sup>1</sup> Amos 5: 15.

<sup>m</sup> Eph. 4: 3; 1 Pet. 2: 17. Tertullian: "affectuose." Contra Marcion 5: 14.

<sup>n</sup> P. "in business." Bloomfield observes: "This sense is quite unsupported by the context."

<sup>o</sup> P. V. Schott, Chrys. *saipos* MSS. Griesbach.

<sup>p</sup> Heb. 13: 2; 1 Pet. 4: 9.

<sup>q</sup> It behooveth to. From 2 Cor. 8: 21; Prov. 3: 4.

<sup>r</sup> G. P. + "and." V. D. F. G. Arm.

<sup>s</sup> Supra v. 3.

<sup>t</sup> G. P. — V. F. G. Arm.

<sup>u</sup> Heb. 12: 14.

<sup>v</sup> Deut. 32: 35; Eccl. 28: 1, 2, 3; Matt. 5: 39; Heb. 10: 30.

20. But<sup>w</sup> if thine enemy hunger, feed him:<sup>30</sup> if he thirst, give him drink: for doing this, thou shalt heap coals of fire<sup>31</sup> on his head.<sup>z</sup>

21. Be not overcome by evil, but overcome evil with good.

## CHAPTER XIII.

HE EXHORTS INFERIORS FOR CONSCIENCE SAKE TO OBEY THEIR SUPERIORS, ALTHOUGH THEY BE INVESTED WITH MERELY CIVIL AUTHORITY, AND TO GIVE TO ALL WHAT BELONGS TO THEM. HE TREATS OF THE LOVE OF THE NEIGHBOR, TO WHICH THE WHOLE LAW IS REDUCED, AND OF THE TIME OF GRACE, THAT THE DARKNESS OF THE LAW BEING DISSIPATED, ABANDONING THEIR VICES, THEY MAY EMBRACE THE CHRISTIAN VIRTUES.

1. LET every soul<sup>1</sup> be subject to higher powers:<sup>2</sup> for there is no power but from God:<sup>3</sup> and those that are,<sup>b</sup> are ordained by God.<sup>4</sup>

2. Therefore he who resisteth the power, resisteth the ordinance of God. And they who resist, bring on themselves<sup>c</sup> damnation:<sup>5</sup>

3. For rulers are not a terror to the good work,<sup>d</sup> but to the evil. Wilt thou then not be afraid of the power?<sup>e</sup> Do good, and thou shalt have praise from the same.

<sup>30</sup> As a nurse, who puts the food in the mouth of an infant.

<sup>31</sup> This may have reference to the severity of Divine justice. The Christian, by abstaining from revenge, leaves his offender to the chastisement of God, which, like hot coals, shall fall upon him, to torture and destroy him. "He does not merely threaten, but he represents the punishment in vivid language; for he does not say: thou wilt be revenged of him; but, thou wilt heap burning coals on his head." St. Chrysostom. St. Augustin, however, explains it of the beneficial effects of kindness, which may enkindle love in the heart of an enemy.

<sup>1</sup> Every one. "He shows that this is commanded to all, both to priests and monks, not to laymen only. Although thou wert an apostle, although thou wert an evangelist and prophet, or any other." St. Chrysostom.

<sup>2</sup> The apostle speaks especially of the civil authorities. The Jews questioned the lawfulness of supporting a heathen government. Converts from their nation at Rome, and all Christians, needed instruction in this respect.

<sup>3</sup> Whatever may be the immediate source of power, whether popular will, or personal ambition, or conquest, its original source is God, who wills that men live in society, and gives to rulers the necessary authority to preserve social order. "Is every ruler constituted by God? I do not say this, the apostle observes; for I am not now speaking of individual rulers, but of government itself; and I say that the wisdom of God has decreed that there should be magistrates, and rulers, and that some should govern, and others obey, and that all things should not be left to proceed by chance, and without order; so that the people be carried to and fro, like the waves of the sea. Therefore he did not say: There is no ruler but from God; but he spoke of the thing itself: There is no power but from God." St. Chrysostom.

<sup>4</sup> God has decreed that there must be authorities charged with the care of government, and His providence so controls all things, that the actual rulers of nations must be regarded as governing under Him. This does not suppose any special sanction of their power, or their acts, beyond what order and justice demand.

<sup>5</sup> This may be understood of temporal and eternal punishment.

<sup>z</sup> The ruler.

<sup>w</sup> G. P. "therefore." V. A. B. Memph.

<sup>x</sup> Prov. 25: 21.

<sup>a</sup> Wisdom 6: 4; 1 Pet. 2: 13; 1 Tim. 2: 2.

<sup>b</sup> G. P. "the powers that be." V. A. B. D. F. G. versions.

<sup>c</sup> G. P. "shall receive."

<sup>d</sup> G. P. "works." V. A. B. D. F. G. versions. The agent is meant.

4. For he is the minister of God<sup>7</sup> to thee for good. But if thou do evil, fear: for he beareth not the sword in vain.<sup>8</sup> For he is the minister of God: an avenger unto wrath<sup>9</sup> on him, who doeth evil.

5. Therefore be ye subject of necessity,<sup>10</sup> not only for wrath,<sup>10</sup> but also for conscience sake.<sup>11</sup>

6. For on this account<sup>12</sup> also ye pay tributes: for they are ministers<sup>13</sup> of God, attending continually upon this very thing.

7. Render therefore to all their dues:<sup>14</sup> tribute, to whom tribute is due: custom, to whom custom: fear, to whom fear: honor,<sup>14</sup> to whom honor.

8. Owe no man anything, but to love one another:<sup>15</sup> for he who loveth the neighbor, hath fulfilled the law.<sup>16</sup>

9. For: Thou shalt not commit adultery: thou shalt not kill: thou shalt not steal:<sup>17</sup> thou shalt not covet:<sup>17</sup> and if there be<sup>18</sup> any other commandment,<sup>18</sup> it is comprised in this word: Thou shalt love thy neighbor as thyself.

10. The love of the neighbor worketh no evil.<sup>19</sup> Love, therefore, is the fulfilling of the law.<sup>19</sup>

11. And that,<sup>1</sup> knowing the time:<sup>20</sup> that it is now the hour for us to awake from sleep.<sup>21</sup> For now our salvation<sup>22</sup> is nearer than when we first believed.<sup>23</sup>

<sup>7</sup> The civil magistrate is presented, as clothed with power from God. "He is therefore in both respects worthy of regard, because he is sent by God, and for this special duty." St. Chrysostom.

<sup>8</sup> To no purpose. The sword is the symbol of the power of inflicting death. Decapitation was a very general mode of punishment. The apostle implicitly sanctions capital punishment. "Lest hearing again of punishment, and chastisement, and the sword, you revolt, he tells you again, that he fulfils the law of God." Idem.

<sup>9</sup> For the execution of Divine justice.

<sup>10</sup> Through fear of temporal punishment.

<sup>11</sup> Because God requires obedience to the constituted authorities, which guard order and justice. "Not only because by resisting, you oppose God, and bring down on yourself great evils from God and man, but because the ruler is a benefactor in a high degree, being the guardian of peace and political order." St. Chrysostom. St. Augustine explains it as meaning: "That you may be certain in your conscience, that you act through love of him, to whom you are subject, by the command of our Lord."

<sup>12</sup> In order to enable rulers to devote themselves to the public interests.

<sup>13</sup> Those who are charged with the worship of God were so called. The civil magistrates sometimes shared in these functions.

<sup>14</sup> Reverential fear and respect are due to those in power.

<sup>15</sup> This debt cannot be fully discharged.

<sup>16</sup> Regarding the neighbor, as appears from the examples which he subjoins.

<sup>17</sup> The apostle did not undertake to give a complete enumeration. In the order of the commandments he approaches the Greek arrangement, although he does not strictly follow it.

<sup>18</sup> This form of speech is equivalent to: every other commandment.

<sup>19</sup> Love of the neighbor withholds us from inflicting injury, and impels us to do him good. It implies, therefore, the perfect fulfilment of the law regarding him: it is its sum and perfection.

<sup>20</sup> The circumstances in which we are placed.

<sup>21</sup> This image of awakening from sleep, is to urge them to serve God with renewed fervor, casting off all slothfulness. "The resurrection is nigh, the formidable judgment is nigh, the day on which the fire will be as a burning furnace is nigh." St. Chrysostom.

<sup>22</sup> To be secured in death.

<sup>23</sup> When we came to the faith.

<sup>1</sup> G. P. "ye must needs be subject." V. D. E. F. G.

<sup>2</sup> Matt. 23: 23.

<sup>3</sup> G. P. + "thou shalt not bear false witness." V. A. B. D. E. F. G. I. versions, fathers, critics.

<sup>4</sup> Exod. 20: 14; Deut. 5: 18.

<sup>5</sup> Lev. 19: 18; Matt. 22: 39; Mark 12: 31; Gal. 5: 14; James 2: 8.

<sup>6</sup> G. P. "worketh no ill to his neighbor." V. Clem. Alex.

<sup>7</sup> 1 Cor. 6: 6; Phil. 1: 28. Especially.

12. The night<sup>24</sup> is far spent,<sup>m</sup> and the day is at hand. Let us therefore cast off the works of darkness, and put on the armor of light.<sup>25</sup>

13. As in the day let us walk becomingly:<sup>26</sup> not in banquetings and drunkenness, not in chambering and wantonness, not in contention and jealousy:

14. But put ye<sup>n</sup> on the Lord JESUS CHRIST,<sup>27</sup> and make not provision for the flesh in its lusts.<sup>28</sup>

## CHAPTER XIV.

THOSE WHO ARE STRONG IN FAITH OUGHT TO CHERISH THOSE WHO ARE STILL WEAK, AND NOT DESPISE THEM. NO ONE OUGHT TO JUDGE ANOTHER ON ACCOUNT OF THE DISTINCTION OF MEATS OR DAYS, KNOWING THAT WE ALL HAVE THE SAME LORD, TO WHOM WE BOTH LIVE AND DIE, TO WHOM ALSO EACH OF US HAS TO GIVE AN ACCOUNT FOR HIMSELF: AND ALTHOUGH NO MEAT IS ANY LONGER UNCLEAN, NO ONE OUGHT TO EAT ANYTHING EITHER SO AS TO CAUSE OFFENCE TO HIS BROTHER, OR TO ACT AGAINST HIS OWN CONSCIENCE.

1. Now him that is weak in faith<sup>a</sup> receive ye,<sup>1</sup> not in subtile<sup>b</sup> disputations.<sup>2</sup>

2. For one believeth that he may eat all things:<sup>3</sup> but let him<sup>c</sup> who is weak, eat herbs.<sup>4</sup>

3. Let not him who eateth, despise him who eateth not; and let not him who eateth not, judge him who eateth: for God hath received him.<sup>5</sup>

4. Who art thou, that judgest<sup>d</sup> another man's domestic?<sup>6</sup> To his own

<sup>m</sup> Of unbelief and carnal life.

<sup>24</sup> The dress to be worn in the day, or the weapons to be used in defending ourselves against attacks.

<sup>25</sup> G. contains an allusion to a well-fitting dress.

<sup>26</sup> By imbibing His maxims, and imitating His virtues. "He who is clothed with Him, possesses all virtues." St. Chrysostom.

<sup>27</sup> Do not follow carnal inclinations to gratify lust.

<sup>28</sup> The apostle wishes the enlightened Christian to treat his weaker brother with condescension and forbearance, although he may labor under some erroneous persuasion, in regard to minor matters. St. Paul elsewhere speaks of such a one as having a weak conscience.

<sup>1</sup> Not engaging him in subtile reasonings, nor embarrassing him by matters unnecessary to his spiritual welfare, and dangerous to his weakness. Not indulging in strife about matters indifferent in themselves. The apostle, as St. Chrysostom remarks, refers especially to the distinction of meats, to which many Jewish converts tenaciously adhered. Others understand the text as forbidding us to judge severely those weak in faith. "Let us not judge the thoughts of the weak, as if we dare pass sentence on the heart of another, which is not seen." St. Augustin.

<sup>2</sup> The Gentile convert, or the enlightened Jewish convert.

<sup>3</sup> The Jewish convert who scrupled to use any of the meats forbidden by the Mosaic law.

<sup>4</sup> God takes on Him the defence of the convert, who uses his Christian liberty. It may be explained also of the Divine call to the faith and to church-membership, or of the Divine approval.

<sup>5</sup> As to interfere in the judgment and punishment of the bondman of another is unwarrantable, so the Christian ought not to judge his brother—the bondman of God. This regards things which depend on the intention of the individual.

<sup>a</sup> Luke 21 : 34.

<sup>b</sup> P. "doubtful."

<sup>c</sup> Gal. 5 : 16; 1 Peter 2 : 11.

<sup>d</sup> G. P. "eateth." V. F. G. D. gr.

<sup>1</sup> 1 Cor. 8 : 7.

<sup>2</sup> James 4 : 13.

lord he standeth, or falleth:<sup>7</sup> but he shall stand:<sup>8</sup> for God is able to make him stand.<sup>8</sup>

5. For<sup>9</sup> one man judgeth<sup>9</sup> between day and day:<sup>10</sup> and another judgeth every day:<sup>11</sup> let each one abound<sup>6</sup> in his own mind.<sup>12</sup>

6. He who respecteth the day, respecteth it unto the Lord:<sup>13</sup> And<sup>1</sup> he who eateth, eateth to the Lord:<sup>14</sup> for he giveth thanks to God. And he who eateth not, to the Lord he eateth not,<sup>15</sup> and he giveth thanks to God.<sup>16</sup>

7. For none of us liveth for himself,<sup>17</sup> and no man dieth for himself.<sup>18</sup>

8. For whether we live, we live to the Lord:<sup>19</sup> or whether we die, we die to the Lord.<sup>20</sup> Whether, therefore, we live or die, we are of the Lord.

9. For to this end CHRIST died and rose again:<sup>21</sup> that He may have dominion both of the dead and of the living.

10. But why judgest thou thy brother?<sup>22</sup> or why dost thou despise thy brother? For we shall all stand before the judgment seat of CHRIST.<sup>1</sup>

11. For it is written:<sup>23</sup> I live, saith the Lord, every knee shall bow to Me: and every tongue shall praise God.<sup>24</sup>

<sup>7</sup> To stand in judgment means to succeed in the process, or be acquitted; to fall is to be condemned.

<sup>8</sup> The apostle maintains that each of those of whom he speaks, may be justified by the circumstances, according to his motives of action.

<sup>9</sup> Discriminates.

<sup>10</sup> Attending to the legal festivals.

<sup>11</sup> The enlightened Christian knows that this distinction is abolished, and that all days are alike before God. Yet the first day of the week was specially set apart from the apostolic times for Divine worship, and other festivals likewise were instituted to celebrate the Christian mysteries. The distinction of days prescribed in the Mosaic law, is no longer to be observed.

<sup>12</sup> Let each one follow his own judgment in matters left free by the prudent economy of the Church: let him act in accordance with his convictions. "He thus dissipated the fears of those who observed the distinction, by saying, that the matter was indifferent; and he checked the ardor of those who attacked them, by showing that it was not necessary constantly to urge this matter. Writing to the Galatians, he rigorously requires of them knowledge and perfection in these things: but here he does not use the same severity, because the faith was recently planted among them. Let us not then extend to all things the maxim: let each one abound in his own sense: for when dogmas are in question, hearken to what he says: If any one preach to you other than ye have received, though he were an angel, let him be anathema." St. Chrysostom.

<sup>13</sup> In a religious spirit—through reverence for the Divine institutions.

<sup>14</sup> Under a conviction that it is agreeable to the liberty of the gospel. He thanks God for all His gifts, and thus every substance used for the support of life is sanctified by prayer and thanksgiving.

<sup>15</sup> He abstains through respect for the Mosaic enactments.

<sup>16</sup> He thanks God for the knowledge of His law, whereby he is enabled to shun legal defilement, which was attached to the use of forbidden meats.

<sup>17</sup> No true Christian lives after his own fancy, for his own pleasure and interests.

<sup>18</sup> Our death is dependent on God, who directs it to His glory.

<sup>19</sup> According to His law and for His glory.

<sup>20</sup> In submission to His will—in hope of His mercy.

<sup>21</sup> The fraternal relation implies affection, not the severe exercise of authority.

<sup>22</sup> The prophet has: "Every tongue shall swear:" that is, give homage to God. The prophet speaks in the name of the Supreme Being. St. Paul applies the words to Christ, whose Divinity is thus declared.

<sup>23</sup> G. P. "shall be holden up."

<sup>24</sup> G. P. — V. A. C.

<sup>1</sup> P. "be fully persuaded."

<sup>2</sup> G. P. + "and he that regardeth not the day, to the Lord he doth not regard it." Schott, V. A. B. C. D. M. Ethiop. Memph.

<sup>3</sup> G. P. — V. A. B. C. D. E. F. G. I. versions, fathers.

<sup>4</sup> G. P. + "and revived." V. A. B. O. I. versions.

<sup>5</sup> 2 Cor. 5: 10.

<sup>6</sup> Isaiah 45: 24; Phil. 2: 10.

12. Therefore every one of us shall give an account of himself to God.

13. Let us therefore no more judge one another: but judge this rather, that ye put not a stumbling-block, or a scandal<sup>22</sup> in a brother's way.

14. I know and am confident in the Lord JESUS, that nothing is of itself unclean, but to him who thinketh that anything is unclean, to him it is unclean.<sup>24</sup>

15. For,<sup>a</sup> if thy brother be grieved, because of meat,<sup>25</sup> thou walkest not now according to charity. Do not with thy meat destroy him, for whom CHRIST died.<sup>o</sup>

16. Let not then our<sup>p</sup> good<sup>26</sup> be ill spoken of.

17. For the kingdom of God is not meat and drink;<sup>27</sup> but justice and peace, and joy in the Holy Spirit.<sup>28</sup>

18. For he, who in this<sup>29</sup> serveth CHRIST, pleaseth God, and is approved by men.

19. Therefore let us pursue the things, which are of peace: and let us observe<sup>r</sup> one towards another, the things which are of edification.<sup>30</sup>

20. Destroy not the work of God<sup>31</sup> for meat. All things indeed are clean: but it is evil for the man, who eateth<sup>t</sup> with offence.<sup>32</sup>

21. It is good not to eat flesh, and not to drink wine,<sup>33</sup> nor *anything* wherein thy brother is offended,<sup>u</sup> or scandalized, or weakened.<sup>34</sup>

22. Hast thou faith?<sup>35</sup> Have it to thyself before God. Happy is he who judgeth not himself in that which he approveth.<sup>36</sup>

<sup>22</sup> The two terms express the same idea.

<sup>23</sup> On account of his conscientious conviction.

<sup>24</sup> If he take scandal from the Christian liberty which the other uses.—If his perseverance in the faith be endangered, by witnessing the disregard of the Mosaic enactments. "Do you not value your brother sufficiently to abstain from meats, in order to promote his salvation? Christ did not refuse to become as a slave, and to die for his sake: will you not forego the use of meats, in order to save him?" St. Chrysostom.

<sup>25</sup> "In this place he styles 'good' either faith, or the hope of rewards hereafter, or perfect piety." Idem.

<sup>26</sup> The reign of Christ in the soul, or the attainment of glory, does not depend on the legal distinction of meats: "As if he said: If you eat, does this lead you to the kingdom?" Idem.

<sup>27</sup> These are the fruits produced in the soul.

<sup>28</sup> He who in this respect serves Christ by studying justice, is pleasing to God.

<sup>29</sup> Which tend to strengthen one another in religious feeling.

<sup>30</sup> What God has wrought in the soul of the believer,—faith and obedience. Do not, on account of the legal distinction of meats, expose him to fall away.

<sup>31</sup> Giving occasion to the spiritual ruin of his weak brother, or acting against his own conscience.

<sup>32</sup> The drinking of wine used in libations to the gods gave scandal.

<sup>33</sup> These three verbs are of nearly the same import. Wherever the action, although in itself lawful, is likely to expose our weak brother to spiritual ruin, it should be omitted through charity, when no urgent cause exists for its performance.

<sup>34</sup> An enlightened belief in Christian revelation, which gives a strong persuasion of the lawfulness of the net. "Here he designates by faith, not that which regards dogmas, but that which concerns the matter in question." St. Chrysostom.

<sup>35</sup> Who does not condemn in his mind the action which he undertakes to perform.

<sup>a</sup> G. P. "But." V. A. D. E. F. G. versions, fathers, Lachmann.

<sup>o</sup> G. P. "your." V. Syr. Copt.

<sup>p</sup> G. P. "in these things." V. A. B. C. D. F. G. versions, critics.

<sup>r</sup> 1 Cor. 8:9.

<sup>t</sup> 1 Tim. 1:45.

<sup>u</sup> 1 Cor. 8:11.

<sup>v</sup> G. P. — V. D.

<sup>w</sup> 1 Cor. 8:13.

23. But he who distinguisheth,<sup>27</sup> is condemned, if he eat: because not of faith.<sup>28</sup> For all that is not of faith<sup>29</sup> is sin.

## CHAPTER XV.

THE STRONG OUGHT TO BEAR AND CORRECT THE IMPERFECTIONS OF THE WEAK, NOT SEEKING THEIR OWN INTERESTS, BUT THOSE OF THE NEIGHBOR, AND CHERISHING MUTUAL PEACE. CHRIST PREACHED TO THE JEWS IN VIRTUE OF THE PROMISES MADE TO THE FATHERS; BUT THE APOSTLES PREACHED TO THE GENTILES THROUGH THE MERCY OF GOD, NOT IN VIRTUE OF PREVIOUS PROMISES. PAUL EXCUSES HIMSELF FOR HAVING WRITTEN FREELY TO THE ROMANS AS THE APOSTLE OF THE GENTILES, SHOWING HOW HE DISCHARGED THIS OFFICE. HE SAYS, THAT HE WILL VISIT THEM ALSO, AFTER HE SHALL HAVE DELIVERED TO THE CHURCH AT JERUSALEM THE ALMS WITH WHICH HE HAD BEEN INTRUSTED BY THE MACEDONIANS, AND ASKS THEM TO PRAY FOR HIM IN THE MEANTIME.

1. Now we who are strong, ought to bear the infirmities of the weak, and not to please ourselves.<sup>1</sup>

2. Let every one of you<sup>a</sup> please<sup>2</sup> his neighbor for good<sup>3</sup> to edification.<sup>4</sup>

3. For CHRIST did not please Himself,<sup>5</sup> but as it is written: The reproaches of those who reproached Thee, fell on Me.<sup>6</sup>

4. For whatever things were written,<sup>b</sup> were written<sup>c</sup> for our instruction: <sup>7</sup> that through patience and the consolation of the Scriptures, we may have hope.<sup>8</sup>

5. Now the God of patience,<sup>9</sup> and of comfort grant you to be of one mind<sup>10</sup> one towards another, according to JESUS CHRIST:

<sup>27</sup> Who discriminates between meats, or who doubts of the lawfulness of using them.

<sup>28</sup> Not acting with a full conviction of the lawfulness of the act.

<sup>29</sup> All that is not done under such conviction is sinful.

<sup>1</sup> Not indulge self-complacency—not seek our own pleasure.

<sup>2</sup> Study to please.

<sup>3</sup> In what is good, or for his good.

<sup>4</sup> Our condescension must be confined to what is morally correct, and for the spiritual advantage of our neighbor. Otherwise it may be culpable weakness.

<sup>5</sup> He did not seek His own gratification. On the contrary, for our sake He subjected Himself to reproach and suffering. "He could have avoided reproaches. He could have escaped the sufferings which He endured, if He chose to regard His own satisfaction; but He would not; having regard to our interest, He disregarded His own convenience." St. Chrysostom.

<sup>6</sup> The enemies of His Divine Father heaped insults on Him.

<sup>7</sup> All the ancient Scriptures, whatever may have been their direct end, were intended for the instruction of Christians, by their prophetic relation to Christ.

<sup>8</sup> Our hope is nourished by suffering, and by the Divine promises contained in Scripture.

<sup>9</sup> Who gives us power of endurance, consoling and strengthening us.

<sup>10</sup> Of similar kind disposition one towards the other.

<sup>a</sup> G. P. "of us." V. Chrysa.

<sup>b</sup> G. P. + "aforetime." Chrysa. V. B.

<sup>c</sup> G. P. V. B. C. D. E. F. G.



6. That unanimously with one mouth<sup>4</sup> ye may honor God; and<sup>a</sup> the Father<sup>12</sup> of our Lord JESUS CHRIST.

7. Wherefore receive<sup>13</sup> one another, as CHRIST also received you<sup>14</sup> to the glory of God.<sup>15</sup>

8. For<sup>f</sup> I say that CHRIST JESUS was minister<sup>16</sup> of circumcision for the truth of God, to confirm the promises of the fathers:

9. But that the Gentiles glorify God for mercy,<sup>17</sup> as it is written: Therefore will I praise Thee among the Gentiles [O Lord], and will sing to Thy name.<sup>8</sup>

10. And again he saith: Rejoice, ye Gentiles, with His people.<sup>h</sup>

11. And again: Praise the Lord, all ye Gentiles: and glorify Him, all ye people.<sup>i</sup>

12. And again Isaiah saith: There shall he a root of Jesse, and He who shall rise up to rule the Gentiles, in Him the Gentiles shall hope.<sup>18</sup>\*

13. Now the God of hope<sup>19</sup> fill you with all joy, and peace in believing: that ye may abound in hope [and] in the power of the Holy Spirit.

14. And I myself also, my brethren, am assured of you, that ye also are full of love,<sup>1</sup> filled with all knowledge, so that ye are able to admonish one another.

15. But I have written to you, brethren, more boldly in some sort, as putting you in mind, because of the grace, which is given me of God,

16. That I should be the minister<sup>m</sup> of CHRIST JESUS among the Gentiles: ministering<sup>20</sup> the gospel of God, that the oblation<sup>21</sup> of the Gentiles may be made acceptable, and sanctified in the Holy Spirit.<sup>22</sup>

<sup>4</sup> Conjointly.

<sup>12</sup> God, who is also Father of our Lord Jesus Christ.

<sup>13</sup> Graciously—kindly.

<sup>14</sup> The apostle reminds the Gentile converts of the special grace of their call to the faith.

<sup>15</sup> To Christian privileges, which qualify us for glory.

<sup>16</sup> Lit. "deacon." Christ ministered to the circumcised Jews—taught them, and died to redeem them, in order to fulfil the promises made to the patriarchs, and thus to vindicate Divine truth.

<sup>17</sup> Not in virtue of a strict promise on the part of God, since the promises were made to the race of Abraham. "The Jews indeed had promises, although they were unworthy; but you had not even these; you were saved through mere mercy." St. Chrysostom.

<sup>18</sup> The root of Jesse is here taken for what springs from the root, namely, Him who was to rise and rule the Gentiles. "He adduced all these testimonies, to show that all must unite in glorifying God, and to check the Jew, that he may not rise up against the Gentile, since all the prophets call on these." *Ibid.*

<sup>19</sup> In whom you hope—who inspires hope.

<sup>20</sup> As a sacred minister enacting the gospel—imparting the blessings which he proclaimed. "Nothing is more certain," says Calvin, "than that Paul here alludes to the sacred mysteries which are performed by the priest." St. Chrysostom thus explains the mind of the apostle: "To proclaim and announce the gospel is my priesthood: I offer this sacrifice."

<sup>21</sup> It implies sacrificial oblation. The Gentiles themselves were an offering presented to God by the apostle. "That the souls of the disciples be acceptable." St. Chrysostom.

<sup>22</sup> The believers are as victims consecrated by the Holy Spirit.

<sup>d</sup> Isaiah 41: 14.

<sup>e</sup> G. P. "us." V. A. C. D. (s.) E. F. G. I. versions.

<sup>f</sup> G. & P. "now." V. A. B. C. D. E. F. G. Goth.

<sup>h</sup> Dent. 32: 49. Sept.

<sup>i</sup> G. P. "goodness."

<sup>1</sup> Ps. 116: 1.

<sup>m</sup> "Priest." Bloomfield.

<sup>2</sup> 2 Kings 22: 50; Ps. 17: 50.

<sup>18</sup> Isaiah 11: 10. Sept.

<sup>19</sup> "Sanctificans." Schott.

17. I have therefore glory in CHRIST JESUS, in things which pertain<sup>o</sup> to God.<sup>23</sup>

18. For I dare not speak of any of those things which CHRIST worketh not by me,<sup>24</sup> for the obedience of the Gentiles,<sup>25</sup> by word and deeds.<sup>p</sup>

19. In the power of signs and wonders, in the power of the Holy Spirit:<sup>q</sup> so that from Jerusalem round about unto Illyricum, I spread the gospel of CHRIST.

20. And I have so preached<sup>r</sup> this gospel, not where CHRIST was named, lest I should build on another man's foundation,<sup>26</sup> but as it is written:

21. They to whom He was not spoken of, shall see: and they who have not heard, shall understand.<sup>s</sup>

22. For which cause also I have been much hindered from coming to you [and I have been prevented hitherto<sup>t</sup>].

23. But now having no longer place in these countries,<sup>27</sup> and having a desire these many years past to come to you:

24. <sup>u</sup>When I shall [begin to] take my journey into<sup>28</sup> Spain,<sup>u</sup> I hope that as I pass, I shall see you, and be brought on my way thither by you, if first in part I shall have enjoyed you.

25. Now therefore I shall go to Jerusalem to minister to the saints.<sup>v</sup>

26. For those of Macedonia and Achaia have thought fit to make some contribution for the poor saints who are in Jerusalem.

27. For it hath pleased them: and they are their debtors. For<sup>29</sup> <sup>w</sup>if the Gentiles have been made partakers of their spiritual things, they ought also to minister<sup>30</sup> to them in carnal things.

28. Therefore when I shall have accomplished this, and consigned to them this fruit,<sup>31</sup> I will go by you into Spain.

<sup>o</sup> The apostle only glories that he may be serviceable to others.

<sup>p</sup> He makes no vain boast, he states only facts. "Observe how earnestly he labors to show that all things are of God, and nothing of himself: for whether I speak, or act, or perform miracles, it is He who doth all things—the Holy Spirit doth all things." St. Chrysostom.

<sup>q</sup> To lead the Gentiles to embrace the faith.

<sup>r</sup> This is stated merely to show the efficacy of the Divine word by his ministry. "He says this to show that he was a stranger to vain-glory, and to instruct them that he undertook to write to them, not from a love of glory, or with a view to be honored by them, but to fulfil his ministry, exercise his priesthood, and through love of their salvation." St. Chrysostom.

<sup>s</sup> Opportunity to preach.

<sup>t</sup> The apostle is not known to have fulfilled this design.

<sup>u</sup> The converted Gentiles should manifest their gratitude to God for the spiritual gifts, which had been extended to them, by aiding their distressed brethren from among the Jews, whose religious communion they shared.

<sup>v</sup> The term is used by Hellenistic writers for the exercise of the priestly office. "I do not doubt," says Calvin, "that Paul intimates that it is a kind of sacrifice, when the faithful give of their substance to relieve the distress of their brethren."

<sup>w</sup> Of charity.

<sup>x</sup> <sup>28</sup> Heb. 5: 1.

<sup>p</sup> G. P. "deed."

<sup>q</sup> G. P. "Spirit of God." V. A. C. D. E. F. G. versions, fathers, critics.

<sup>r</sup> G. P. "strived to preach."

<sup>s</sup> Isaiah 62: 15.

<sup>t</sup> <sup>29</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>aa</sup> <sup>ab</sup> <sup>ac</sup> <sup>ad</sup> <sup>ae</sup> <sup>af</sup> <sup>ag</sup> <sup>ah</sup> <sup>ai</sup> <sup>aj</sup> <sup>ak</sup> <sup>al</sup> <sup>am</sup> <sup>an</sup> <sup>ao</sup> <sup>ap</sup> <sup>aq</sup> <sup>ar</sup> <sup>as</sup> <sup>at</sup> <sup>au</sup> <sup>av</sup> <sup>aw</sup> <sup>ax</sup> <sup>ay</sup> <sup>az</sup> <sup>ba</sup> <sup>bb</sup> <sup>bc</sup> <sup>bd</sup> <sup>be</sup> <sup>bf</sup> <sup>bg</sup> <sup>bh</sup> <sup>bi</sup> <sup>bj</sup> <sup>bk</sup> <sup>bl</sup> <sup>bm</sup> <sup>bn</sup> <sup>bo</sup> <sup>bp</sup> <sup>bq</sup> <sup>br</sup> <sup>bs</sup> <sup>bt</sup> <sup>bu</sup> <sup>bv</sup> <sup>bw</sup> <sup>bx</sup> <sup>by</sup> <sup>bz</sup> <sup>ca</sup> <sup>cb</sup> <sup>cc</sup> <sup>cd</sup> <sup>ce</sup> <sup>cf</sup> <sup>cg</sup> <sup>ch</sup> <sup>ci</sup> <sup>cj</sup> <sup>ck</sup> <sup>cl</sup> 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<sup>ws</sup> <sup>wt</sup> <sup>wu</sup> <sup>wv</sup> <sup>ww</sup> <sup>wx</sup> <sup>wy</sup> <sup>wz</sup> <sup>xa</sup> <sup>xb</sup> <sup>xc</sup> <sup>xd</sup> <sup>xe</sup> <sup>xf</sup> <sup>xg</sup> <sup>xh</sup> <sup>xi</sup> <sup>xj</sup> <sup>xk</sup> <sup>xl</sup> <sup>xm</sup> <sup>xn</sup> <sup>xo</sup> <sup>xp</sup> <sup>xq</sup> <sup>xr</sup> <sup>xs</sup> <sup>xt</sup> <sup>xu</sup> <sup>xv</sup> <sup>xw</sup> <sup>xx</sup> <sup>xy</sup> <sup>xz</sup> <sup>ya</sup> <sup>yb</sup> <sup>yc</sup> <sup>yd</sup> <sup>ye</sup> <sup>yf</sup> <sup>yg</sup> <sup>yh</sup> <sup>yi</sup> <sup>yj</sup> <sup>yk</sup> <sup>yl</sup> <sup>ym</sup> <sup>yn</sup> <sup>yo</sup> <sup>yp</sup> <sup>yq</sup> <sup>yr</sup> <sup>ys</sup> <sup>yt</sup> <sup>yu</sup> <sup>yv</sup> <sup>yw</sup> <sup>yx</sup> <sup>yy</sup> <sup>yz</sup> <sup>za</sup> <sup>zb</sup> <sup>zc</sup> <sup>zd</sup> <sup>ze</sup> <sup>zf</sup> <sup>zg</sup> <sup>zh</sup> <sup>zi</sup> <sup>zj</sup> <sup>zk</sup> <sup>zl</sup> <sup>zm</sup> <sup>zn</sup> <sup>zo</sup> <sup>zp</sup> <sup>zq</sup> <sup>zr</sup> <sup>zs</sup> <sup>zt</sup> <sup>zu</sup> <sup>zv</sup> <sup>zw</sup> <sup>zx</sup> <sup>zy</sup> <sup>zz</sup>

<sup>u</sup> G. P. + "I will come to you." V. A. B. C. D. E. F. G. versions, fathers, critics.

<sup>v</sup> Acts 11: 22.

<sup>w</sup> 1 Cor. 9: 11.

29. And I know, that coming to you, I shall come in the abundance of the blessing [of the gospel] of CHRIST.<sup>29</sup>

30. I beseech you, therefore, brethren, by our Lord JESUS CHRIST, and by the charity of the [Holy] Spirit, that ye help me<sup>30</sup> in your prayers for me to God,<sup>31</sup>

31. That I may be delivered from unbelievers, who are in Judea, and that the oblation of my service<sup>32</sup> may be acceptable in Jerusalem to the saints:

32. That I may come to you with joy, by the will of God, and may be refreshed with you.

33. Now the God of peace<sup>33</sup> be with you all. Amen.

## CHAPTER XVI.

THE APOSTLE SENDS SALUTATIONS TO SOME AMONG THE ROMANS, ON ACCOUNT OF THEIR DISTINGUISHED QUALITIES, AND HE DIRECTS THAT OTHERS SHOULD BE SHUNNED. HE MENTIONS OTHERS WHO SALUTE THE ROMANS.

1. AND I commend to you Phoebe, our sister,<sup>1</sup> who is a deaconess<sup>2</sup> of the Church,<sup>3</sup> which is at Cenchrea:<sup>4</sup>

2. That ye receive her in the Lord,<sup>5</sup> as becometh saints: and that ye assist her in whatever business she shall have need of you;<sup>6</sup> for she also hath assisted<sup>6b</sup> many, myself also.

3. Salute Prisca<sup>7</sup> and Aquila, my helpers<sup>7a</sup> in CHRIST JESUS;

4. (Who for my life laid down their own necks:<sup>8</sup> to whom not I only give thanks, but even all the Churches of the Gentiles:)

<sup>29</sup> He felt confident that God would bless specially his ministry among them.

<sup>30</sup> This shows the value of mutual intercession. God grants to His ministers special graces at the solicitation of the faithful.

<sup>31</sup> My ministry or deaconship—the aims of which he was the bearer.

<sup>32</sup> God who bestows peace.

<sup>1</sup> In Christ. She was the bearer of this letter.

<sup>2</sup> This class of Christian females was intrusted with the instruction of females, and with various offices in connection with their baptism. Pliny mentions that he put two to the torture, "quæ ministræ dicebantur." Ep. 10: 97. Aged widows were generally selected for the office.

<sup>3</sup> The port of Corinth on the Asiatic side.

<sup>4</sup> In a religious, kind spirit.

<sup>5</sup> She is thought to have had some business at the Imperial court.

<sup>6</sup> Lit. hath been the patroness, or advocate. She appears to have been a lady of great influence, who had rendered important services.

<sup>6b</sup> Lit. fellow-laborers.

<sup>7</sup> As if laying down their heads on the block in his stead. It is a strong expression for putting themselves in imminent danger. "It is probable that there were numberless dangers under Nero, who even ordered all the Jews to quit Rome." St. Chrysostom.

x V. ed. 1484. Wiclif. A. B. C. D. E. F. O. P. V.

y G. P. "strive together with me."

a 1 Tim. 5: 9.

b G. P. "a succorer."

c G. P. "Priscilla." V. A. B. C. D. E. F. O. L. Copt. Arm. critics.

d Acts 18: 26.

5. And the church also that is in their house.<sup>9</sup> Salute my beloved Epenetus, who is the first fruits<sup>10</sup> of Asia<sup>a</sup> in CHRIST.

6. Salute Mary,<sup>11</sup> who hath labored much<sup>12</sup> among you.<sup>f</sup>

7. Salute Andronicus, and Junia, my kinsmen<sup>13</sup> and fellow-prisoners,<sup>14</sup> who are of note among the apostles,<sup>15</sup> who also were in CHRIST<sup>16</sup> before me.

8. Salute Ampliatus, my beloved in the Lord.

9. Salute Urban, our helper in CHRIST JESUS, and Stachys my beloved.

10. Salute Apelles, approved in CHRIST.<sup>17</sup>

11. Salute those who are of the house of Aristobulus.<sup>18</sup> Salute Herodion, my kinsman. Salute those of the house of Narcissus, who are in the Lord.<sup>19</sup>

12. Salute Tryphæna and Tryphosa, who labor in the Lord. Salute the beloved Persis, who hath labored much in the Lord.

13. Salute Rufus,<sup>20</sup> the elect in the Lord, and his mother and mine.<sup>21</sup>

14. Salute Asyncritus, Phlegou, Hermas,<sup>22</sup> Patrobas, Hermes, and the brethren who are with them.

15. Salute Philologus, and Julia, Nereus, and his sister, and Olympias, and all the saints who are with them.

16. Salute one another with a holy kiss.<sup>23</sup> All<sup>24</sup> the churches of CHRIST salute you.

<sup>9</sup> The congregation which was wont to assemble in their house. Before the erection of churches, the houses of believers were used for sacred purposes. Some understand the text of their family.

<sup>10</sup> St. Chrysostom remarks: "He is so styled, either because he was the first of all to believe, or because he displayed greater piety than all the rest."

<sup>11</sup> She was probably a Jewish convert, as the name was Hebrew.

<sup>12</sup> "He shows that together with the word of instructions, he ministered in other things, in dangers, in money, in travels." St. Chrysostom.

<sup>13</sup> Of Jewish origin.

<sup>14</sup> St. Chrysostom thinks that they are called fellow-prisoners, because they had shared his dangers.

<sup>15</sup> This term was sometimes taken in a less strict sense, for a zealous laborer in the promulgation of the gospel. As the article is here used, many think that it must be strictly understood, and that the meaning is, that these persons were favorably known and highly esteemed by the apostles.

<sup>16</sup> Were Christians.

<sup>17</sup> Tried, practically known to be devoted to Christ.

<sup>18</sup> His domestics, or some of his family.

<sup>19</sup> Christians.

<sup>20</sup> The son of Simon, the Cyrenean.

<sup>21</sup> The apostle bore to her the affection of a son.

<sup>22</sup> He is believed to be distinct from the author of the work called "Pastor," who lived in the middle of the second century.

<sup>23</sup> This recommendation seems to have been intended to revive their mutual charity. A vestige of this usage, which became a part of the ceremonial of the church, remains in the kiss of peace given at solemn mass.

<sup>24</sup> The apostle spoke in the name of all the churches, since they had occasion to express to him their good wishes towards the Romans. These salutations were added to the letter, probably after the apostle had read it to the Corinthians. As he was acquainted with many Jewish Christians, then residing at Rome, and with some others who had visited the East, he thought proper to name them affectionately.

<sup>a</sup> G. P. "Achaia." V. 1 Cor. 16: 15. 7 MSS. versions, fathers, critics.

<sup>f</sup> G. P. "on us." Schott, V. D. E. F. G.

<sup>s</sup> 2 Cor. 8: 23; Philip. 2: 25.

<sup>h</sup> Mark 16: 21.

<sup>i</sup> G. P. — V. A. C. I. versions, fathers, critics.

17. Now I beseech you, brethren, mark those who cause the dissensions<sup>25</sup> and the scandals<sup>26</sup> contrary to the doctrine which ye have learned, and avoid them.<sup>27</sup>

18. For such persons do not serve<sup>k</sup> CHRIST our Lord,<sup>28</sup> but their own belly;<sup>l</sup> and by sweet words and flattery, seduce the hearts of the innocent.

19. For your obedience is published<sup>29</sup> in every place.<sup>m</sup> I rejoice, therefore, in you.<sup>n</sup> But I would have you to be wise in good, and simple in evil.<sup>30</sup>

20. And the God of peace crush<sup>31</sup> Satan under your feet speedily. The grace of our Lord JESUS CHRIST be with you.<sup>p</sup>

21. Timothy,<sup>32</sup> my helper, saluteth<sup>q</sup> you, and Lucius, and Jason,<sup>r</sup> and Sosipater, my kinsmen.

22. I, Tertius, who have written the epistle,<sup>33</sup> salute you in the Lord.

23. Cajus, my host, and of the whole church,<sup>34</sup> saluteth you. Erastus, the treasurer<sup>35</sup> of the city,<sup>s</sup> saluteth you, and Quartus, the brother.

24. The grace of our Lord JESUS CHRIST be with you all. Amen.

25. Now to Him who is able to confirm<sup>36</sup> you according to my gospel, and the preaching of JESUS CHRIST,<sup>37</sup> according to the revelation of the mystery<sup>38</sup> kept secret in the eternal times,<sup>39</sup>

26. (Which<sup>t</sup> now is made manifest by the Scriptures of the prophets,<sup>40</sup> according to the command of the eternal God,<sup>41</sup> to the obedience of faith) known among all nations,<sup>42</sup>

<sup>25</sup> Divisions. "Whence come dissensions? From dogmas contrary to the doctrine of the apostles. Whence are such dogmas? From gluttony and other passions." St. Chrysostom.

<sup>26</sup> Occasions of strife.

<sup>27</sup> Avoid their society. The solicitude of the apostle for the harmony of the brethren, caused him to insert this admonition, amidst these friendly salutations.

<sup>28</sup> Although they affect zeal for His honor.

<sup>29</sup> As their faith, so also their docility and obedience were celebrated. Their confiding piety might expose them to the wiles of artful men.

<sup>30</sup> He wished them to be well instructed in faith, that they might embrace what was good, and be guileless and strangers to evil, so as to practice no deceit.

<sup>31</sup> The apostle desired that Satan, the author of strife, might be speedily crushed under their feet, by their union and love. There is an allusion to the prophecy.

<sup>32</sup> The bishop to whom he addressed two epistles.

<sup>33</sup> The amanuensis. Writing, as it was then practised, was a special profession, which required great labor and skill.

<sup>34</sup> Of Corinth. He practised hospitality on a large scale.

<sup>35</sup> Already Christians were found in the higher classes of society.

<sup>36</sup> Strengthen in faith.

<sup>37</sup> The gospel of Christ, which Paul preached.

<sup>38</sup> This was the announcing of the great mystery of the incarnation.

<sup>39</sup> This is a strong expression for eternity, or for all past time.

<sup>40</sup> These served to show that it was no novelty, although now for the first time openly declared.

<sup>41</sup> As God commanded.

<sup>42</sup> Published everywhere, embraced by many in the various countries.

<sup>k</sup> G. P. + "Jesus." V. A. B. C. versions, critics.

<sup>l</sup> *Supra* 1: 8. G. P. "unto all men."

<sup>m</sup> Gen. 3: 15. A.

<sup>n</sup> G. P. "salute." V. A. C. D. E. G.

<sup>p</sup> Acts 19: 22.

<sup>1</sup> Phil. 3: 18; Tit. 1: 11.

<sup>2</sup> P. "on your behalf." V. 7 MSS.

<sup>3</sup> G. P. "Amen." Critics reject it.

<sup>r</sup> Acts 17: 7.

<sup>t</sup> P. "But." V. D. E. Syr. Copt.

27. To God, the only wise;<sup>43</sup> through JESUS CHRIST, to whom<sup>a</sup>  
[honor 'and] glory forever and ever. Amen.<sup>v</sup>

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<sup>a</sup> B. P. "be glory."

<sup>v</sup> Heb. 13 : 21.

<sup>v</sup> G. P. "Written to the Romans from Corinthus, and sent by Phoebe, servant of the church at Cenchrea."  
This, although correct, is deemed an addition to the text, it being wanting wholly or in part in the ancient  
MSS.

# P R E F A C E

TO THE

## FIRST EPISTLE TO THE CORINTHIANS.

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THE First Epistle to the Corinthians was written from Ephesus, about the year of our Lord 56; or, as Olshausen insists, 59. Corinth, the capital of Achaïa, and of all Greece after the fall of Athens—and Lacedæmon, had received the faith, by the preaching of St. Paul, about the year 52. Having first addressed the Jews, with but little success, the apostle turned to the Gentiles, and during a year and a half occupied himself with their instruction. St. Peter is believed to have visited this Church at a subsequent period, and Apollos, likewise, preached there. When St. Paul came to Ephesus, after visiting Jerusalem and Antioch, and the provinces of Upper Asia, Stephanus, Fortunatus, and Achaicus, came to him to report the state of the Church, and obtain his directions on various matters of importance. They were made the bearers of his reply.

In the beginning of this Epistle, the apostle adverts to the divisions which had sprung up amongst them, the root of which was a vain affectation of human wisdom, quite foreign to the preaching of the Gospel, which was in simplicity, but confirmed by Divine prodigies. He reminds them of the disregard of worldly distinctions manifested by Almighty God, in calling to the faith, for the most part, persons of humble condition in life, undistinguished by any personal endowment. He points out the light in which they should view their teachers, whose recompense would depend on their faithful discharge of the high ministry intrusted to them. An enormous scandal—incest of the worst kind—had taken place in Corinth, to punish which the apostle exercises the authority given him by CHRIST, and cuts off the chief delinquent from the communion of the Church. He shows the impropriety of Christians having recourse to heathen tribunals, to obtain redress for alleged wrongs, and urges the adjustment of all differences by Christian judges. It is believed that the laws then in force at Corinth, as well

as at Rome,\* allowed Jews to refer their disputes to arbitration; of which privilege Christians, most of whom were of Jewish origin, could avail themselves. He dwells on the guilt of impurity, and specifies the obligations of the married state, whilst he declares the excellence of celibacy. The rules to be followed in regard to the use of meats offered to idols are distinctly laid down; the right of the ministers of the Gospel to be supported by the faithful is maintained; and the uncertainty of salvation is insisted on; the example of the Israelites, most of whom perished in the desert, being used to show that favors already received from God, give no security as to our final acceptance. The apostle complains of abuses in the assemblies for worship, points out the manner in which women should appear in prayer, and recalls to the minds of all the eucharistic institution. He states the variety of gifts by which the faithful were distinguished, and the various offices in the Church. Having inculcated the necessity and excellence of charity, he proceeds to give rules for the proper use of the supernatural gifts, which were then common among the faithful. He dwells on the proofs of the resurrection of CHRIST, and explains the doctrine of the resurrection of all men. Finally, he gives some directions about the alms to be collected for the Christians in Jerusalem, and concludes with salutations.

The matters treated of are evidently of the highest importance, whether we consider the preventing of schism, by abstracting from the personal qualifications of the preachers of the Gospel, and fixing our faith in CHRIST, whom they announce; or the instructions on the domestic relations and public worship; or the enforcement of the doctrine of the general resurrection. The chapter on charity is deserving of especial attention; it should be treasured up in our memory, and made the subject of frequent meditation. Without this virtue, no Divine gift, no good work done by us, can avail to salvation.

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\* L. I Cod. tit. 9, Leg. 8, de Judæis et colloca.



THE  
FIRST EPISTLE OF BLESSED PAUL THE APOSTLE  
TO THE  
CORINTHIANS.

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CHAPTER I.

PAUL GIVES THANKS TO GOD FOR THE GIFTS BESTOWED ON THE CORINTHIANS; BUT GRIEVES THAT THERE WERE SCHISMS ~~AMONG~~ THEM, CONCERNING THOSE FROM WHOM THEY HAD RECEIVED BAPTISM, REJOICING THAT HE HIMSELF HAD BAPTIZED BUT FEW, HAVING BEEN SENT TO PREACH THE GOSPEL; AND SHOWING THAT THE WISDOM OF THE WORLD IS REPROVED, AND THAT THE SIMPLE ARE CHOSEN: AS EVEN SALVATION ARISES FROM THE DEATH OF CHRIST, THE PREACHING OF WHICH IS ESTEEMED FOLLY BY THE WORLD, BUT IS POWER AND WISDOM TO BELIEVERS; FOR GOD HAS CHOSEN THE CONTEMPTIBLE THINGS OF THE WORLD, LEST ANY ONE SHOULD GLORY IN HIMSELF.

1. PAUL, a called<sup>a</sup> apostle of JESUS CHRIST, by the will of God, and Sosthenes<sup>b</sup> the brother,<sup>1</sup>

2. To the Church of God, which is at Corinth, to those who are sanctified<sup>2</sup> in CHRIST JESUS, to the called<sup>3</sup> saints, with all who invoke the name<sup>4</sup> of our Lord JESUS CHRIST, in every place, theirs and ours.<sup>5</sup>

3. Grace to you and peace from God our Father, and the Lord JESUS CHRIST.

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<sup>1</sup> Some take him to be the ruler of the synagogue at Corinth, who was beaten at the tribunal of Gallio. The article is thought to mark him as a distinguished Christian; but others take it to be equivalent to the possessive pronoun.

<sup>2</sup> By baptism.

<sup>3</sup> By Divine grace.

<sup>4</sup> Who worship Him. The invocation of His name is, by *synecdoche*, taken for worship in general.

<sup>5</sup> These pronouns in V. are referred to place; but in the text they may be referred to Lord, as if he said: "our Lord—theirs and ours." It was so understood by St. Chrysostom, who observes: "Although this letter is written to the Corinthians only, nevertheless, he makes mention of all the faithful throughout the whole earth, showing that the Church throughout the world should be one, although separately existing in different places, and especially that the Church of Corinth should be one. Although they are separated locally, they are united in their common Lord, wherefore the apostle joining them together, added: 'ours and theirs.'" Hug thinks that the apostle refers to the faithful Corinthians, whether actually at Corinth, or in his own company.

4. I give thanks to my<sup>6</sup> God always for you, for the grace of God, which is given you in CHRIST JESUS:

5. That in everything ye are made rich in Him, in all utterance,<sup>7</sup> and in all knowledge:

6. As the testimony of CHRIST was confirmed in<sup>8</sup> you:

7. So that ye come behind in no gift,<sup>9</sup> waiting for the revelation<sup>10</sup> of our Lord JESUS CHRIST,

8. Who<sup>11</sup> also will confirm you to the end blameless, in the day<sup>12</sup> of the coming<sup>13</sup> of our Lord JESUS CHRIST.

9. God is faithful,<sup>12</sup> by whom ye are called<sup>14</sup> to the fellowship<sup>15</sup> of His Son JESUS CHRIST our Lord.

10. Now I beseech you, brethren, by the name of our Lord JESUS CHRIST, that ye all speak the same thing,<sup>14</sup> and that there be no divisions among you: but that ye be perfect<sup>15</sup> in the same mind, and in the same judgment.<sup>15</sup>

11. For it hath been reported to me of you, my brethren, by those of Chloe,<sup>16</sup> that there are contentions among you.

12. Now this I say, that every one of you saith: I, indeed, am<sup>17</sup> of Paul: and I of Apollos:<sup>1</sup> and I of Kepbas: and I of CHRIST.<sup>18</sup>

13. Is CHRIST divided?<sup>19</sup> Was Paul crucified for you? or were ye baptized in<sup>20</sup> the name of Paul?

<sup>6</sup> "Through great affection he seizes on, and appropriates Him to himself, as even the prophets were wont to do: 'O God, my God.'" *Idem*.

<sup>7</sup> Endowed with a facility of declaring the mysteries of faith.

<sup>8</sup> By interior light and extraordinary gifts—by their acceptance of it, and their unwavering faith.

<sup>9</sup> So that you are deficient in no gift—you abound in supernatural gifts.

<sup>10</sup> At the end of time, when He shall come to judge all mankind.

<sup>11</sup> God, whom he thanks, v. 4.

<sup>12</sup> To His promises. He is consistent in the exercise of His goodness, and worthy of our entire confidence.

<sup>13</sup> To share His merits—to become members of His mystical body. "How great is the gift!" cries St. Chrysostom.

<sup>14</sup> Preserve harmony of speech.

<sup>15</sup> Unity of sentiment and mutual affection are earnestly recommended.

<sup>16</sup> Of the household of Chloe, which is generally thought to be the name of a woman. The apostle points to his informants, that he may not be thought to adopt vague rumors; yet, as St. Chrysostom remarks, he abstains from naming the individuals, lest he give occasion to pain or suffering, on the part of those whose zeal prompted them to give the information.

<sup>17</sup> The follower, or adherent. They rallied under leaders with an attachment savoring of partisanship. "He condemns as the worst enemies of our faith," says Calvin, "those who draw away disciples after them, in order to split up the Church into sects."

<sup>18</sup> "He does not blame them for taking their name from Christ, but he complains that all did not do so. And I think that he added this of himself, with a view to show the weightiness of the charge, as if Christ were thus appropriated to a party, although they did not designate themselves in this manner." St. Chrysostom. Schott thinks that the apostle says in his own name: I am of Christ; rejecting all partisan appellation.

<sup>19</sup> Are His doctrine, mission, passion, different for the various classes just enumerated? "Did Christ," says Pyle, a Protestant, "institute more than one religion, or preach different and contradictory doctrines, as your different sects of philosophy are wont to do?"

<sup>20</sup> Lit. "unto." The phrase may be understood of being baptized under his invocation, or on a pledge to be his follower.

<sup>1</sup> P. "the coming." V. G.

<sup>2</sup> B. P. "day." A. "coming." V. combines both.

<sup>3</sup> V. "sine crimine."

<sup>4</sup> 1 Thess. 5: 24.

<sup>5</sup> V. "perfecti." G. is used for the mending of nets. Matt. 4: 21. P. "perfectly joined together." The apostle desires the breaches of charity to be repaired.

<sup>6</sup> Acts 18: 24.

14. I thank God<sup>21</sup> that I baptized none of you, but Crispus,<sup>k</sup> and Cajus:

15. Lest any one say,<sup>22</sup> that ye were<sup>l</sup> baptized in my name.

16. And I baptized the household<sup>m</sup> of Stephanas also.<sup>n</sup> Besides, I know not<sup>24</sup> whether I baptized any other.

17. For CHRIST sent me not to baptize,<sup>25</sup> but to preach: not in wisdom<sup>n</sup> of speech,<sup>26</sup> that the cross of CHRIST<sup>27</sup> be not made void.<sup>28</sup>

18. For the word of the cross to those indeed who perish<sup>29</sup> is foolishness: but to us who are saved,<sup>30</sup> it is the power<sup>o</sup> of God.<sup>31</sup>

19. For it is written:<sup>p</sup> I will destroy the wisdom of the wise, and the prudence of the prudent I will bring to nothing.<sup>32</sup>

20. <sup>q</sup>Where *is* the wise? where *is* the scribe? where *is* the disputant of this world?<sup>33</sup> Hath not God made foolish the wisdom of this world?

21. For seeing that in the wisdom of God<sup>34</sup> the world by wisdom knew not God; it pleased God by the foolishness<sup>35</sup> of preaching to save those who believe.

22. For both the Jews ask for signs,<sup>r</sup> and the Greeks seek after wisdom:

23. But we preach CHRIST crucified: to the Jews indeed a stumbling-block,<sup>36</sup> and to the Gentiles<sup>s</sup> foolishness:<sup>37</sup>

<sup>21</sup> This is a popular way of expressing his satisfaction.

<sup>22</sup> Lest occasion of schism should arise.

<sup>23</sup> Stephanas, with his family, children, and slaves.

<sup>24</sup> This may be a mode of affirming that he baptized no other; or the apostle may have been uncertain whether he baptized any other of the Corinthians. Inspiration does not necessarily impart a knowledge of all things, or recall all things to the memory, although it prevents error in any actual statement.

<sup>25</sup> The chief object of his mission was to preach, for which his natural talents, and the extraordinary circumstances of his conversion, peculiarly qualified him. He, however, was authorized to baptize, as the facts which he states show. The Hebrews often speak as if excluding what is secondary to another object.

<sup>26</sup> Not delivering sublime theories, like the philosophers.

<sup>27</sup> The doctrine of a crucified Redeemer.

<sup>28</sup> Be not deprived of its influence.

<sup>29</sup> It is accounted folly by unbelievers, who thus reject salvation.

<sup>30</sup> Believers, who are in the way of salvation.

<sup>31</sup> A manifestation of Divine power.

<sup>32</sup> The words have direct reference to the evil advisers of Ezekiah. God threatens to defeat their counsels, in punishment of their self-confidence. The apostle applies this to the worldly wise, who could not embrace the humiliating doctrines of revelation.

<sup>33</sup> "Where is the learned? where is he that pondereth the words of the law? where the teacher of little ones?" This text was apparently had in view by the apostle, although Michaelis and Middleton think otherwise. In its primary sense, it refers to the officers of Sennacherib, who enrolled the soldiers, exacted the tributes, and provided for the strength of the walls by erecting fortifications. As applied by the apostle, the disputant seems to mark any theorist who indulges speculation as to the origin of things, or the Divine counsels. By the wise or learned man, the philosopher may be understood; by the scribe, the learned Jew.

<sup>34</sup> He at once rebukes both Jews and Greeks." St. Chrysostom.

<sup>35</sup> As displayed in all creation, and as manifested by the light of reason.

<sup>36</sup> Apparent.

<sup>37</sup> An occasion of unbelief.

<sup>38</sup> The doctrine of redemption appeared utterly absurd to the heathen.

<sup>k</sup> Acts 18: 8.

<sup>m</sup> *Infra* 16: 15.

<sup>n</sup> Rom. 1: 16.

<sup>q</sup> *Ibid.* 33: 18. See also 4 Kings 18: 18.

<sup>r</sup> G. B. P. "a sign." Schott, V. 7 MSS. versions, Origenbach, Schois.

<sup>s</sup> G. P. "Greeks." V. 8 MSS. Peschito, versions, critics.

<sup>l</sup> G. P. "that I had baptized." V. A. D. C. versions.

<sup>2</sup> *Infra* 2: 1; 4: 13; 2 Pet. 1: 10.

<sup>p</sup> *Ibid.* 29: 14. Sept.

24. But to those who are called,<sup>38</sup> Jews and Greeks, CHRIST the power of God, and the wisdom of God:<sup>39</sup>

25. For the foolishness<sup>40</sup> of God is wiser than men: and the weakness<sup>41</sup> of God is stronger than men.

26. For see your calling,<sup>42</sup> brethren, that not many *are* wise<sup>43</sup> according to the flesh, not many mighty,<sup>44</sup> not many noble:<sup>45</sup>

27. But the foolish things<sup>46</sup> of the world hath God chosen, to confound the wise: and the weak things<sup>47</sup> of the world hath God chosen, to confound the strong:

28. And the base<sup>48</sup> things of the world, and the things which are despised, hath God chosen, and the things that are not,<sup>49</sup> that He might bring to nought those things which are:

29. That no flesh may glory in His sight.

30. But of Him are ye in CHRIST JESUS, who is made for us<sup>†</sup> wisdom from God, and justice<sup>50</sup> and sanctification, and redemption;

31. That as it is written: Let him who glorieth, glory in the Lord.<sup>‡</sup>

<sup>38</sup> The faithful.

<sup>39</sup> Divine wisdom and power are recognized by believers in the mystery of redemption. It was wise to heal the disorders of pride and corruption by examples of humiliation and suffering. Divine power was shown forth in the miracles which Christ performed, and in His resurrection. "It is a great evidence of power and wisdom to persuade men by means apparently adverse. So the cross appears a stumbling-block, yet it does not repel, but it draws men to the faith." St. Chrysostom.

<sup>40</sup> Apparent. God is infinitely wise; but the means which He adopts for His high purposes are regarded by some men as absurd. "The apostle speaks of the cross, not as it is, but as it appears to be; for he answers conformably to their opinion." Idem.

<sup>41</sup> God is all powerful. He is a rock of strength. No human efforts avail against His counsels.

<sup>42</sup> From what classes of society you have been called to the faith.

<sup>43</sup> Not many were of the class of philosophers.

<sup>44</sup> In high station.

<sup>45</sup> Of high birth.

<sup>46</sup> Those whom worldlings regard as fools. The neuter gender is often used for the masculine. "It is the greatest evidence of victory, that He conquers by means of illiterate men." St. Chrysostom.

<sup>47</sup> Persons destitute of power and influence.

<sup>48</sup> Ignoble—persons of low estate. "He called not merely the illiterate, but the poor, the low, the abject, in order to humble the powerful." St. Chrysostom.

<sup>49</sup> That have no social importance—that are counted for nothing. "He showed His great power by casting down the great ones of the earth, by means of men who seemed of no account." Idem.

<sup>50</sup> The source of wisdom and the meritorious cause of every blessing.

<sup>†</sup> Jer. 23 : 5.

<sup>‡</sup> Jer. 9 : 23, 24; 2 Cor. 10 : 17.

## CHAPTER II.

PAUL SHOWETH THAT HE PREACHED CHRIST AND HIM CRUCIFIED, WITH GREAT MODESTY AND WITH SIMPLE WORDS TO THE CORINTHIANS; ALTHOUGH HE SPOKE TO THE PERFECT EVEN A WISDOM HIDDEN FROM THE WORLD, WHICH CAN ONLY BE KNOWN BY THE SPIRIT OF GOD: FOR THE SENSUAL MAN DOETH NOT UNDERSTAND THE THINGS WHICH ARE OF GOD.

1. AND I, brethren, when I came to you, came not in loftiness of speech,<sup>a</sup> or of wisdom, announcing to you the testimony of CHRIST.<sup>b</sup>

2. For I judged not<sup>c</sup> that I knew anything among you, but JESUS CHRIST, and Him crucified.<sup>1</sup>

3. And I was with you in weakness and fear, and<sup>d</sup> much trembling.<sup>2</sup>

4. And my speech and my preaching *was* not in the persuasive words of human wisdom, but in the showing of spirit and power.<sup>3</sup>

5. That your faith might not be in the wisdom of men, but in the power of God.

6. But we speak wisdom among the perfect;<sup>4</sup> yet not the wisdom of this world,<sup>5</sup> nor of the princes of this world,<sup>6</sup> who come to nought.<sup>7</sup>

7. But we speak the wisdom of God, in a mystery,<sup>8</sup> which is hidden, which God ordained before the world<sup>9</sup> unto our glory,<sup>10</sup>

<sup>a</sup> He laid no claims to that knowledge which was prized by the Corinthians. He set no value on it; but preached as if all his knowledge was confined to the mystery of redemption, "being altogether destitute of external wisdom." St. Chrysostom.

<sup>b</sup> On account of the persecutions of the Jews. "Did Paul fear dangers? Undoubtedly he feared them, and his fear was great: for although he was Paul, he was, nevertheless, a man. This was no dishonor to Paul; it was the weakness of nature, and it affords evidence of his strong determination, since although he feared death and stripes, under the influence of fear he did nothing unworthy of himself." St. Chrysostom.

<sup>c</sup> In the manifestation of the spirit with which God strengthened him to announce the revealed mysteries; in the fervor of his preaching, and its efficacy, through the concurrence of Divine grace; also in the wonders, by which God confirmed it. "These unlettered men preaching such things, being put in chains, and banished, overcame those who drove them away. How? Was it not by communicating faith through the Spirit? For this is a manifest proof. For tell me, who is there who seeing the dead raised to life, and the devils chased away, would not embrace the faith?" Idem.

<sup>d</sup> Christians, especially the more enlightened and fervent. "He calls perfect those who believe: for they are perfect, who seeing that human things are very weak, despise them, feeling convinced that they are of no real advantage to them." Idem.

<sup>1</sup> Not profane philosophy.

<sup>2</sup> Not such as is patronized by secular rulers. Allolli, however, understands the philosophers themselves to be called rulers, by reason of their influence and authority in matters on which they theorized.

<sup>3</sup> Whose power is transient, whose systems of teaching will soon be exploded.

<sup>4</sup> In the secret counsel of God. "Why does he style it mystery? Because neither angel, nor archangel, nor any other created power knew it, before its accomplishment." St. Chrysostom.

<sup>5</sup> The manifestation of the Divine wisdom in the preaching of the gospel was foreordained of God in His eternal counsels. "Paul is desirous to show that God always loved us, even of old, when we were not yet born; for if He had not loved us, He would not have predestined riches for us." Idem.

<sup>10</sup> Sanctification and happiness.

<sup>a</sup> *Supra* 1: 17.

<sup>b</sup> G. B. P. "of God." V. *supra* 1: 6.

<sup>c</sup> P. "I determined not." V. Olshausen.

<sup>d</sup> G. P. + "in." V. D. F. G. Memph. Fathers.

8. Which none of the princes of this world knew:<sup>11</sup> for if they had known it, they would not have crucified the Lord of Glory.<sup>12</sup>

9. But, as it is written:<sup>13</sup> Eye hath not seen, nor ear heard, neither hath it entered into the heart of man, what things God hath prepared for those who love him:<sup>13</sup>

10. But to us God hath revealed by His Spirit: for the Spirit searcheth all things, yea, the deep things<sup>14</sup> of God.

11. For what man knoweth the things of a man, but the spirit of a man, which is in him? So also the things of God no man knoweth, but the Spirit of God.

12. Now we have received not the spirit of this<sup>15</sup> world, but the Spirit which is of God, that we may know<sup>15</sup> the things which are given us by God:

13. Which things also we speak in words not dictated by human wisdom,<sup>16</sup> but dictated by the Spirit,<sup>16</sup> comparing spiritual things with spiritual:<sup>16</sup>

14. But the natural<sup>17</sup> man receiveth not<sup>18</sup> the things which are of the Spirit of God; for they are foolishness to him, and he cannot understand: because they are spiritually examined.<sup>19</sup>

15. But the spiritual man judgeth all things:<sup>20</sup> and he himself is judged<sup>1</sup> by no man.<sup>21</sup>

<sup>11</sup> Pilate and Herod did not recognize the Incarnate Wisdom, Christ, the Son of God.

<sup>12</sup> The all-glorious Lord. They were blinded by their malice, pride, and love of popularity. "The apostle opportunely styled Him Lord of Glory; for whilst the cross appears to be a matter of ignominy, he shows that it was an occasion of great glory: but much wisdom was needed, not only to know God, but also to learn this dispensation of God." St. Chrysostom.

<sup>13</sup> "From the beginning of the world they have not heard, nor perceived with the ears: the eye hath not seen, O God, besides Thee, what things Thou hast prepared for them that wait for Thee." The apostle applies to the revealed mysteries and blessings of the gospel what the prophet said of temporal favors, the types of better things.

<sup>14</sup> The unfathomable counsels of the Deity lie open to the Holy Spirit, who is omniscient, being identified in nature with the Father and the Son.

<sup>15</sup> Value properly.

<sup>16</sup> Or teaching them to those who are spiritual; that is, communicating the knowledge of Divine things to those whom the Spirit of God disposes to receive it. St. Chrysostom says: "When anything is spiritual and difficult, we borrow testimonies from spiritual things."

<sup>17</sup> He who is guided only by natural impulse, or reason; or the Christian who is still sensual and worldly.

<sup>18</sup> "The natural man indulges altogether in cold reasoning, and does not feel that he needs aid from on high; which is madness. For God gave wisdom, that you may learn, and receive aid from Him, not that you should deem it all-sufficient: for even the eyes are beautiful, and useful, but if you would see without light, their beauty or strength is of no avail." St. Chrysostom.

<sup>19</sup> Judged of. Faith rests on Divine revelation.

<sup>20</sup> He examines them in detail, according to the maxims of religion.

<sup>21</sup> He is not subject to condemnation, since he acts on correct principles. "The sentiment which we entertain in regard to these things is derived from Christ; we have spiritual knowledge in regard to things of faith, so that no one can censure us." St. Chrysostom.

\* Isaiah 64: 4.

† G. P. "the." V. A.

‡ *Supra* 1: 17; 2: 1, 4; 2 Pet. 1: 16.

§ G. P. "Holy Ghost." V. A. B. C. D. F. G. versions, fathers, critics.

|| V. "indicatur." Propaganda Press; "judicatur" is the general reading. V. 14, 15.

16. For who hath known the mind of the Lord, who may instruct<sup>\*</sup> him?<sup>2</sup> But we have<sup>3</sup> the mind of CHRIST.

### CHAPTER III.

PAUL COULD NOT PREACH TO THE CORINTHIANS THE HIGH MYSTERIES OF FAITH: FOR THEY CONTENDED ABOUT THOSE WHO WERE MERELY MINISTERS, SINCE GOD ALONE CAN GIVE AN INCREASE OF GRACE AND VIRTUES, AND CHRIST ALONE IS THE FOUNDATION OF FAITH: ON WHICH WHO HAS BUILT UP WELL OR ILI, WILL BE MANIFEST ON THE DAY OF JUDGMENT. THE TEMPLE OF GOD, WHICH WE ARE, MUST NOT BE VIOLATED, NOR MUST WE GLORY IN THE MINISTERS OF GOD.

1. AND I, brethren, could not speak to you as to spiritual *men*,<sup>1</sup> but as to carnal.<sup>2</sup> As little ones in CHRIST,

2. I fed you with milk,<sup>3</sup> not meat:<sup>4</sup> for ye could not<sup>5</sup> as yet, but neither indeed can ye now: for ye are yet carnal.

3. For whereas there is among you envying and strife:<sup>6</sup> are ye not carnal, and walk<sup>7</sup> as men?<sup>8</sup>

4. For while one saith: I indeed am of Paul: and another: I am of Apollos: are ye not men?<sup>9</sup> What<sup>10</sup> then is Apollos?<sup>11</sup> and what is Paul?<sup>12</sup>

5. Ministers of Him, whom<sup>13</sup> ye believed, and as the Lord hath given to every one.<sup>14</sup>

6. I planted,<sup>15</sup> Apollos watered,<sup>16</sup> but God gave the increase.

<sup>1</sup> Set him right. The apostle, quoting the prophet, shows that the spiritual man cannot go astray in following the principles of Christianity, since no one can claim fuller knowledge of the Divine will.

<sup>2</sup> We know what Christ has taught. This may be understood in a special manner of the apostles.

<sup>3</sup> Men advanced in knowledge and virtue.

<sup>4</sup> Imperfect men.

<sup>5</sup> He gave them instructions accommodated to their weakness. He did not unfold to them the sublimer doctrines.

<sup>6</sup> Receive solid food,—instruction in the higher doctrines of faith.

<sup>7</sup> After the manner of men, who are influenced by passion.

<sup>8</sup> Still subject to human imperfections.

<sup>9</sup> The term *deacons* is here applied to both Paul and Apollos, "because they did not merely preach, but ministered; for the former term denotes speech, the latter implies action." St. Chrysostom.

<sup>10</sup> According as God had given grace and other gifts for the office of teaching: "for they had not anything of themselves, but from God, who had communicated it to them." Idem.

<sup>11</sup> Gave the first knowledge of Christ to the Corinthians. "I was the first to cast the seed of the word." Idem.

<sup>12</sup> Followed up the labors of Paul, by training the faithful to the practices of religion. "Lest the seed should die away in temptation, Apollos added his own efforts." Idem.

<sup>13</sup> Isaiah 40: 13; Sept. Wisdom 9: 13; Rom. 11: 34.

<sup>14</sup> O. T. + "and." V. A. B. C. Griesbach.

<sup>15</sup> G. P. "and divisions." V. A. B. C. versions, fathers.

<sup>16</sup> Walk ye not? The negative is understood.

<sup>17</sup> G. P. Chrys. "carnal." V. A. B. C. D. E. F. O. versions, critics.

<sup>18</sup> G. P. "who." V. A. B. Ethiop. Aug.

<sup>19</sup> G. P. invert. V. A. B. C. D. E. F. G. critics.

<sup>20</sup> G. P. + "but." V. MSS. critics.

<sup>21</sup> G. P. "by whom"—through whose preaching you came to the faith.

7. Therefore neither he who planteth is anything, nor he who watereth, but He who giveth the increase, God.

8. Now he who planteth, and he who watereth, are one.<sup>1</sup> And every man shall receive his own reward according to his own labor.<sup>1</sup>

9. For we are laborers<sup>2</sup> with God: ye are God's husbandry, ye are God's building.

10. According to the grace of God, which is given me, as a wise master-builder,<sup>3</sup> I have laid the foundation: and another buildeth thereon. But let every one take heed how he buildeth thereupon.

11. For other foundation no man can lay, but that which is laid, which is CHRIST JESUS.<sup>4</sup>

12. Now if any man build upon this foundation, gold, silver, precious stones, wood, hay, stubble,<sup>5</sup>

13. Every man's work shall be manifest: for the day<sup>6</sup> [of the Lord<sup>7</sup>] shall declare it, because it shall be revealed in fire:<sup>7</sup> and the fire shall try every man's work, of what sort it is.<sup>8</sup>

14. If any man's work abide<sup>9</sup> which he hath built thereupon, he shall receive a reward.<sup>20</sup>

15. If any man's work burn, he shall suffer loss:<sup>21</sup> but he himself shall be saved: yet as by fire.<sup>22</sup>

16. Know ye not, that ye are the temple of God, and that the Spirit of God dwelleth in you?<sup>23</sup>

17. But if any man violate<sup>24</sup> the temple of God, him shall God destroy.<sup>25</sup> For the temple of God is holy, which ye are.<sup>1</sup>

<sup>1</sup> One thing; laboring for one object. "He styles them one, because they can do nothing without God, who gives the increase." Idem.

<sup>2</sup> Co-operating with God for the salvation of men; making known His truths, imparting His gifts through the sacraments.

<sup>3</sup> The apostle does not say this in selfcommendation; but to insinuate the solidity of the foundation which he had laid. "He here styled himself wise, not with a view of extolling himself, but to present an example to them, and to show that a wise man must lay one foundation. For observe his moderation: according to the grace of God which is given me." St. Chrysostom.

<sup>4</sup> As Redeemer, Teacher, and Lord; His doctrine and institutions.

<sup>5</sup> These, according to St. Chrysostom, are symbols of works. Perfect works may be represented by gold, silver, and precious stones; good works done in an imperfect manner, may be likened to wood, hay, and stubble.

<sup>6</sup> The day of judgment.

<sup>7</sup> Fire is to precede the last judgment.

<sup>8</sup> This implies a comparison with a building in flames.

<sup>9</sup> If it bear the action of the fire, if it remain uninjured.

<sup>20</sup> The workman shall be well rewarded.

<sup>21</sup> Lit. "be fined."

<sup>22</sup> As a man escaping through the fire.

<sup>23</sup> This appeal to the sanctity of the Christian is directed against such as practically forget it. The apostle is preparing those whom he addresses for the case of the incestuous Corinthian.

<sup>24</sup> Lit. "corrupt." This corruption implies bad conduct.

<sup>25</sup> The same verb is used in the text.



18. Let no man deceive himself: if any man among you seem to be<sup>26</sup> wise in this world, let him become a fool, that he may be wise.<sup>27</sup>

19. For the wisdom of this world is foolishness with God. For it is written: I will catch the wise in their own craftiness.<sup>28</sup>

20. And again: The Lord knoweth the thoughts of the wise,<sup>29</sup> that they are vain.

21. Let no man, therefore, glory in men.

22. For all things are yours,<sup>30</sup> whether Paul, or Apollos, or Kephas,<sup>30</sup> or the world, or life, or death, or things present, or things to come:<sup>30</sup> [for] all things are yours:

23. And ye are CHRIST's,<sup>31</sup> and CHRIST is God's.<sup>32</sup>

## CHAPTER IV.

JUDGMENT MUST NOT BE PASSED RASHLY ON THE MINISTERS OF GOD. THE CORINTHIANS ARE REPROVED FOR BOASTING OF THEIR MINISTERS, AND OF THE GIFTS WHICH THEY HAD RECEIVED, AS IF THEY WERE THEIR OWN. INDULGING IN PRIDE, THEY DESPISED EVEN THE APOSTLES, ALTHOUGH PAUL HAD BEGOTTEN THEM IN CHRIST. HE STATES THAT HE WILL SHORTLY COME TO CORINTH, TO REBUKE THE PRETENDED APOSTLES.

1. LET a man so regard us as ministers<sup>a</sup> of CHRIST, and stewards<sup>1</sup> of the mysteries of God.<sup>2</sup>

2. Here now it is required in<sup>b</sup> stewards, that a man be found faithful.<sup>3</sup>

3. But to me it is of the least account to be judged by you, or by the day of man:<sup>4</sup> but neither do I judge myself.<sup>5</sup>

<sup>26</sup> This may regard one who fancies himself wise, or is esteemed so by others.

<sup>27</sup> He checks pride, by declaring that self-distrust and docility are the means to attain to true wisdom. He has those particularly in view, who, inflated with a false philosophy, caused divisions in the Church. He wishes them to lay aside all pretensions to wisdom, and embrace humility, in order to be truly wise unto salvation.

<sup>28</sup> Directed to your benefit and salvation.

<sup>29</sup> The highest ministers of religion are employed for the benefit of the faithful. Their office makes them the servants of all.

<sup>30</sup> All the vicissitudes of life are designed to advance your spiritual welfare.

<sup>31</sup> Bound to serve Him, who purchased you with His blood.

<sup>32</sup> Christ is His only begotten Son, seeking the glory of the Father. As man, He refers all things to Him, and His office as Redeemer is directed to lead the elect to Him.

<sup>1</sup> The apostle prescribes this consideration as a remedy or preventive of partisan attachment to leaders.

<sup>2</sup> The revealed truths, and the institutions of Christ—the sacraments.

<sup>3</sup> Fidelity is demanded in every steward.

<sup>4</sup> By any other human judgment. "The day" is put elsewhere emphatically for the day of judgment. "The day of man" may mean the judgment of men, as days were appointed for the trial of culprits; or an allusion may be made to the transitory character of human judgments, since men soon pass away. Lest the Corinthians should take on themselves to judge their instructors, he shows his indifference to the erring judgments of men.

<sup>5</sup> He did not rest his innocence on his own consciousness. "Observe that this does not savor of arrogance: for he does not say that he himself is able to form an accurate judgment." St. Chrysostom.

<sup>a</sup> Job 5: 13.

<sup>1</sup> Officers. 2 Col. 3: 4.

<sup>2</sup> "The thoughts of men." Ps. 93: 11.

<sup>b</sup> V. "inter."

4. For I am not conscious to myself of anything;<sup>6</sup> yet I am not hereby justified: but He that judgeth me, is the Lord.

5. Therefore judge not before the time, until the Lord come,<sup>7</sup> who both will bring to light the hidden things of darkness, and will make manifest the counsels of hearts: and then shall every man have praise from God.<sup>8</sup>

6. But these things, brethren, I have in a figure transferred to myself and Apollos,<sup>9</sup> for your sakes, that in us ye may learn not<sup>10</sup> above what is written,<sup>10</sup> to be puffed up, one against the other for another.<sup>11</sup>

7. For who distinguisheth thee?<sup>12</sup> And what hast thou, that thou hast not received? But if thou hast received it, why dost thou glory, as if thou hadst not received it?<sup>13</sup>

8. Now ye are full:<sup>14</sup> now ye are become rich:<sup>15</sup> ye reign<sup>16</sup> without us: and I would to God ye did reign,<sup>17</sup> that we also might reign with you.<sup>18</sup>

9. For I think, that God hath set forth us the apostles last,<sup>19</sup> as men condemned to death:<sup>20</sup> because we are made a show to the world, both to angels, and to men.<sup>21</sup>

10. We<sup>22</sup> are fools for CHRIST'S sake, but ye are wise<sup>23</sup> in CHRIST, we are weak, but ye are strong,<sup>24</sup> ye are honorable,<sup>25</sup> but we are vile.

<sup>6</sup> Any failure in his duties towards them—any weighty offence against God, since his call to the ministry.

<sup>7</sup> Christ is said to come for each one in death, since the soul appears before Him in judgment. The knowledge of the secrets of the heart is ascribed to Him.

<sup>8</sup> According to his deserts, he will be rewarded by Christ the Judge.

<sup>9</sup> The apostle applied his remarks to himself and Apollos, avoiding to name the leaders under whom the factions rallied, in order to correct the evil without wounding their pride.

<sup>10</sup> Contrary to what he had enjoined in the preceding part of this letter. He may, however, allude in general to texts of Scripture which prescribe humility.

<sup>11</sup> Contending in a proud spirit for a favorite teacher.

<sup>12</sup> This seems to be addressed to the teacher. "He passes," says St. Chrysostom, "from the subjects to the rulers."

<sup>13</sup> Every gift, whether for personal sanctification, or for the benefit of others, comes from God. "These good works are not your own, but the fruits of Divine grace. If you allege your faith, it is the result of the Divine call: if you allege the forgiveness of sins, Divine gifts, the faculty of instructing others, miraculous powers, you have received all from Him." St. Chrysostom.

<sup>14</sup> As guests after a banquet.

<sup>15</sup> With heavenly gifts.

<sup>16</sup> These teachers acted without care or restraint, as persons possessing unlimited authority, which the apostle compares with kingly dominion. He castigates their pride, by describing their self-sufficiency and self-glorification, in terms of severe irony.

<sup>17</sup> United with Christ by grace.

<sup>18</sup> He wishes them to live and act in such a way that he could join in their triumph, and that as one family, father and children, all might finally reign with Christ in glory.

<sup>19</sup> The lowest among men.

<sup>20</sup> As criminals condemned to fight with the beasts—*bestiarie*—who, if they escape in the first struggle, are obliged to enter on another, until they fall dead.

<sup>21</sup> An object of astonishment by their sufferings. The world here embraces angels and men.

<sup>22</sup> The apostles were deemed fools by unbelievers, because they preached the doctrine of a crucified Redeemer; even some of the teachers spoke disparagingly of them.

<sup>23</sup> This appears ironical. They fancied themselves wise, and probably affected to adorn their preaching with a vain display of secular learning.

<sup>24</sup> "That is, we are driven away and persecuted, but you enjoy security and great honor." St. Chrysostom.

<sup>25</sup> Distinguished—honored—covered with glory.

11. Even unto this hour we both hunger and thirst,<sup>22</sup> and are naked,<sup>27</sup> and are buffeted, and are wanderers,<sup>23</sup>

12. And we labor working with our own hands:<sup>4</sup> we are reviled, and we bless: we are persecuted, and we suffer *it*.

13. We are slandered, and we entreat: we are made as the refuse<sup>20</sup> of this world, the offscouring of all even until now.

14. I write these things not to shame you: but as my beloved children I admonish *you*.

15. For though ye have ten thousand tutors<sup>30</sup> in CHRIST, yet not many fathers. For in CHRIST JESUS through the gospel, I have begotten you:<sup>31</sup>

16. I beseech you, therefore, be ye followers of me [as I also *am* of CHRIST].<sup>32</sup>

17. For this cause I have sent to you Timothy, who is my child beloved, and faithful in the Lord: who will put you in mind of my ways,<sup>33</sup> which are in CHRIST JESUS,<sup>5</sup> as I teach everywhere in every church.

18. Some are puffed up, as if I would not come to you.<sup>34</sup>

19. But I will come to you shortly, if the Lord will: and I will know,<sup>35</sup> not the speech of those who are puffed up, but the power.<sup>36</sup>

20. For the kingdom of God is not in speech, but in power.

21. What will ye? shall I come to you with the rod,<sup>37</sup> or in love, and a spirit of meekness?

<sup>22</sup> Occasionally, as Providence permitted.

<sup>27</sup> Ill clad.

<sup>23</sup> Having no fixed abode.

<sup>20</sup> The vilest men chosen as victims by the Pagans to expiate the sins of the people; or the filth of the city carried away by scavengers.

<sup>30</sup> Lit. "pedagogues." The pedagogue was a guide of children to and from school. He watched over their conduct. St. Paul uses this for an indefinite number.

<sup>31</sup> He first led them to the faith.

<sup>32</sup> St. Chrysostom writes: "Say not to me that I cannot imitate you: for you are a teacher and a leader. There is not so great a difference between me and you, as there is between Christ and me: yet I have imitated Him."

<sup>33</sup> They appeared to have forgotten some of his doctrines, or the spirit in which he taught. "He did not say: he will teach you, lest they should be mortified, having learned from himself." *Idem*.

<sup>34</sup> As if they had no reason to fear being punished. "He shows that their arrogance resembled the boldness of children, who in the absence of the teacher become fearless." *Idem*. The apostle intimates his determination to use his power against delinquents.

<sup>35</sup> Make proof of—put to the test.

<sup>36</sup> He meant to observe their virtue and constancy, or rather to see whether God would confirm their preaching by wonderful works. "We prevailed, he says, by miracles, not by fine speeches: the greatest proof which we furnished of the Divinity of our doctrine, and of our announcement of the heavenly kingdom, being the miracles which we perform through the power of the Spirit. If then those who are now puffed up wish to be esteemed great, when I come, let them show whether they have such power." St. Chrysostom.

<sup>37</sup> It is the emblem of authority to punish delinquents. "It is the language of one who has ascended to the chair of instruction, and who thence speaks to them: of one who has received all power." St. Chrysostom.

## CHAPTER V.

HE REPROVES THE CORINTHIANS FOR TOLERATING ONE THAT LIVED PUBLICLY IN INCEST: WHOM HE, ALTHOUGH ABSENT, DELIVERED TO SATAN, ADMONISHING THEM THAT, PURGING OUT THE LEAVEN OF VICE, THEY CELEBRATE THE PASSOVER WITH PURITY OF HEART: NOR WILL HE HAVE THEM TO ASSOCIATE WITH CHRISTIANS THAT ARE PUBLICLY SCANDALOUS.

1. It is absolutely reported that there is fornication<sup>a</sup> among you, and such fornication<sup>a</sup> as the like is not<sup>b</sup> among the heathens, so that one hath<sup>c</sup> his father's wife.<sup>2</sup>

2. And ye are puffed up;<sup>3</sup> and ye have not rather mourned,<sup>4</sup> that he who hath done this deed might be taken away from your midst.<sup>5</sup>

3. I indeed<sup>d</sup> absent in body, but present in spirit, have already judged as though I were present, him who hath so done,

4. In the name<sup>e</sup> of our Lord JESUS CHRIST, ye being gathered together,<sup>7</sup> and my spirit, with the power<sup>8</sup> of our Lord JESUS,<sup>9</sup>

5. To deliver such a one to Satan<sup>9</sup> for the destruction of the flesh,<sup>10</sup> that the spirit may be saved<sup>11</sup> in the day of our Lord JESUS CHRIST.<sup>f</sup>

6. Your glorying<sup>12</sup> is not good. Know ye not that a little leaven corrupteth<sup>8</sup> the whole mass?

<sup>a</sup> Incest.

<sup>b</sup> His stepmother. It appears that his father was still alive, since the apostle speaks of him who suffered the wrong. It was not unheard of among the heathens, that a son should have his stepmother for wife, after the death of his father.

<sup>c</sup> Not on this account, but in vain contentions about their teachers.

<sup>d</sup> They ought to have been so deeply afflicted at the scandal, as to give themselves no rest until they obtained its removal, or the expulsion of the delinquent from the church.

<sup>e</sup> "The power of excommunication," says Calvin, "is proved by this passage." The apostle does not speak of excommunicating her; probably because she was a heathen: or because he thought it sufficient to punish the principal delinquent.

<sup>f</sup> By the authority.

<sup>7</sup> The apostle represents himself as acting with their presumed concurrence. He would have wished to have presided in an assembly of the Corinthians, and pronounced sentence, after a public investigation of the fact.

<sup>8</sup> The power Divinely given him could be most suitably exercised in such an assembly.

<sup>9</sup> Excommunication had this effect, by casting the offender from the church, and depriving him of all spiritual privileges. He was separated from Christ, and given over to the power of the enemy. Demonic obsession appears to have ordinarily followed this solemn act in the apostolic age. "Wishing to affect him more sensibly, he gives him over to Satan: and this was pleasing to God, so that he was punished in the flesh." St. Chrysostom.

<sup>10</sup> The unhappy man was likely to be reduced to a state of great bodily affliction and weakness, by this humiliation and punishment.

<sup>11</sup> The censures of the Church are designed by present humiliation to move the sinner to penance, and thus secure his salvation. "The Church," says Calvin, "by chastising sinners with severity, does not spare them in this world, that God may spare them."

<sup>12</sup> In regard to your teachers.

<sup>a</sup> Lev. 18 : 7, 8; 20 : 11.

<sup>b</sup> G. P. + "so much as named." V. 7 MSS. versions, critics.

<sup>c</sup> 2 Cor. 7 : 12.

<sup>d</sup> O. P. + "Christ." V. A. B. versions.

<sup>e</sup> G. P. — V. A. B.

<sup>f</sup> G. P. "leaveneth the whole lump." V. D<sup>8</sup>. Basil. Gal. 5 : 9.

<sup>7</sup> G. P. + "as." V. A. B. C. D. (pr.) vers.

<sup>8</sup> G. P. — V. A. B.

<sup>9</sup> G. P. — V. A. B.

7. Purge out<sup>a</sup> the old leaven,<sup>13</sup> that ye may be a new paste,<sup>14</sup> as ye are unleavened.<sup>15</sup> For our passover,<sup>16</sup> CHRIST, is sacrificed.<sup>1</sup>

8. Therefore let us feast, not with old leaven, nor with the leaven of malice and wickedness, but with unleavened *bread* of sincerity and truth.

9. I wrote to you in the letter,<sup>17</sup> not to keep company with fornicators :

10. <sup>18</sup>Not altogether with the fornicators of this world, or with the covetous, or extortioners, or idolaters : otherwise ye must needs go out of this world.<sup>18</sup>

11. But now I write to you, not to keep company, if any one who is called a brother is a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner, with such a one not so much as to eat.<sup>19</sup>

12. For what have I to do to judge those<sup>1</sup> who are without?<sup>20</sup> Do not ye judge<sup>m</sup> those who are within?<sup>21</sup>

13. For those who are without God<sup>a</sup> will judge. Put away the wicked one<sup>22</sup> from among yourselves.

<sup>13</sup> The apostle speaks of old or bad leaven, to which he compares vice. "If he remain unpunished, and his sin be unavenged, he will corrupt others." St. Chrysostom.

<sup>14</sup> The apostle orders them to cast from them the scandalous sinner, whose crime infects the whole body, that they may be as a new paste, free from corruption. There is an allusion to the precept of the Mosalic law, to put away all leaven from their dwellings during the paschal solemnity.

<sup>15</sup> By their vocation to Christianity they were bound to be free from the leaven of vice. "He does not say this, as if all were pure, but as it becomes you to be." St. Chrysostom.

<sup>16</sup> The ancient victim was the type of Christ.

<sup>17</sup> This seems to refer to a former letter, which, as Calvin observes, is no longer extant. "No doubt," he says, "many others have been lost." Theodoret supposes that the present letter is meant.

<sup>18</sup> He did not command them to avoid unbelievers infected with vice, for they were innumerable. Besides, the examples of professors of Christianity were far more dangerous.

<sup>19</sup> This prohibition was designed to preserve them from the influence of bad example, and to correct the delinquent. It is still obligatory on all whose personal weakness renders the danger proximate, or whose familiarity would encourage others in sin.

<sup>20</sup> The heathens, or others unbaptized. "As long as they despised the doctrine of Christ, it would be vain to propose to them the commands of Christ, since they knew Him not." St. Chrysostom.

<sup>21</sup> The members of the Church were accustomed to be called to judgment by their prelates, when any charge of immorality was preferred against them.

<sup>22</sup> The incestuous man.

<sup>a</sup> G. P. + "therefore." V. A. D. E. F. G. versions, fathers, critics.

<sup>i</sup> G. P. + "for us." V. MSS.

<sup>k</sup> G. P. + "yet." V. A. B. C. D. (pr.) E. F. G. versions, critics.

<sup>l</sup> G. P. + "also." V. A. B. C. D. E. F. G. versions, critics.

<sup>m</sup> Matt. 18 : 17.

<sup>n</sup> G. P. "judgeth." V. Olshausen.

<sup>o</sup> P. + "therefore." V. A. B. C. F. G. versions, fathers, critics.

## CHAPTER VI.

HE REBUKES THEM FOR LITIGATING BEFORE HEATHEN JUDGES; AND ENUMERATES CERTAIN SINS WHICH EXCLUDE FROM THE KINGDOM OF HEAVEN. HE STATES THAT SOME THINGS ARE LAWFUL WHICH ARE NOT EXPEDIENT, AND HE SHOWS THAT FORNICATION SHOULD BE SHUNNED FOR MANY REASONS.

1. DARE any of you having a matter against another, go to law,<sup>1</sup> before the unjust,<sup>2</sup> and not before the saints?<sup>3</sup>

2. Know ye not that the saints shall judge this world?<sup>4</sup> And if the world shall be judged by you,<sup>5</sup> are ye unworthy to judge the smallest matters?<sup>6</sup>

3. Know ye not that we shall judge angels?<sup>7</sup> how much more things of this world?<sup>8</sup>

4. If therefore ye have judgments of things pertaining to this world:<sup>9</sup> set them to judge who are the most despised<sup>10</sup> in the church.

5. I speak to your shame. Is it so that there is not among you one wise man,<sup>11</sup> who is able to judge between his brethren?<sup>12</sup>

6. But brother goeth to law with brother; and that before unbelievers.

7. Now indeed it is plainly a fault<sup>13</sup> in you, that ye have lawsuits one with another. Why do ye not rather take wrong? why do ye not rather suffer fraud?<sup>14</sup>

8. But ye wrong and defraud: and that brethren.<sup>15</sup>

<sup>1</sup> The apostle blames the complainant. The defendant could not decline the jurisdiction of the court.

<sup>2</sup> The heathen judges.

<sup>3</sup> Christians.

<sup>4</sup> In the general judgment the apostles will sit on thrones of judgment, to judge the twelve tribes of Israel. All Christians, by the homage which they render to revelation, may be considered as concurring with Christ in His condemnation of unbelievers, as the Ninevites, and the Queen of Saba shall rise in judgment against the Jews.

<sup>5</sup> Christ will judge the world by them, condemning unbelievers by their example, and by their principles of conduct.

<sup>6</sup> Secular concerns—temporal interests, which are trivial, in regard to eternity.

<sup>7</sup> The demons. Christians will unite with Christ in their condemnation.

<sup>8</sup> Things appertaining to common life—things of this world.

<sup>9</sup> Disputes about secular matters.

<sup>10</sup> Despised as good for nothing. The apostle insinuates that those who were looked on with contempt by some, were fully competent to determine suits of such trivial importance.

<sup>11</sup> The Jews called a judge *wise*. There were persons so styled in each synagogue to adjust disputes.

<sup>12</sup> Between brother and brother. "It is very shameful if the priest cannot effect a reconciliation even among brothers, so that they must run to those who are without." St. Chrysostom.

<sup>13</sup> A defect. It is not sinful to seek justice by legal means: but it is sinful unnecessarily to have recourse to the public tribunals, when private efforts, through the mediation of friends, might have procured redress. Scandal was given to the heathen, when the Christians appeared before them, complaining of wrongs inflicted by their brethren.

<sup>14</sup> Suffer yourselves to be stripped of your property.

<sup>15</sup> They sinned against charity, as well as justice.

9. Know ye not, that the unjust shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers,

10. Nor the effeminate, nor sodomites, nor thieves, nor covetous men, nor drunkards, nor railers, nor extortioners, shall inherit the kingdom of God.

11. And such some of you were: but ye are washed,<sup>16</sup> but ye are sanctified,<sup>17</sup> but ye are justified<sup>18</sup> in the name<sup>19</sup> of our Lord JESUS CHRIST, and the Spirit of our God.<sup>20</sup>

12. All things<sup>21</sup> are lawful for me, but all things are not expedient:<sup>22</sup> all things are lawful for me, but I will not be brought under the power of any.<sup>23</sup>

13. Meat<sup>b</sup> for the stomach, and the stomach for meats; but God will destroy both it and them:<sup>24</sup> but the body *is* not for fornication,<sup>25</sup> but for the Lord, and the Lord for the body.<sup>26</sup>

14. Now God both hath raised up the Lord, and He will raise us up by His power.<sup>27</sup>

15. Know ye not that your bodies are members of CHRIST?<sup>28</sup> Shall I then take the members of CHRIST, and make them the members of a harlot?<sup>29</sup> God forbid.

16. Or know ye not, that he who is joined to a harlot, is made one body? For the two shall be (he saith) one flesh.<sup>30</sup>

<sup>16</sup> From the defilement of those sins. Baptism was the means of this purification.

<sup>17</sup> By grace, and the communication of the Holy Spirit.

<sup>18</sup> Acquitted of previous guilt, and rendered just before God.

<sup>19</sup> By His authority—by the administration of His sacraments.

<sup>20</sup> The Divine Spirit, who is of the Father and the Son, and who is the same God, regenerated them in baptism, and strengthened them, when hands were laid on them with prayer, by the prelates of the church.

<sup>21</sup> All things not morally wrong.

<sup>22</sup> The meaning is: Many things are lawful which are not expedient.

<sup>23</sup> The text may be understood of any person or any thing; but the latter interpretation is preferable. The apostle intimates that in the use of things lawful in themselves, we should not suffer ourselves to be carried away by our desires, which we should regulate and control.

<sup>24</sup> God has created food for our nourishment, and adapted our stomachs to its reception; but both the food and the stomach are perishable: wherefore we should not give ourselves over without restraint to the gratification of our appetite.

<sup>25</sup> The body was not formed for irregular and vague indulgence. The laws of nature, by which sexual intercourse must be regulated, are divinely sanctioned. The body should be "holy to God," controlled in all things by His law. "For it was not formed in order that it should live licentiously, and commit fornication: as the stomach was not made to be girted, but that it should follow Christ as head, and that He as Lord should preside over the body." St. Chrysostom.

<sup>26</sup> Blessing it in its lawful functions, and destining it for glory in the resurrection.

<sup>27</sup> "Since the power of Him who raised Him up, is worthy of belief, he silences opposition." St. Chrysostom.

<sup>28</sup> By baptism we are incorporated in His mystical body, of which He is the head.

<sup>29</sup> "Nothing is more awful than this expression." St. Chrysostom.

<sup>30</sup> This was said of the marriage union; but it is verified in all sexual intercourse.

<sup>b</sup> G. P. "meats."

<sup>c</sup> Gen. 2: 24; Matt. 19: 5; Mark 10: 8; Eph. 5: 31.

17. But he who is joined to the Lord is one spirit.<sup>31</sup>

18. Flee fornication.<sup>32</sup> Every sin<sup>33</sup> that a man doeth, is without the body: but he who committeth fornication, sinneth against his own body.<sup>34</sup>

19. Or know ye not, that your members<sup>d</sup> are the temple of the Holy Spirit,<sup>e</sup> who is in you, whom ye have from God, and ye are not your own?<sup>35</sup>

20. For ye are bought<sup>f</sup> with a [great] price. Glorify [and bear<sup>g</sup>] God in your body.<sup>36 h</sup>

## CHAPTER VII.

HE INSTRUCTS THE CORINTHIANS IN REGARD TO MARRIAGE, AND ITS USE, AND THE DISSOLUBILITY OF THE BOND, RECOMMENDING CELIBACY TO THOSE WHO ARE UNMARRIED, AND SHOWING HOW A BELIEVER OUGHT TO ACT TOWARDS AN UNBELIEVING CONSORT. HE STATES THAT EACH ONE SHOULD ABIDE IN THE STATE OF LIFE IN WHICH HE WAS AT THE TIME OF HIS CALL TO THE FAITH. HE PREFERS VIRGINITY TO MARRIAGE; AND SAYS THAT A WIFE IS FREE, ON THE DEATH OF HER HUSBAND, TO MARRY WHOM SHE PLEASES IN THE LORD.

1. Now concerning the things whereof ye wrote to me:<sup>1</sup> It is good<sup>2</sup> for a man not to touch a woman:<sup>3</sup>

2. But because of fornication,<sup>4</sup> let every man have<sup>5</sup> his own wife, and let every woman have her own husband.

<sup>1</sup> By communion of thought and affection. "He becomes one spirit, although he is clothed with the body; for since nothing corporeal, nothing gross, nothing earthly, is in him, he is merely clothed with the body; since the soul and spirit have the entire government, God is thus glorified." St. Chrysostom.

<sup>2</sup> The occasions must be shunned.

<sup>3</sup> Most sins are directed against others, or have external objects. Impurity injures and dishonors the body.

<sup>4</sup> Using it against the law of nature.

<sup>5</sup> You belong to Christ. "He does not interfere with the freedom of our choice, but He leads us away from iniquity, and shows the care of the Lord." St. Chrysostom.

<sup>6</sup> Christians should honor God, and represent Him in the purity of their lives.

<sup>7</sup> The Corinthians had consulted the apostle by letter, on matters appertaining to purity. "They had written," says St. Chrysostom, "to inquire of him whether it be necessary to abstain from conjugal intercourse." Calvin avows that from the very commencement of the Church, an extraordinary esteem was conceived for the state of celibacy.

<sup>8</sup> The apostle lays down the principle, that entire continence is in itself excellent.

<sup>9</sup> The touch may be taken by the figure *hōtes*, for intercourse, or in its strictest sense, for the slightest sensual familiarity.

<sup>10</sup> On account of the danger of impurity.

<sup>11</sup> St. Jerome observes, that this regards those who are already married, whom the apostle directs to retain

d G. P. "body." A. I. "bodies." Syr. V. Ambr.

e *Supra* 3: 17; 2 Cor. 6: 16.

f *Infra* 7: 23; 1 Pet. 1: 18.

g G. P. — V. Tert. Chrys.

h G. P. + "and in your spirit, which are God's." V. MSS. versions, critics.

i G. plural. P. V.



3. Let the husband render the debt<sup>6, b</sup> to the wife: <sup>c</sup> and the wife also in like manner to the husband.

4. The wife hath not power over her own body,<sup>7</sup> but the husband. And in like manner, the husband also hath not power over his own body, but the wife.

5. Defraud not<sup>8</sup> one another, except perhaps by consent<sup>9</sup> for a time, that ye may give yourselves to<sup>d</sup> prayer,<sup>10</sup> and return together<sup>11</sup> again, lest Satan tempt you for your incontinency.

6. But I speak this by indulgence, not by way of command.

7. For I would that all of you<sup>e</sup> were as myself:<sup>12</sup> but every one hath his peculiar gift from God: one indeed so, but another so.<sup>f</sup>

8. But I say to the unmarried, and to the widows: It is good for them, if they so continue, even as I.

9. But if they do<sup>g</sup> not contain themselves, let them marry.<sup>13</sup> For it is better to marry than to burn.<sup>14</sup>

10. But to those who are married, not I command, but the Lord,<sup>h</sup> that the wife depart not from the husband:<sup>15</sup>

11. And if she hath departed,<sup>16</sup> to remain unmarried, or to be reconciled to her<sup>17</sup> husband.<sup>18</sup> And let not the husband put away the wife.

12. For to the rest<sup>19</sup> I say, not the Lord.<sup>20</sup> If any brother hath an

their consorts. His allowance of a wife to each man implies a prohibition of having more than one. "This passage," says Calvin, "is directed against polygamy."

<sup>b</sup> The apostle orders the marriage duty to be complied with, in conformity with the Divine ordinance.

<sup>c</sup> All independent self-gratification, on the part of either husband or wife, is sinful. Their marriage rights are mutual and equal. "In other things, he says, let the husband have privilege; but where chastity is in question, not so: in this both are equal, and there is no prerogative." St. Chrysostom.

<sup>d</sup> Deprive—deny.

<sup>e</sup> It is then no longer fraud.

<sup>f</sup> Continence is recommended to married persons in times of solemn prayer and public humiliation, such as Lent, as also when their own devotion may prompt them by mutual consent, especially before holy communion. "By consent, says Grotius, the abstinence might be perpetual, for '*volenti non fit injuria*.' And that such abstinence was practised by the early Christians, is plain from the ecclesiastical writers." Bloomfield.

<sup>g</sup> The marriage relation is intimated.

<sup>h</sup> Calvin avows, that "this passage shows that at that time he was single." He also admits, that the apostle touches that celibacy is desirable, if in the power of those who embrace it, but that each one must examine his own capability.

<sup>i</sup> Marriage is the suitable state for those who feel strong sensual inclinations, and have contracted no special obligation of continence.

<sup>j</sup> With lust.

<sup>k</sup> "Because he is about to recite the law clearly enacted by Christ, not to dismiss the wife unless for adultery; on this account, he says: 'Not I.'" St. Chrysostom.

<sup>l</sup> Even for weighty cause.

<sup>m</sup> Lit. "to the husband."

<sup>n</sup> This is of strict obligation, if she departed without cause.

<sup>o</sup> To such as are married to unbelievers.

<sup>p</sup> The apostle thus distinguishes his own recommendations from the positive commands of God. He spoke, nevertheless, under the guidance of the Spirit of God, counselling, but not commanding. "Lest you should

<sup>b</sup> G. P. "due benevolence." V. 7 MSS. versions, critics. <sup>c</sup> 1 Pet. 3: 7.

<sup>d</sup> G. P. + "fasting and." V. 7 MSS. versions, critics; from Matt. 17: 21; Mark 9: 29.

<sup>e</sup> G. P. "all men."

<sup>f</sup> P. "one after this manner, another after that."

<sup>g</sup> P. "cannot." This implies more than the text expresses.

<sup>h</sup> Matt. 5: 32; 19: 9; Mark 10: 7; Luke 16: 16.

unbelieving wife,<sup>21</sup> and she consenteth to dwell with him, let him not put her away.

13. And if any [faithful] woman hath an unbelieving husband, and he consenteth to dwell with her, let her not put away the husband.<sup>22</sup>

14. For the unbelieving husband is sanctified<sup>23</sup> by the believing<sup>k</sup> wife, and the unbelieving wife is sanctified by the believing husband; otherwise your children should be unclean,<sup>24</sup> but now they are holy.<sup>25</sup>

15. But if the unbeliever depart, let him depart:<sup>26</sup> for the brother, or sister, is not under bondage<sup>27</sup> in such cases: but God hath called us in peace.<sup>28</sup>

16. For how knowest thou, O woman, whether thou shalt save thy husband?<sup>29</sup> or how knowest thou, O man, whether thou shalt save thy wife?

17. But as the Lord<sup>l</sup> hath distributed<sup>30</sup> to every one, as God hath called<sup>m</sup> every one,<sup>n</sup> so let him walk, and as<sup>u</sup> I teach<sup>o</sup> in all the churches.<sup>32</sup>

18. Is any man called being circumcised?<sup>33</sup> let him not conceal the

think that his counsels are merely human, he added: 'I think that I also have the Spirit of God.' St. Chrysostom. Olshausen, on v. 32-34, observes: "The following words are so strong, as in fact to incline to the belief, that the apostle gives an objective preference to celibacy, as the Catholic Church maintains."

<sup>21</sup> Whom he married before his conversion. "He does not now speak of those who are as yet unmarried, but of those who are married; for he does not say, If any one wishes to take an unbeliever, but if any one hath an unbeliever, that is, if any one after his or her marriage, embraces the doctrine of piety, whilst the consort continues in unbelief, yet consents to cohabit, let no separation be made." St. Chrysostom.

<sup>22</sup> The text supposes that the Christian woman might, from religious motives, be disposed to take active measures to procure a separation.

<sup>23</sup> In the marriage relation, which is legitimate, and in the occasion which is afforded him of coming to the knowledge of salvation.

<sup>24</sup> Were the union unlawful, the offspring would be unholy—spurious.

<sup>25</sup> The children were lawful. "He calls them holy, that is, not unclean." St. Chrysostom.

<sup>26</sup> The apostle here intimates, that in case of the refusal of the unbeliever to live in peace with the believer, and of his wanton desertion, the believer is free from the marriage bond, which was not altogether strong, by reason of the unchristian state of one party. It is a principle of ecclesiastical jurisprudence, that, in such case, the tie is dissolved, and the Christian is allowed to contract a new marriage. This, however, is confined to cases in which the unbeliever is without baptism, since the marriage of baptized persons, whatever be their personal unbelief, is valid. "If he orders you to sacrifice, or to join him in impiety on account of your marriage, or to depart from him, it is better that the marriage be dissolved, than that piety should suffer." Idem.

<sup>27</sup> He is not bound to yield truth and salvation to the arbitrary wishes of the unbeliever. "If he quarrel and fight daily on this account, it is better to be separated." St. Chrysostom.

<sup>28</sup> To the enjoyment of peace of conscience—religious tranquillity.

<sup>29</sup> The hope of leading the unbeliever to Christianity, might be pleaded as a warrant for weak condescension to his prejudices; but the apostle shows that his conversion could not be counted on with certainty.

<sup>30</sup> Distributed His gifts.

<sup>31</sup> From whatever class, Jews or Gentiles, each was called to the faith.

<sup>32</sup> The rules given by the apostle on these points were not confined to them; they were common to all the churches, so that they should be readily embraced and followed.

<sup>33</sup> A Jew.

<sup>l</sup> G. P. "let her not leave him." The same verb is used as in the preceding verse. V. R. versions.

<sup>k</sup> G. P. — V. D. E. F. G. Syr.

<sup>l</sup> G. P. "As God hath distributed to every one, as the Lord hath called." V. 7 MSS. versions, critics.

<sup>m</sup> Eph. 4:1.

<sup>n</sup> G. P. "so."

<sup>o</sup> G. P. "ordain." V. D\*. E. F. G.

circumcision.<sup>34</sup> Is any man called uncircumcised?<sup>35</sup> let him not be circumcised.<sup>36</sup>

19. Circumcision is nothing, and foreskin is nothing:<sup>37</sup> but the observance of the commandments of God.

20. Let every man abide in the calling in which he was called.<sup>38</sup>

21. Wast thou called being a bondman?<sup>39</sup> care not:<sup>40</sup> but if thou mayest be made free, use *it* rather.<sup>41</sup>

22. For he who is called in the Lord being a bondman, is the freedman of the Lord: in like manner he who is called, *being* free, is the bondman of CHRIST.

23. Ye are bought with a price,<sup>42</sup> be not slaves of men.<sup>43</sup>

24. Brethren, let every man abide with God in that state wherein he is called.

25. Now concerning virgins<sup>44</sup> I have no commandment of the Lord; but I give counsel, as having obtained mercy of the Lord, to be faithful.<sup>45</sup>

26. I think therefore that this is good for the present necessity,<sup>46</sup> because it is good for a man so to be.

27. Art thou bound to a wife? Seek not to be loosed. Art thou loosed from a wife? Seek not a wife.<sup>47</sup>

28. But if thou take a wife, thou dost not sin. And if a virgin marry, she doth not sin: nevertheless such shall have tribulation of the flesh.<sup>48</sup> But I spare you.

29. This therefore I say, brethren: The time is short; it remaineth, that they also who have wives, be as if they had none:

30. And they who weep, as though they wept not: and they who re-

<sup>34</sup> By a surgical operation the circumcision was in a measure concealed, the skin being drawn over the part circumcised. Bloomfield observes, that "uncircumcised no one ever could become."

<sup>35</sup> A Gentile.

<sup>36</sup> In the particular case of Timothy, whose mother was a Jew, the apostle modified the application of this rule.

<sup>37</sup> Either is of no account in reference to salvation.

<sup>38</sup> The convert from heathenism should not adopt circumcision; the Jew should not seek to conceal it.

<sup>39</sup> In the state of bondage.

<sup>40</sup> Be not unhappy on account of this servile condition.

<sup>41</sup> St. Chrysostom takes it as an advice to continue in bondage: "that is, 'rather serve.' Why does he direct him who can obtain his liberty to remain in bondage? In order to show that servitude is of no detriment to him, but is rather a benefit." St. Chrysostom.

<sup>42</sup> Yield not to their caprice. Do not renounce truth or duty, in order to gratify them. "It is evident that he does not abolish slavery, save that which, proceeding from sin, extends to those who are free, which is very dreadful, even if he who suffers it is free." St. Chrysostom.

<sup>43</sup> Men or women, single persons.

<sup>44</sup> Being favored, and made faithful in the discharge of the ministry.

<sup>45</sup> St. Chrysostom remarks: "He gives as a reason the pressing necessity, the shortness of time and tribulation." Theophylact understands it of the distress incidental to the marriage state.

<sup>46</sup> This is said by way of counsel.

<sup>47</sup> The temptations incidental to sensual enjoyment—the cares and trials attendant on families.

joice, as if they rejoiced not: and they who buy, as though they possessed not:

31. And they who use this world, as if they used it not: for the scene<sup>48</sup> of this world passeth away.

32. But I would have you to be without solicitude. He who is unmarried, careth for the things of the Lord, how he may please God.

33. But he who is married is solicitous about the things of the world, how he may please his wife, and he is divided.<sup>49</sup>

34. \*And the unmarried woman and the virgin thinketh on the things of the Lord, that she may be holy in body and spirit. But she that is married, thinketh of the things of the world, how she may please her husband.

35. And this I speak for your profit: not to cast a snare upon you,<sup>50</sup> but for that which is becoming, and which may enable you to attend upon the Lord without hindrance.<sup>51</sup>

36. But if any man think that he seemeth dishonored with regard to his virgin,<sup>52</sup> as being over age, and it must so be, let him do what he will:<sup>53</sup> he sinneth not, if she marry.\*

37. For he who hath determined, being steadfast in his heart, having no necessity, but having power of his own will, and hath judged this in his heart, to keep his virgin, doth well.<sup>54</sup>

38. Therefore both he who giveth his virgin in marriage, doth well: and he who giveth her not, doth better.<sup>55</sup>

39. A woman is bound by law,<sup>56</sup> as long as the husband liveth, but if her husband be dead, she is free:† let her be married to whom she will, only in the Lord.<sup>57</sup>

40. But happier is she if she so remain,<sup>58</sup> according to my counsel: and I think<sup>59</sup> that I also have the Spirit of God.

<sup>48</sup> As in a theatre the scene shifts—the enjoyments of life are transient; wherefore we should not set our hearts on them.

<sup>49</sup> St. Jerome says, "that the apostle so wrote, and that the other reading is not conformable to apostolic truth." Adv. Jovin, l. 2, c. 7.

<sup>50</sup> Like a noose cast around the neck. The apostle, in recommending celibacy, does not mean to induce those to embrace it, who might not have grace for so high a calling.

<sup>51</sup> One of the chief advantages of holy celibacy is to leave the heart free for communion with God. Even Calvin acknowledges that the apostle teaches that "celibacy is better than marriage, inasmuch as it affords greater liberty to serve God without hindrance."

<sup>52</sup> His daughter. Parents exercised great control in disposing of their children in marriage.

<sup>53</sup> Let him follow his inclination to give her in marriage. It is unnecessary to refute the licentious meaning which libertines have given to this text.

<sup>54</sup> This supposes the free consent of the daughter to remain in this state.

<sup>55</sup> The father who devotes his child to God in holy virginity, does better than he who gives her in marriage, because virginity is a more excellent state: but the dispositions and calling of each one must be regarded.

<sup>56</sup> By the marriage-bond.

<sup>57</sup> Provided he be a Christian, and she marry in the fear of God.

<sup>58</sup> In holy widowhood.

<sup>59</sup> This is a mild mode of affirmation. He felt and knew that he wrote under Divine direction.

\* G. P. "There is this difference also between a wife and a virgin." V. Calvin, Schott.

† O. P. "let him do as he will, he sinneth not: let them marry;"—the girl and her suitor.

‡ Rom. 7: 2.

## CHAPTER VIII.

ALTHOUGH IT BE NOT UNLAWFUL IN ITSELF TO EAT OF THINGS OFFERED TO IDOLS, SINCE AN IDOL HAS NO VIRTUE OR POWER, SUCH THINGS NEVERTHELESS SHOULD NOT BE EATEN, EITHER AGAINST CONSCIENCE, OR WITH OFFENCE TO THE WEAK: NOR IS A MAN BETTER ON ACCOUNT OF HIS EATING OR NOT EATING THEM.

1. Now concerning things sacrificed to idols,<sup>1</sup> we know that we all have knowledge.<sup>2</sup> Knowledge puffeth up,<sup>3</sup> but charity edifieth.<sup>4</sup>

2. And if any man think that he knoweth anything, he knoweth not yet,<sup>5</sup> as he ought to know.

3. But if any man love God, the same is known<sup>6</sup> by Him.

4. But as for the<sup>b</sup> meats, which are sacrificed to idols, we know that an idol is nothing in the world, and that there is no<sup>c</sup> God, but one.

5. For although there be who are called gods, either in heaven, or on earth (for there are many gods, and many lords<sup>d</sup>):

6. Yet to us *there is but one*<sup>e</sup> God, the Father, of whom *are* all things, and we to Him:<sup>8</sup> and one Lord JESUS CHRIST;<sup>9</sup> by whom *are* all things, and we by Him.

7. But that knowledge<sup>10</sup> is not in all. For some until now with conscience of the idol,<sup>11</sup> eat as a thing sacrificed to idols:<sup>12</sup> and their conscience being weak, is defiled.

<sup>1</sup> Idol-meats; meats of victims.

<sup>2</sup> This seems directed to meet the objection, that an idol was a fiction of fancy. The apostle admits that all Christians know this; but he combats the inference drawn by some in favor of the indiscriminate use of meats offered in sacrifice.

<sup>3</sup> Knowledge serves to nourish pride. "I do not forbid you, he says, to acquire perfect knowledge, but I wish you to combine it with love; since otherwise it is of no advantage, but of much injury." St. Chrysostom.

<sup>4</sup> Contributes to form the heart to virtue.

<sup>5</sup> Approved, beloved. Schoft understands that God is correctly known by the man who loves Him.

<sup>6</sup> In the opinion of the heathen.

<sup>7</sup> "If you say, that since one God is mentioned, the term God does not suit the Son, observe that even the same thing may be said regarding the Son, for He is called one Lord; yet we do not on that account allege that the term Lord is peculiar to Him: so that 'one' has the same force when applied to the Son and to the Father; and as the naming of the Son 'one Lord' does not exclude the Father from being Lord, in the same manner as the Son is Lord, so the naming of the Father 'one God,' does not exclude the Son from being God, even as the Father is one God." St. Chrysostom.

<sup>8</sup> We must tend to Him, and finally rest in Him.

<sup>9</sup> As Mediator.

<sup>10</sup> All have not full knowledge of the revealed doctrines, and of the lawfulness of certain acts in special circumstances. All have not enlightened faith, by which they can determine for themselves, that the participation of idol-meats is without sin, whenever it does not imply participation in the worship, or does not give scandal.

<sup>11</sup> "They still tremble and fear the idols, up to the present, that is, with the same dispositions as before." St. Chrysostom.

<sup>12</sup> Their conscience dictating to them, that to eat of the offering is to share in the worship, they sin by acting contrary to its dictates.

<sup>a</sup> G. P. "nothing." A. B. D. (pr.) F. G. versions.

<sup>b</sup> G. P. + "the eating of"

<sup>c</sup> G. P. "none other." V. A. B. D. E. F. G. versions.

8. But meat doth not commend us to God. For neither if we eat, shall we abound; nor if we eat not, shall we want.<sup>13</sup>

9. But take heed lest perhaps this your liberty<sup>14</sup> be a stumbling-block<sup>15</sup> to the weak.

10. For if a man see him<sup>d</sup> who hath knowledge, sit at meat in an idol's temple; shall not the conscience of him who is weak, be emboldened<sup>16</sup> to eat those things which are sacrificed to idols?

11. And the weak one<sup>17</sup> will perish through thy knowledge, the brother<sup>18</sup> for whom CHRIST died.\*

12. Now when ye sin thus against the brethren, and wound<sup>19</sup> their weak conscience, ye sin against CHRIST.

13. Wherefore if meat scandalize my brother, I will not eat flesh<sup>20</sup> ever, lest I scandalize my brother.

## CHAPTER IX.

IN ORDER TO TAKE AWAY ALL OCCASION OF OFFENCE, PAUL DID NOT ACCEPT SUPPORT FROM THE CORINTHIANS, TO WHOM HE PREACHED, ALTHOUGH HE PROVES BY MANY ARGUMENTS THAT HE MIGHT HAVE DONE SO LAWFULLY: BUT HE BECAME ALL TO ALL, IN ORDER TO LEAD ALL TO THE WORSHIP OF GOD. EXHORTING THE CORINTHIANS TO IMITATE THOSE WHO RUN IN THE RACE-COURSE, OR STRIVE ON THE WRESTLING-GROUND, HE SAYS THAT HE ALSO SUBDUES HIS BODY.

1. AM I not free? Am I not an apostle?<sup>a</sup> Have I not seen our Lord JESUS CHRIST?<sup>1</sup> Are ye not my work in the Lord?<sup>2</sup>

<sup>13</sup> This objection, as Calvin observes, is put in the mouth of a defender of the liberty to eat such meats. The fact of having eaten of certain food, does not of itself render us more or less acceptable in the sight of God. The morality of the act depends on external circumstances, and the disposition of the mind. The apostle wished to impress on the Christian, whose knowledge emboldened him to eat of meats indiscriminately, that no advantage accrued to him before God from the use of his liberty; and that the less enlightened Christian, who abstained, through a false scruple, lost nothing.

<sup>14</sup> Liberty of action.

<sup>15</sup> An occasion of error and sin.

<sup>16</sup> Built up.

<sup>17</sup> "He who is infirm."

<sup>18</sup> The apostle shows the sinfulness of exposing to danger, by reason of superior knowledge, a weak man—even a brother, for whom Christ died. "Two things render you inexcusable for causing this injury—he is weak—he is a brother—and the third is more awful—what can it be? Christ did not hesitate to die for him, and you will not condescend to his weakness." St. Chrysostom.

<sup>19</sup> This is a figurative expression for the occasion of sin furnished to them, by offering violence to their convictions.

<sup>20</sup> The apostle applies the case to himself, and professes his willingness to abstain entirely from meat, rather than give scandal. "If any of those things which are free and allowed, be an occasion of scandal, I will abstain even from these, not for one or two days, but during the whole period of my life." St. Chrysostom.

<sup>a</sup> In vision on the road to Damascus.

<sup>1</sup> Brought by his labors to the faith.

<sup>d</sup> G. P. "those which hast."

<sup>1</sup> 1b. v. 21.

<sup>e</sup> Rom. 14:15.

<sup>2</sup> G. P. Invert. V. A. B. versions, critics.

2. And if to others I am not an apostle, yet to you I am: for ye are the seal of mine apostleship in the Lord.<sup>3</sup>

3. My defence with those, who call me to an account,<sup>4</sup> is this:

4. Have we not power to eat and drink?

5. Have we not power to lead about a sister<sup>b</sup> woman,<sup>5</sup> as even the rest of the apostles and the brethren of the Lord, and Kephas?<sup>6</sup>

6. Or I only and Barnabas, have not we power to do this?<sup>7</sup>

7. Who ever serveth as a soldier at his own charges? who planteth a vineyard, and eateth not of its fruit? who feedeth a flock, and eateth not of the milk of the flock?

8. Speak I these things according to man?<sup>8</sup> or doth not the law also say the same?

9. For it is written in the law of Moses: Thou shalt not muzzle the mouth of the ox that treadeth out the corn.<sup>9</sup> Doth God take care for oxen?<sup>10</sup>

10. Or doth he say this indeed<sup>a</sup> for our sakes? For these things are written for our sakes: because<sup>c</sup> he who plougheth, should plough in hope:<sup>11</sup> and he who thresheth,<sup>12</sup> in hope to receive fruits.<sup>6</sup>

11. If we have sown for you spiritual things,<sup>a</sup> is it a great matter if we reap your carnal things?<sup>13</sup>

12. If others<sup>14</sup> are partakers of your power,<sup>15</sup> why not we rather?<sup>16</sup>

<sup>3</sup> Their conversion, especially as being brought about by miracles, was a proof that he was a true apostle, whose labors God blessed. This was as a seal, by which his mission was attested. "I performed prodigies, I taught you, I exposed myself to dangers, I led a blameless life." St. Chrysostom.

<sup>4</sup> As judges, questioning a culprit.

<sup>5</sup> A Christian woman. Tertullian observes: "He does not point to wives led about by the apostles, but merely to women, who served them in the same way as those who accompanied our Lord." Monogamia. "It was a Jewish custom long established, and not exposed to censure, that women furnished their teachers with food and raiment from their own resources. Paul, however, abstained from it among the Gentiles, who were likely to take scandal from it." St. Jerome, in c. 27, Matt.

<sup>6</sup> His example is particularly insisted on, on account of his eminent office: "Observe his wisdom; he puts the chieftain last, for it was not so wonderful that he should show the others acting so, as the chief, and him who was intrusted with the keys of heaven." St. Chrysostom. Calvin, speaking in the name of Paul, says: "Peter, who, as all agree, is first, allows himself this privilege."

<sup>7</sup> It appears that Barnabas, as well as St. Paul, supported himself by work: whilst the other apostles lived on the contributions of the faithful.

<sup>8</sup> Reasoning as men are wont to reason, or from an interested feeling.

<sup>9</sup> This was the usage of the East, as it still is. The command of the law was intended to inculcate humanity towards brutes: but it had a higher design likewise.

<sup>10</sup> Divine Providence extends even to the sparrow, nay, to every minute insect: but they are not special objects of God's care, as man is, His rational creature, reflecting His own image.

<sup>11</sup> The hope of a plentiful harvest cheers the ploughman in his labors.

<sup>12</sup> As the farmer is encouraged by the hope of the harvest, so the evangelical laborer is entitled to support from those for whom he labors, and may justly look forward to it, and demand it.

<sup>13</sup> Not by way of compensation, which would be alimony, but as a necessary maintenance.

<sup>14</sup> Secondary teachers.

<sup>15</sup> Have got power over you—a share of your property.

<sup>16</sup> Their original apostle.

<sup>b</sup> ἀδελφὴ γυναῖκα. P. "a sister, a wife."

<sup>c</sup> ἢ ἢ ἐργάστομαι. P. "to forbear working." V. Tertullian de Pudicitia, c. 20.

<sup>d</sup> Dent. 25: 4; 1 Tim. 5: 18.

<sup>e</sup> P. "that." V. Bloomfield.

<sup>f</sup> Rom. 15: 27.

<sup>g</sup> G. P. "altogether." Bloomfield: "specially."

<sup>h</sup> G. P. + "partaker of his hope." V. A. B. C. D. F. G.

Nevertheless we have not used this power; but we bear<sup>17</sup> all things, lest we should put any obstacle to the gospel of CHRIST.<sup>18</sup>

13. Know ye not, that they who work in the sanctuary,<sup>19</sup> eat of the things which are of the sanctuary: and they who serve the altar, partake with the altar?

14. So also the Lord ordained, that they who preach the gospel should live by the gospel.<sup>20</sup>

15. But I have used none of these things.<sup>21</sup> Neither have I written these things, that they should be so done to me: for it is good for me to die rather, than that any man should make my glory void.<sup>22</sup>

16. For if I preach the gospel, it is no glory for me:<sup>23</sup> for necessity lieth on me, for woe is to me, if I preach not the gospel.<sup>24</sup>

17. For if I do this willingly, I have a reward: but if against my will, the dispensation is intrusted to me.<sup>25</sup>

18. What then is my reward? That preaching the gospel I give the gospel<sup>k</sup> without charge, that I abuse not my power in the gospel.

19. For whereas I was free from all,<sup>26</sup> I made myself the servant of all, that I might gain the more.<sup>27</sup>

20. And to the Jews, I became as a Jew, that I might gain the Jews.

21. To those under law, as if I were under law,<sup>28</sup> whereas I myself was not under law,<sup>l</sup> that I might gain those who were under law. To those who were without law,<sup>29</sup> as if I were without law (whereas I was not without the law of God,<sup>m</sup> but was law-bound to CHRIST<sup>n</sup>), that I might gain those who were without law.

22. To the weak I became weak, that I might gain the weak. I became all to all, that I might save all.<sup>30</sup>

<sup>17</sup> Endure patiently all privations.

<sup>18</sup> Prevent its diffusion, by appearing interested. Some peculiar circumstances determined him to observe this course towards the Corinthians.

<sup>19</sup> Who are engaged in sacred duties. From the provision made in the law for the support of the priests and Levites, the apostle infers the right of sacred ministers of the New Dispensation to support.

<sup>20</sup> By the free offerings of those to whom it is preached.

<sup>21</sup> None of the rights which he claimed for the preachers of the gospel.

<sup>22</sup> Take from him the subject of his just complacency. He gloried that he had preached the gospel, without receiving any pecuniary aid from the Corinthians.

<sup>23</sup> As in a matter done without necessity.

<sup>24</sup> He would be grievously delinquent, if he neglected to do what God positively required of him.

<sup>25</sup> He discharged the office intrusted to him—he was steward of the Supreme Lord. In doing his duty, and accepting pecuniary aid, he would have merited no great praise. "This is to be understood, not as if he did anything unwillingly: God forbid! but as being bound in the things enjoined on him, in contrast with the liberty spoken of in receiving support." St. Chrysostom.

<sup>26</sup> Under bondage to no man; free from any degrading dependence.

<sup>27</sup> To gain a greater number of persons to the faith.

<sup>28</sup> Conforming to its observances.

<sup>29</sup> The Gentiles.

<sup>30</sup> This condescension was practised in things indifferent, and without prejudice to principle.

<sup>l</sup> Dent. 18: 1. G. P. "which minister about holy things."

<sup>k</sup> G. P. + "of Christ." V. A. B. C. D. versions.

<sup>l</sup> G. P. — V. A. B. C. D. E. F. G. versions, critics. St. Chrysostom.

<sup>m</sup> G. P. "to God." V. MSS. versions, critics. <sup>n</sup> G. P. "to Christ." V. MSS. versions, critics.

<sup>o</sup> G. P. "some." V. D. M. F. G. Syr. Tart. Clem.



23. And I do all things<sup>p</sup> for the gospel's sake, that I may be made partaker thereof.<sup>31</sup>

24. Know ye not that they who run in the race-ground, all run indeed, but one receiveth the prize?<sup>32</sup> So run that ye may obtain.

25. And every one who striveth for the mastery,<sup>33</sup> refraineth himself from all things,<sup>34</sup> and they indeed, that they may receive a perishable crown:<sup>35</sup> but we an imperishable.<sup>36</sup>

26. I therefore so run, not as at an uncertainty:<sup>37</sup> I so fight, not as one beating the air.<sup>38</sup>

27. But I chastise my body,<sup>39</sup> and bring it under subjection,<sup>40</sup> lest perhaps, when I have preached to others, I myself become reprobate.<sup>41</sup>

## CHAPTER X.

BY COMMEMORATING THE INGRATITUDE OF THE JEWS, WHO WERE OFTEN PUNISHED BY GOD FOR VARIOUS SINS, HE DETERS THE CORINTHIANS FROM IMITATING THEM. HE TREATS OF HUMAN TEMPTATIONS, AND OF THE HELP OF GOD IN TEMPTATIONS: NOT ONLY MUST IDOLATRY BE SHUNNED, BUT ALSO THE TABLE OF THOSE WHO EAT OF IDOL-MEATS, BOTH BECAUSE THEY THEREBY APPEAR TO HONOR THE IDOLS, AND ARE A SCANDAL TO THE WEAK BRETHREN.

1. FOR<sup>a</sup> I would not have you ignorant,<sup>1</sup> brethren, that our fathers were all<sup>b</sup> under the cloud<sup>2</sup> and all passed through the sea,<sup>c</sup>

<sup>1</sup> Sharer in its blessings: that he might have a title to glory, for having labored in its diffusion. The image of a partnership between him and the gospel, or its professors, is here presented: "that I might share with those who believe in the gospel." St. Chrysostom.

<sup>2</sup> The Isthmian games, which were celebrated at Corinth, are alluded to by the apostle, to excite his disciples to strenuous efforts in the Christian career. "He does not say this, as if even here one only out of many should be saved: God forbid! but in order to insinuate that we must use great efforts." St. Chrysostom.

<sup>3</sup> The champion or agonistes. There were five kinds of agonistic games,—boxing, running, wrestling, leaping, and quoiting. The game alluded to by St. Paul is the *pancratium*, in which wrestling and boxing were combined.

<sup>4</sup> Practices general abstinence. During the space of ten months the candidates for these games were subjected to rigorous diet, and abstinence from sensual pleasures. The apostle insinuates that the Christian should imitate this austerity.

<sup>5</sup> Of laurel.

<sup>6</sup> The glory of heaven.

<sup>7</sup> Not as one relaxing his efforts through dependency of reaching the goal.

<sup>8</sup> Wasting his strength to no purpose—missing his adversary.

<sup>9</sup> Bruise it, as a champion striking his adversary, and blackening his eye. Calvin says, that it here means "to treat after the manner of a slave, for he testifies that he does not indulge himself, but that he restrains his inclinations: which is impossible unless the body be subdued, and being withheld from its desires, be forced to obey, as a wild and stubborn horse."

<sup>10</sup> Treat it as a slave.

<sup>11</sup> It implies an allusion to base coin. The reprobate are rejected, because they bear not the character of true followers of Christ. "If Paul, who taught so many men, feared to become a reprobate, and feared it after he had preached, and become an angel, and undertaken the charge of the world, what should we say?" St. Chrysostom.

<sup>12</sup> Being converts from paganism, they were not conversant with sacred history, some facts of which the apostle now states, in confirmation of what he had said, concerning the liability of man to fall.

<sup>13</sup> Which guided them by day in the desert, and rested over the tabernacle.

<sup>p</sup> G. P. "this." V. A. B. C. D. E. F. G. critics.

<sup>b</sup> Exod. 13: 22; Numb. 9: 21.

<sup>a</sup> P. "Moreover." V. 7 MSS. versions, fathers, critics.

<sup>c</sup> Exod. 14: 22.

2. And all were baptized<sup>a</sup> unto Moses,<sup>d</sup> in<sup>d</sup> the cloud,<sup>e</sup> and in the sea:<sup>f</sup>
3. And all did eat the same spiritual<sup>g</sup> food,<sup>g</sup>
4. And all drank the same spiritual<sup>h</sup> drink:<sup>h</sup> (and they drank of the spiritual rock,<sup>i</sup> which followed them:<sup>10</sup> and the rock was CHRIST<sup>11</sup>).
5. But with the most of them God was not well pleased, for they were overthrown<sup>12</sup> in the desert.<sup>5</sup>
6. And these things were types of<sup>13</sup> us, that we may not be covetous of evil things, as even they coveted.<sup>h</sup>
7. Neither become ye idolaters, as some of them, as it is written: The people sat down to eat and drink,<sup>14</sup> and they rose up<sup>15</sup> to play.<sup>i</sup>
8. Neither let us fornicate, as some of them fornicated,<sup>k</sup> and twenty-three thousand<sup>1</sup> fell in one day.<sup>16</sup>
9. Neither let us tempt CHRIST,<sup>m</sup> as some of them<sup>n</sup> tempted,<sup>o</sup> and were destroyed by the serpents.<sup>17</sup>
10. Neither murmur, as some of them murmured,<sup>p</sup> and perished by the destroyer.<sup>18</sup>
11. Now all these things happened to them in figure: and they are written for a warning to us, on whom the ends of the world<sup>19</sup> have come.

<sup>a</sup> Typically and symbolically.

<sup>d</sup> This may mean so as to be his followers, initiated in the religion of which he was the earthly chief: or it may be understood of their being baptized whilst under his guidance.

<sup>e</sup> The passing under the cloud was a species of baptism: the people were considered as immersed in the aqueous vapors, which were suspended above them in the atmosphere.

<sup>g</sup> As the Israelites passed amidst the waters suspended on each side, they appeared as if plunged in the waters that surrounded them.

<sup>h</sup> Miraculous—the manna, which, even though it may have resembled a natural substance common in the East, was miraculous in the circumstances in which it fell.

<sup>i</sup> The water was miraculously drawn from the rock when Moses struck it.

<sup>10</sup> The rock itself is called miraculous, because it was used for the miracle.

<sup>11</sup> The rock is said to have followed them, probably because its waters flowed to a great distance after them, as they proceeded on their journey; or because the apostle here passes from the material rock to Christ, its antitype. He appeared in the flesh long afterward; but they drank in spirit of the waters of grace, which flowed from Him. They looked forward to His coming with faith, although as yet obscure, and they received grace through His merits, which were foreseen by His Father. "These flowed before, but another spiritual rock produced them, that is Christ, who was present with them always, and who worked wonders for them." St. Chrysostom.

<sup>12</sup> The material rock was the figure of Christ. He was the spiritual rock, the strength and salvation of those who hope in Him.

<sup>13</sup> Their corpses were strewn in the desert.

<sup>14</sup> "As the gifts were types, so likewise the punishments: and as the baptism and the (eucharistic) table were shadowed, so also by the things which ensued, it was pointed out, that those who prove unworthy of the gift shall be punished; for our sake, to make us the more careful." St. Chrysostom.

<sup>15</sup> This banquet was in honor of the idol, as was usual in worshipping.

<sup>16</sup> The dance was likewise an act of worship. Both acts were idolatrous.

<sup>17</sup> This is the number of those slain on the former occasion.

<sup>18</sup> They tempted God by their murmurs against Him and Moses.

<sup>19</sup> The destroying angel.

<sup>20</sup> The last dispensation of God's Providence. The Jews divided the duration of the world into three periods, the patriarchal, the Mosalcal, and the time of the Messiah. The Christian stage is the last.

<sup>d</sup> V. "in Moyse."

<sup>e</sup> Exod. 17: 6; Numb. 20: 10.

<sup>h</sup> Psalm 106: 14.

<sup>i</sup> Numb. 25: 1.

<sup>m</sup> P. V. Critics: "the Lord."

<sup>o</sup> Numb. 21: 56.

<sup>a</sup> Exod. 16: 15.

<sup>g</sup> Numb. 26: 64, 65.

<sup>h</sup> Exod. 32: 6.

<sup>i</sup> Exod. 32: 28.

<sup>k</sup> G. P. + "also." V. A. B.

<sup>1</sup> Numb. 11: 1; 14: 2.

12. Therefore let him who thinketh that he standeth, take heed lest he fall.<sup>20</sup>

13. Let not temptation take hold on you, but such as is human:<sup>21</sup> and God is faithful, who will not suffer you to be tempted above what ye are able; but will even make with temptation an issue,<sup>22</sup> that ye may be able to bear it.<sup>23</sup>

14. Wherefore, my dearly beloved, flee from idolatry.<sup>24</sup>

15. I speak as to wise men, judge ye what I say.

16. The cup of blessing,<sup>25</sup> which we bless, is it not the communion of the blood of CHRIST?<sup>26</sup> and the bread which we break, is it not the communion of the body of the Lord?<sup>27</sup>

17. For we *being* many, are one bread,<sup>27</sup> one body,<sup>28</sup> all who partake of one bread.<sup>29</sup>

18. Behold Israel after the flesh:<sup>30</sup> are not they who eat of the sacrifices partakers of the altar?<sup>31</sup>

19. What then? Do I say that what is offered in sacrifice to idols is anything?<sup>32</sup> or that an idol is anything?<sup>33</sup>

20. But the things which the heathens sacrifice, they sacrifice to devils,<sup>34</sup> and not to God.<sup>34</sup> And I would not have you to have fellowship

<sup>20</sup> As the Israelites fell. "Our standing here is not firm, until we escape from the waves of the present life, and reach the harbor of safety." St. Chrysostom.

<sup>21</sup> Incidental to man—inseparable from human nature in its present condition—"small, brief, moderate." Idem.

<sup>22</sup> A way of escape.

<sup>23</sup> To support the temptation, to bear its shock. "We shall not of our own strength bear up against even moderate temptations; but in them, likewise, we need His aid." St. Chrysostom.

<sup>24</sup> This includes all acts of participation in idol-worship.

<sup>25</sup> "What dost thou say, O blessed Paul? Wishing to impress the hearer with reverence, and mindful of the awful mysteries, dost thou call that fearful and tremendous cup the cup of blessing? Yea, he says: for what has been uttered is no trifle: for when I say blessing, I unfold the whole treasure of Divine goodness." St. Chrysostom.

<sup>26</sup> "He spoke very faithfully and awfully: for what he says is this: What is in the cup is what flowed from His side, and we partake of it." Idem.

<sup>27</sup> The faithful are as grains of flour in a loaf. "What do the communicants become? The body of Christ: not many bodies, but one body, for, as bread formed of many grains is one, so that the grains are not discernible, they, indeed, being distinct, but their distinction not appearing on account of contact, so we are united, one to the other, and to Christ." Idem.

<sup>28</sup> Mystically, by religious communion.

<sup>29</sup> The Eucharist is so termed on account of the matter employed for consecration, and the appearance it bears. "For He hath not simply given His body; but inasmuch as the original nature of flesh formed of the earth was first mortified and deprived of life for sin, He introduced another paste and leaven, His own flesh, by nature indeed the same, but free from sin, and full of life, and He allowed all to partake of it, in order that nourished thereby, and laying aside the former which was dead, we may be prepared for eternal life by means of this table." St. Chrysostom.

<sup>30</sup> The carnal descendants of Israel. Christians are Israelites in spirit.

<sup>31</sup> As the Israelites who eat of the victims were considered sharers in their oblation, so those who partook of idol-meats in circumstances connected with worship, became guilty of participation in idolatry.

<sup>32</sup> The meat offered to idols does not differ from other meat.

<sup>33</sup> A mere creation of fancy.

<sup>34</sup> This gives all its malice to idolatry.

with devils:<sup>35</sup> ye cannot drink of the cup of the Lord,<sup>36</sup> and of the cup of devils.<sup>37</sup>

21. Ye cannot be partakers of the table of the Lord,<sup>38</sup> and of the table of devils.<sup>39</sup>

22. Do we provoke the Lord to jealousy?<sup>40</sup> are we stronger than He? All things<sup>41</sup> are lawful for me, but all things are not expedient.<sup>42</sup>

23. All things are lawful for me, but all things do not edify.

24. Let no man seek his own,<sup>43</sup> but<sup>a</sup> that which is another's.

25. Whatever is sold in the shambles eat,<sup>44</sup> asking no question for conscience' sake.<sup>45</sup>

26. 'The earth is the Lord's,'<sup>a</sup> and the fulness thereof.<sup>45</sup>

27. If any of the unbelievers invite you, and ye be willing to go, eat of all that is set before you, asking no question for conscience'<sup>45</sup> sake.

28. But if any man say: This hath been sacrificed to idols: do not eat of it for his sake, who showed it, and for conscience' sake:<sup>x</sup>

29. Conscience, I say, not thine own, but the other's.<sup>47</sup> For why is my liberty judged by another man's conscience?<sup>48</sup>

30. If I partake with thanksgiving, why am I ill spoken of for that for which I give thanks?<sup>49</sup>

31. Therefore, whether ye eat or drink, or do any other thing, do all for the glory of God.<sup>50</sup>

<sup>35</sup> By eating of idol-meats, or otherwise sharing in idolatry.

<sup>36</sup> The eucharistic cup.

<sup>37</sup> The heathens poured out libations, or drank them in honor of the gods. "If you desire blood, he says, do not purple the altar of idols with the blood of brutes, but My altar with My blood. What is more awful than this? what more touching?" St. Chrysostom.

<sup>38</sup> From which the Eucharist is dispensed.

<sup>39</sup> On which the idol-meats are served up.

<sup>40</sup> Do we venture to unite idolatrous practices with His worship?

<sup>41</sup> Some allege that it is lawful to eat idol-meats. The apostle admits that it may be in itself lawful, but denies that it is expedient or edifying.

<sup>42</sup> His own advantage. We are not forbidden to seek our own interests, moderately and justly; but we are exhorted to prefer the spiritual advantage of another, when we can promote it, even with the sacrifice of our temporal interests.

<sup>43</sup> It was customary to expose for sale some of the meat offered to idols, from which the priests derived profit.

<sup>44</sup> Meat thus exposed could be bought without scruple, because the previous oblation of it was not known or regarded. Its purchase involved no reference to idolatry.

<sup>45</sup> So that the various meats are created by Him, and their use is not forbidden to His worshippers, on account of their having been offered to idols.

<sup>46</sup> In a private banquet every meat might be eaten, because it was not to be presumed that it had been offered to idols, and the entertainment had no reference to such oblation.

<sup>47</sup> Who thought it unlawful.

<sup>48</sup> This appears as an objection on the part of the Christian, who is without scruple? He asks why should his liberty be abridged by the false conscience of another.

<sup>49</sup> This is a continuation of the objection. He asks why he should be blamed for using his liberty with thanksgiving to God, the Creator?

<sup>50</sup> The apostle answers that the glory of God should in all things be had in view, which may suffer, if occasion of offence be given to the weak.

<sup>a</sup> *Supra* 8: 12.

<sup>x</sup> G. P. "For."

<sup>a</sup> G. P. + "every one." V. 7 MSS. versions, critics.

<sup>x</sup> Pa. 23: 1; Eccl. 17: 31.

<sup>x</sup> G. P. + "for the earth is the Lord's, and the fulness thereof." V. 8 MSS. versions, critics. From v. 26.

32. Be without offence to Jews, and Gentiles, and to the Church of God:<sup>51</sup>

33. As I also in all things please all men, not seeking what is profitable to me, but to many, that they may be saved.<sup>52</sup>

## CHAPTER XI.

A MAN SHOULD PRAY WITH HIS HEAD UNCOVERED, A WOMAN WITH A VEIL. HE REPROVES THE CORINTHIANS FOR NOT WAITING FOR ONE ANOTHER TO CELEBRATE THE LORD'S SUPPER TOGETHER; AND FOR DISSENSIONS. HE RELATES ON THIS OCCASION THE INSTITUTION OF THE SACRAMENT OF THE EUCHARIST BY CHRIST, AND STATES THE GUILT AND PUNISHMENT OF THOSE WHO UNWORTHILY APPROACH IT.

1. Be ye followers of me, as I also *am* of CHRIST.<sup>1</sup>

2. Now I praise you, brethren, that in all things ye are mindful of me: and as I delivered<sup>2</sup> to you, ye keep my precepts.<sup>3</sup>

3. But I would have you know, that the head of every man is the CHRIST; and the head of woman *is* the man: and the head of the CHRIST is God.<sup>4</sup>

4. Every man praying, or prophesying, with the head covered, dishonoreth<sup>5</sup> his head.

5. But every woman who prayeth, or prophesieth,<sup>6</sup> with the head uncovered, dishonoreth her head: for it is all one as if she were shaven.

6. For if a woman be not covered, let her be shorn. But if it be a shame for a woman to be shorn, or shaven, let her cover her head.

7. A man indeed ought not to cover his head; because he is God's image and glory,<sup>7</sup> but woman is man's glory.<sup>8</sup>

8. For man is not of woman, but woman of man.<sup>9</sup>

9. For man was not created for the woman, but woman for the man.<sup>10</sup>

<sup>51</sup> He wishes offence to be avoided, to Jew or Gentile, but especially to the members of the Church.

<sup>52</sup> His own condescension should lead them to avoid unnecessary causes of offence.

<sup>1</sup> This verse is connected by St. Chrysostom with the former chapter.

<sup>2</sup> This is particularly referred to oral instructions, commands. "He delivered many things to them at that time without writing, as he often states elsewhere." St. Chrysostom.

<sup>3</sup> Instructions.

<sup>4</sup> God is head of Christ, as man, discharging the office of teacher and redeemer of men.

<sup>5</sup> Shameth. He appears to be ashamed to let his head appear, which, nevertheless, is his noblest member.

<sup>6</sup> Besides the obvious meaning, it may be also understood of a woman instructing others under Divine Illumination, which is above the ordinary rules forbidding women to teach; or of one singing psalms by Divine impulse.

<sup>7</sup> Man was made directly in the likeness of God, and his head reflects something of the Divine glory, inasmuch as it expresses his thoughts and affections.

<sup>8</sup> Being formed from him.

<sup>9</sup> In the creation.

<sup>10</sup> To be his companion.

10. Therefore ought the woman to have power<sup>11</sup> on her head, because of the angels.<sup>12</sup>

11. Nevertheless, neither man *is* without woman, nor woman without man in the Lord.<sup>13</sup>

12. For as the woman *is* of the man, so also *is* the man by the woman:<sup>14</sup> but all things of God.

13. Be yourselves judges:<sup>15</sup> doth it become a woman to pray to God uncovered?

14. Doth not even nature itself teach you, that if a man indeed let his hair grow long, it is a shame for him?<sup>16</sup>

15. But if a woman have long hair, it is a glory to her: for hair is given her for a covering.<sup>16</sup>

16. But if any man seem<sup>17</sup> to be contentious:<sup>18</sup> we<sup>19</sup> have no such custom,<sup>20</sup> nor the Church<sup>b</sup> of God.

17. Now this I direct,<sup>21</sup> not praising,<sup>22</sup> that ye come together, not for the better, but for the worse.

18. First, indeed, I hear that when ye come together in church,<sup>d</sup> there are divisions among you, and in part I believe it.<sup>23</sup>

19. For there must be also heresies,<sup>24</sup> that they also who are approved,<sup>25</sup> may be made manifest among you.

<sup>11</sup> The veil was so called, probably because it denoted subjection; the person wearing it professing dependence on the power of another.

<sup>12</sup> The angels were believed to be present in the assemblies of the faithful, and to bear their petitions to the throne of God. Reverence for their presence should induce females to appear veiled.

<sup>13</sup> Man and woman stand in intimate relations to each other, according to the Divine ordinance. Man, although first created, and superior to woman, does not exist alone; but God directs both to the advancement of His glory.

<sup>14</sup> By parturition.

<sup>15</sup> It savors of effeminacy for men to wear long hair, as if imitating the female sex. To this usage men have a feeling of repugnance, which may be considered a dictate of nature, although it does not directly involve any moral principle, and it may be weakened by local influences. Samson and the Nazarites suffered their hair to grow to considerable length, which shows that it is a matter dependent on the motives of the individual, and on custom. The Greeks, in the time of St. Paul, did not wear long hair.

<sup>16</sup> Long, flowing hair, is like a natural covering of women.

<sup>17</sup> Thinks proper—chooses.

<sup>18</sup> On the point in question.

<sup>19</sup> The apostle and the faithful, among whom he then was.

<sup>20</sup> That men should wear long hair, and women pray unveiled. St. Chrysostom remarks, that "although the Corinthians disputed about these matters at that time, the whole world has since received and observed the law: so great is the power of the crucified Redeemer."

<sup>21</sup> It is not quite clear whether the apostle refers to what has preceded, or to what he is about to say.

<sup>22</sup> By means for blaming.

<sup>23</sup> He qualifies his conviction of the fact, from an unwillingness to believe it.

<sup>24</sup> Heresies arise through no absolute necessity, but through the pride and weakness of men. St. Chrysostom explains the term as here used, of divisions regarding the manner of celebrating the banquet; and observes that scandals take place through no necessity, but from the perverse dispositions of men.

<sup>25</sup> The genuine followers of Christ are made manifest by resisting temptations to error and schism. "That they may shine forth more brilliantly: what he means to say is this, that they in no respect injure those who are steadfast and firm, but rather render them more conspicuous." St. Chrysostom.

<sup>a</sup> G. P. "Judge in yourselves."

<sup>b</sup> G. P. "the Churches."

<sup>c</sup> G. P. "In this that I declare unto you, I praise you not." V. A. C. F. G. critics.

<sup>d</sup> G. P. "in the church." V. 8 MSS. critics.

<sup>e</sup> G. P. + "among you." V. D. E. F. G.

20. When ye come together, therefore, it is not now to eat the Lord's Supper.<sup>25</sup>

21. For every one taketh before his own supper to eat.<sup>27</sup> And one indeed is hungry, and another is drunken.<sup>28</sup>

22. What! have ye not houses to eat and drink in? or despise ye the Church of God,<sup>29</sup> and put ye to shame those who have not?<sup>30</sup> What shall I say to you? Do I praise you? In this I praise you not.<sup>31</sup>

23. For I have received of the Lord<sup>32</sup> that which also I delivered to you, that the Lord Jesus, on the night in which He was betrayed, took bread,

24. And giving thanks, brake it, and said: 'Take and eat: this is My body, which shall be delivered<sup>33</sup> for you: this do for the commemoration of Me.

25. In like manner also *He took* the cup, after the supper, saying: This cup is the New Covenant<sup>34</sup> in My blood. This do ye, as often as ye shall drink,<sup>35</sup> for the commemoration of Me.

26. For as often as ye shall eat this bread, and drink the<sup>36</sup> cup, ye shall show<sup>37</sup> the death of the Lord, until He come.

27. Therefore whoever shall eat this bread, or<sup>38</sup> drink the cup of the Lord<sup>39</sup> unworthily, shall be guilty of the body and of the blood of the Lord.

28. But let a man prove himself:<sup>40</sup> and so let him eat of that bread, and drink of the cup.

<sup>25</sup> This designates the feast of charity, thence called *agape*, which was celebrated in connection with the mysteries, in commemoration of the supper of our Lord with the apostles, before their institution. St. Chrysostom states expressly, that this Christian banquet took place after the celebration of the Eucharist. The apostle, with a view to correct the abuses which had crept in, "recalls them to that evening on which Christ delivered the awful mysteries, and styles their banquet a supper, because they all sat at it in common."

<sup>27</sup> Although the provisions brought by each one were intended to be used by all in common, yet each seemed eager to eat his own share, before others had time to partake of it.

<sup>28</sup> This phrase is often used for indulgence not amounting to intoxication.

<sup>29</sup> The place where they assembled for worship was so called, although it is not probable that buildings were as yet erected for this purpose.

<sup>30</sup> Who have not provisions in plenty.

<sup>31</sup> The apostle expresses his censure in the mildest way.

<sup>32</sup> By special revelation. "Why does he here make mention of the mysteries? Because it was very necessary for his present purpose to treat of them: for even your Lord, he remarks, admitted all to the same table, although most awful, and far surpassing the deeds of all: whilst you regard them as unworthy of your table, though it be small and lowly." St. Chrysostom.

<sup>33</sup> "He gave His body equally for all, and it was equally broken for all." St. Chrysostom. It is said to be broken, because it was immolated, and subjected to great torments. The breaking of the sacramental matter and species was expressive of the immolation and reception of our victim.

<sup>34</sup> "Because He substituted His blood for the blood of brutes, lest any one should be startled at hearing it, He reminded them of the ancient sacrifice." Idem.

<sup>35</sup> Of this cup.

<sup>36</sup> St. Chrysostom says to the communicant: "Thou hast tasted the blood of the Lord."

<sup>37</sup> Make trial—examine. "He prescribes," observes St. Chrysostom, "that each one should examine, not his neighbor, but himself, erecting for that purpose a tribunal in secret, and investigating facts, without the

f Matt. 26: 26; Mark 14: 22; Luke 22: 17.

g O. P. "is broken." The present tense has the force of a proximate future.

h G. P. "this." V. 6 MSS. versions, critica.

i P. "and." A. D. Syr. V. MSS. versions, critica.

i G. P. "ye do show."

l John 6: 56.

29. For he who eateth and drinketh unworthily, eateth and drinketh judgment<sup>38</sup> to himself: not discerning<sup>39</sup> the body of the Lord.

30. Therefore many infirm and weak *are*<sup>40</sup> among you, and many sleep.<sup>41</sup>

31. But if we would judge ourselves,<sup>42</sup> we should not be judged.<sup>43</sup>

32. But whilst we are judged, we are chastised by the Lord, that we may not be condemned with this world.<sup>44</sup>

33. Therefore, my brethren, when ye come together to eat,<sup>45</sup> wait for one another.

34. <sup>a</sup> If any man be hungry, let him eat at home,<sup>46</sup> that ye come not together unto judgment.<sup>47</sup> And the rest I will set in order, when I come.<sup>48</sup>

## CHAPTER XII.

VARIOUS GIFTS OF THE SAME HOLY SPIRIT ARE GIVEN TO DIFFERENT PERSONS, THAT EACH MAY DISCHARGE HIS OWN DUTY, AFTER THE MANNER OF THE MEMBERS OF THE HUMAN BODY, AND THAT KNOWING THAT THEY NEED EACH THE HELP OF THE OTHER, THEY MAY CHERISH MUTUAL AFFECTION: AND SO CHRIST HAS PROVIDED HIS CHURCH WITH THE VARIOUS CLASSES OF MEN.

1. Now concerning spiritual things,<sup>1</sup> I would not have you ignorant,<sup>2</sup> brethren.

aid of witnesses." Olehaussen says: "As perfectly conformable to this passage, confession was instituted by the Church, and it were much to be desired that the practice of real private confession were still retained." He is mistaken in ascribing the origin of confession to the Church, but right in recognizing its conformity to the injunction of the apostle.

<sup>38</sup> Condemnation. "The mysteries serve for the greater punishment of those who partake of them unworthily." St. Chrysostom.

<sup>39</sup> He does not distinguish it from common food—he does not recognize its presence in the mystery. "He does not examine," says St. Chrysostom, "he does not consider as he ought the greatness of the oblation: he does not reflect on the excellence of the gift."

<sup>40</sup> Sickness and various corporal afflictions befell many who approached the sacrament unworthily, God vouchsafing to manifest His displeasure by temporal chastisements. <sup>41</sup> In death.

<sup>42</sup> The term used above for discerning and distinguishing is here used for scrutinizing the conscience with just severity. "He who condemns himself, appeases God in two ways, inasmuch as he acknowledges his sins, and is slow to sin thenceforward." St. Chrysostom. <sup>43</sup> Condemned.

<sup>44</sup> Afflictions are directed to our reformation. "They are rather for a warning than for vengeance, for remedy than chastisement, for correction than punishment." St. Chrysostom.

<sup>45</sup> To the banquet of charity.

<sup>46</sup> The public banquet being designed to foster mutual love, rather than to satisfy appetite, he advises those who are hungry, to take a previous repast, rather than indulge greediness at the public table.

<sup>47</sup> To incur Divine condemnation.

<sup>48</sup> The details of disciplinary observance regarding the Eucharist, or other points on which the Corinthians had consulted him. "He shows that the correction of other points would draw him thither, although he still tarried." St. Chrysostom.

<sup>1</sup> The text may be understood of spiritual things, namely, of the supernatural gifts, of which the apostle is about to treat, or of spiritual persons, those who were endowed with such gifts. St. Chrysostom understands it in the former sense: "he calls miracles spiritual, because they are the works of the Spirit alone, since human effort can avail nothing towards miraculous effects."

<sup>2</sup> This is a *meiosis* for: "I wish you to be well instructed."



2. Ye know, that when<sup>a</sup> ye were heathens, ye went<sup>b</sup> to dumb idols,<sup>c</sup> according as ye were led.<sup>d</sup>

3. Wherefore I make known to you,<sup>e</sup> that no man speaking in the Spirit<sup>f</sup> of God,<sup>g</sup> saith anathema to JESUS.<sup>h</sup> And no man can say, Lord JESUS,<sup>i</sup> but in the Holy Spirit.<sup>j</sup>

4. Now there are diversities<sup>k</sup> of gifts,<sup>l</sup> but the same Spirit.

5. And there are diversities of ministrations,<sup>m</sup> but the same Lord.<sup>n</sup>

6. And there are diversities of operations,<sup>o</sup> but<sup>p</sup> the same God, who worketh all in all.

7. And the manifestation of the Spirit<sup>q</sup> is given to every man unto profit.<sup>r</sup>

8. To one indeed by the Spirit is given the word of wisdom :<sup>s</sup> and to another the word of knowledge,<sup>t</sup> according to the same Spirit :

9. To another faith<sup>u</sup> in the same Spirit : to another the grace of cures<sup>v</sup> in the one Spirit :

10. To another the working of miracles,<sup>w</sup> to another prophecy, to another the discerning of spirits,<sup>x</sup> to another kinds of tongues,<sup>y</sup> to another interpretation<sup>z</sup> of speeches.<sup>h</sup>

<sup>a</sup> Consulting oracles that could not answer.

<sup>b</sup> By general example, and by the persuasions of the priests. Many were also led on by fanatical excitement, or demoniac influence. The apostle intimates, that they were carried along by others, rather than guided by their own judgment.

<sup>c</sup> As a rule by which they could distinguish between true inspiration and the pretensions of impostors.

<sup>d</sup> Under Divine influence.

<sup>e</sup> No one can with faith confess or invoke Him as Lord, unless through the motion of the Holy Spirit.

<sup>f</sup> The gifts of the Holy Spirit are various.

<sup>g</sup> Offices. The term was applied to all the offices of the ministry, although specially used of deaconship.

<sup>h</sup> As Christ is specially called Lord, and the various officers of the Church are His ministers, this passage may be understood of Him.

<sup>i</sup> Supernatural works. These are ascribed to God the Father, who is specially so called, and to whom works of power are appropriated.

<sup>j</sup> The Spirit is manifested in each one, who is enabled to manifest, by his words and actions, the gifts with which the Spirit has endowed him.

<sup>k</sup> For the general good, not for vain display.

<sup>l</sup> This may imply light to contemplate Divine mysteries, and the facility of communicating them to others.

<sup>m</sup> This may be understood of the gift of understanding and expounding the sacred Scriptures, in accordance with the dictates of the Divine Spirit.

<sup>n</sup> In an eminent degree, accompanied with miraculous energy. "It is the mother of miracles." St. Chrysostom.

<sup>o</sup> The gift to cure various diseases.

<sup>p</sup> Extraordinary miracles, such as the raising of the dead to life.

<sup>q</sup> The power to discriminate between true and false professors of piety—to sound the depths of the human heart.

<sup>r</sup> The knowledge of languages which they had not learned.

<sup>s</sup> Of discourses pronounced in unknown tongues.

<sup>a</sup> G. P. — V. A. C. D. E. F. I. versions, Chrys.

<sup>b</sup> The participle is put for the imperfect tense, by Hellenistic usage.

<sup>c</sup> Mark 9 : 38.

<sup>d</sup> G. P. "callet Jesus accursed." V. A. B. D. versions, critics.

<sup>e</sup> G. P. "that Jesus is the Lord." V. A. B. D. versions, critics.

<sup>f</sup> V. "gratularum."

<sup>g</sup> G. P. + "it is." V. D. E. F. G. critics.

<sup>h</sup> O. P. "of tongues."

11. But all these things the one and the same Spirit worketh, dividing<sup>22</sup> to every one<sup>1</sup> as He willeth.<sup>k</sup>

12. For as the body is one, and hath many members, and all the members of the<sup>1</sup> body, being many, are [nevertheless] one body; so also the CHRIST.<sup>23</sup>

13. For in one Spirit were we all baptized into one body, whether Jews or Gentiles, whether bondman or free: and into one Spirit we all have been made to drink.<sup>24</sup>

14. For the body also is not one member, but many.<sup>25</sup>

15. If the foot should say: Because I am not a hand, I am not of the body: is it therefore not of the body?<sup>26</sup>

16. And if the ear should say: Because I am not an eye, I am not of the body: is it therefore not of the body?

17. If the whole body were the eye, where would be the hearing? If the whole were hearing, where would be the smelling?

18. But now God hath set the members, every one of them in the body, as it hath pleased Him.

19. And if all were one member, where would be the body?

20. But now *there are* many members indeed, yet one body.

21. And the eye cannot say to the hand: I have no need of thee; or again, the head to the feet: I have no need of you.

22. But much more those which seem to be the more feeble members of the body, are [more] necessary:

23. And those which we think to be the less honorable members of the body, about these we put the more abundant honor:<sup>27</sup> and our uncomely parts have more abundant comeliness.<sup>28</sup>

24. But our comely parts have no need:<sup>29</sup> but God hath tempered the body, giving more abundant honor to that which needed it,

<sup>22</sup> The apostle plainly ascribes to the Holy Spirit entire freedom in the distribution of His gifts, which are altogether supernatural and Divine. His personal subsistence and Divine attributes are here declared. "What belongs to the Father, he shows to be also of the Spirit." St. Chrysostom.

<sup>23</sup> Christ in His Church is compared to the body, which has many members. He is the head, "As the body and head are one man, so he declared that the Church and Christ are one: wherefore he mentioned Christ instead of the Church, thus designating His body." St. Chrysostom.

<sup>24</sup> All had been spiritually refreshed by the waters of grace, to which this Divine Spirit had called them. "This metaphor is very suitable, for as it is said of the plants of paradise, that all the trees were watered from the same source, and by the same stream, so even here he says, we all drank of the same Spirit, we enjoyed the same grace." Idem.

<sup>25</sup> "Learn that this indeed is wonderful, and is a proof of the excellence of the body, since many and different members constitute one body." Idem.

<sup>26</sup> The reasoning of the apostle brings to mind the celebrated fable, by which Menenius Agrippa reconciled the plebeians to the Roman senators. Livy, Hist. 2: 32.

<sup>27</sup> By covering them we seem to honor them. Ornament is also often employed in the covering.

<sup>28</sup> By the external protection.

<sup>29</sup> The face needs no protection or ornament.

<sup>1</sup> G. P. + "severally." V. A.

<sup>k</sup> G. P. + "of that one." V. A. B. C. F. G. I. versions, critics.

<sup>k</sup> Rom. 12: 3, 6; Eph. 4: 7.

25. That there might be no schism in the body, but that the members might be mutually careful one for another.

26. And if one member suffer anything, all the members suffer with it: or if one member glory, all the members rejoice with it.

27. Now ye are the body of CHRIST, and members of member.<sup>m</sup>

28. And God indeed hath set some in the Church: first,<sup>30</sup> apostles,<sup>31</sup> secondly, prophets,<sup>32</sup> thirdly, doctors,<sup>33</sup> after that powers,<sup>34</sup> then the gifts, of cures, helps,<sup>35</sup> governments,<sup>36</sup> kinds of tongues [interpretations of speeches<sup>o</sup>].

29. Are all apostles? are all prophets? are all doctors?

30. Are all powers?<sup>37</sup> have all the gift<sup>p</sup> of cures? do all speak with tongues? do all interpret?

31. But be ye zealous for the better gifts. And yet I show to you a more excellent way.

## CHAPTER XIII.

HE SHOWS THE NECESSITY OF CHARITY, ITS ATTRIBUTES, ITS PERPETUAL CHARACTER, AND ITS EXCELLENCE ABOVE FAITH, HOPE, AND THE OTHER GIFTS OF GOD.

1. IF I speak with the tongues of men and of angels,<sup>1</sup> and have not charity, I am become as sounding brass,<sup>2</sup> or a tinkling<sup>3</sup> cymbal.

2. And if I have prophecy, and know all the mysteries, and all

<sup>m</sup> St. Chrysostom: "As far as appertains to you, and as far as it is meet that your part should be built up: for having named the body, as the Church of Corinth alone was not the whole body, but the Church throughout the world, on this account he said in part, that is, because your Church is a part of the universal Church, and of the body which consists of all particular churches, so that you should be in peace, not only among yourselves, but with the whole Church throughout the world."

<sup>31</sup> They, as the special messengers directly sent by Christ, held the first place.

<sup>32</sup> Men Divinely inspired to discover the secrets of futurity, or the secrets of hearts, or to disclose the hidden sense of the Scriptures. "This grace was abundantly communicated, so that each Church had many who prophesied." St. Chrysostom.

<sup>33</sup> Teachers of Divine doctrine.

<sup>34</sup> Persons having power to perform miracles,—wonder-workers.

<sup>35</sup> Helpers, inferior ecclesiastical officers, such as deacons, aiding in the instruction of the ignorant, and in works of charity.

<sup>36</sup> Persons having the gift of governing, or of administering the temporal affairs of the Church, and affording relief to the afflicted.

<sup>37</sup> Wonder-workers.

<sup>1</sup> Angels, being pure intelligences, have no tongues: but they appeared in bodily shape, and spoke, when God so willed. St. Chrysostom explains the text of their mutual communications made mentally.

<sup>2</sup> As a brazen instrument—a trumpet.

<sup>3</sup> The cymbal sends forth a loud shrill sound. The sublimest eloquence, when not animated by charity, is like the noise of musical instruments, which, however sweet or strong, is of no advantage to themselves.

knowledge, and if I have all faith, so as to remove mountains,<sup>4</sup> and have not charity, I am nothing.

3. And if I should distribute all my goods to feed the poor, and if I should deliver my body to be burned,<sup>5</sup> and have not charity, it profiteth me nothing.<sup>6</sup>

4. Charity is patient,<sup>7</sup> is kind: charity envieth not, dealeth<sup>8</sup> not perversely,<sup>9</sup> is not puffed up,

5. Is not ambitious,<sup>10</sup> seeketh not her own,<sup>10</sup> is not provoked<sup>11</sup> to anger,<sup>11</sup> thinketh no evil,<sup>12</sup>

6. Rejoiceth not in iniquity,<sup>13</sup> but rejoiceth with the truth:<sup>14</sup>

7. Beareth<sup>15</sup> all things,<sup>15</sup> believeth all things,<sup>16</sup> hopeth all things,<sup>17</sup> endureth all things.

8. Charity never falleth away: whether prophecies<sup>18</sup> shall be made void,<sup>18</sup> or tongues shall cease,<sup>19</sup> or knowledge be made void.<sup>20</sup>

9. For we know in part, and we prophesy in part.

10. But when that which is perfect is come, that which is in part shall be done away.

\* This is given as an example of eminent faith, accompanied with miraculous power. The expression is proverbial. It is not indeed conformable to the Divine will, that miracles should be wrought for mere display, for which only the removing of a mountain would ordinarily serve. Of St. Gregory of Nazianzum, it is recorded, that by his prayer he obtained that a mountain should recede some distance, so as to leave the space necessary for a church.

<sup>1</sup> In testimony of the faith.

<sup>2</sup> It is of no avail to salvation. Martyrdom is an evidence of the highest degree of Divine love: but it does not consist in the mere endurance of torments. These must be endured freely, for the true faith, and in a meek and Christian spirit.

<sup>3</sup> Long-suffering. The charitable man is represented by charity personified.

<sup>4</sup> St. Chrysostom explains it as meaning, that charity is not precipitate, for it makes the charitable man prudent, grave, and calm.

<sup>5</sup> Grotius thinks that the meaning is, that the charitable man does not disregard the censure of others, so as to do that which has an unseemly appearance. St. Chrysostom explains it as implying, that the charitable man does not regard as a disgrace any calamity inflicted on him for the object of his affection, and that he does not disdain the loved person, whatever provocation he may have received.

<sup>6</sup> The charitable man does not seek his private interests to the detriment of others. "Our own advantage lies in promoting the interest of our neighbor, and his interest requires him to promote ours." St. Chrysostom.

<sup>7</sup> The charitable man is not excited or exasperated by injuries.

<sup>8</sup> He does not meditate revenge, or hastily suspect evil. "Not only is he far from devising evil, he does not suspect anything against the object of his love." St. Chrysostom.

<sup>9</sup> The charitable man is saddened by the knowledge of crime; he does not rejoice in it, whatever advantages may result to him from its commission. "He is not pleased with the wrongs which others suffer." Idem.

<sup>10</sup> The progress of truth and virtue fills him with delight.

<sup>11</sup> Lit. "covereth," passes over, conceals, pardons.

<sup>12</sup> As far as known facts will permit, the charitable man is disposed to believe whatever favors his neighbor.

<sup>13</sup> The charitable man indulges hope, that his neighbor will reform and persevere in virtue.

<sup>14</sup> They shall cease to be made.

<sup>15</sup> The gift of tongues was partially to cease after the apostolic age: it was, nevertheless, conspicuous in St. Francis Xavier.

<sup>16</sup> Knowledge will no longer be acquired by study; the imperfect knowledge which we now have, will yield to vision.

a P. "charity vaunteth not itself." V. Bloomfield, Olshansen.

b P. "doth not behave itself unseemly."

c P. "is not easily provoked."

d Prov. 10: 20; 1 Pet. 4: 8; James 5: 20.

e G. P. "whether there be prophecies, they shall fail."

11. When I was a child, I spake as a child, I understood as a child, I thought as a child.<sup>21</sup> But when I became a man, I put away childish things.

12. We now see through a glass<sup>22</sup> darkly: but then face to face. Now I know in part: but then I shall know even as I am known.<sup>23</sup>

13. And now remain faith, hope, charity, these three: but the greatest of these is charity.

## CHAPTER XIV.

HE SAYS THAT THE GIFT OF TONGUES IS INFERIOR TO THE GIFT OF PROPHECY; AND IS EVEN USELESS, IF AN INTERPRETER BE NOT AT HAND: ON WHICH ACCOUNT HE DELIVERS TO THEM A RULE FOR THE PROPER USE OF THESE GIFTS, AND ORDERS WOMEN TO BE SILENT IN THE CHURCHES.

1. FOLLOW after charity,<sup>1</sup> be zealous for spiritual things:<sup>2</sup> but rather, that ye may prophesy.<sup>3</sup>

2. For he who speaketh in a tongue,<sup>4</sup> speaketh not to men,<sup>5</sup> but to God:<sup>6</sup> for no man heareth.<sup>7</sup> Yet in spirit<sup>8</sup> he speaketh mysteries.<sup>9</sup>

3. For he who prophesieth, speaketh to men for edification, and exhortation, and comfort.

4. He who speaketh in a tongue, edifieth himself:<sup>10</sup> but he who prophesieth, edifieth the church [of God\*].

5. And I would have<sup>11</sup> you all to speak with tongues: but rather to prophesy. For greater is he who prophesieth than he who speaketh with tongues, unless, perhaps, he interpret, that the church may receive edification.

<sup>21</sup> This is a beautiful image of the imperfection of human knowledge.

<sup>22</sup> Mirrors were formerly made of pellucid stone, through which the object was but dimly seen. A similar material is used in the windows of various churches in Spain and South America.

<sup>23</sup> Similarly, but not perfectly.

<sup>1</sup> "He who pursues, merely regards the object of his pursuit, and bends forward to it, nor does he desist until he lays hold on it." St. Chrysostom.

<sup>2</sup> Be eager to obtain supernatural gifts. This is by way of permission.

<sup>3</sup> This comprehends predictions and inspired instruction.

<sup>4</sup> In a language which he has not learned, and which is not understood by his hearers.

<sup>5</sup> So as to instruct them.

<sup>6</sup> He can only commune with God, by whom he feels moved to utter words, the meaning of which he does not understand.

<sup>7</sup> Understandeth.

<sup>8</sup> Moved by the Divine Spirit.

<sup>9</sup> Secret truths.

<sup>10</sup> When he comprehends what he utters: or at least feels that he is divinely moved to express mysterious truths.

<sup>11</sup> I am well pleased that you all should have these gifts. The apostle intimates that he is not opposed to their having supernatural gifts, but desires them to be used properly.

6. But now, brethren, if I come to you speaking with tongues, what shall I profit you,<sup>12</sup> unless I speak to you, either in revelation,<sup>13</sup> or in knowledge,<sup>14</sup> or in prophecy, or in doctrine?<sup>15</sup>

7. Even things without life which give sound, whether pipe or harp, except they give a distinction in the sounds,<sup>16</sup> how shall what is piped or harped be known?

8. For if the trumpet give an uncertain sound, who shall prepare himself for battle?<sup>17</sup>

9. So likewise except ye utter by the tongue plain speech, how shall what is said be known? for he shall be speaking into the air.<sup>18</sup>

10. There are, for example,<sup>b</sup> so many kinds of tongues in [this] world; and nothing is voiceless.<sup>19</sup>

11. If then I know not the meaning<sup>c</sup> of the voice, I shall be to him to whom I speak, a barbarian:<sup>20</sup> and he who speaketh, *shall be* a barbarian to me.

12. So ye also, forasmuch as ye are zealous of spirits,<sup>21</sup> seek that ye may abound,<sup>22</sup> unto the edifying of the church.

13. And therefore let him who speaketh in a tongue, pray that he may interpret.<sup>23</sup>

14. For if I pray in a tongue,<sup>24</sup> my spirit prayeth, but mine understanding is without fruit.

15. What is it then? I will pray in the spirit,<sup>25</sup> I will pray also with the understanding: I will sing<sup>26</sup> in the spirit,<sup>d</sup> I will sing also with the understanding.

16. Else, if thou shalt bless<sup>27</sup> in the spirit, how shall he who filleth the place<sup>28</sup> of the unlearned,<sup>29</sup> say the Amen,<sup>e</sup> to thy thanksgiving? since he knoweth not what thou sayest.

17. For thou indeed givest thanks well;<sup>30</sup> but the other is not edified.

<sup>12</sup> The mere utterance of unknown sounds could be of no advantage. It was an idle display, calculated to excite vain admiration.

<sup>13</sup> Manifesting some unknown truth.

<sup>14</sup> Disclosing some evidence of Christianity contained in the sacred writings.

<sup>15</sup> Instructing them more thoroughly in Christian duties.

<sup>16</sup> Distinct sounds.

<sup>17</sup> Throwing away your words on the air.

<sup>18</sup> I shall be like a barbarian, using an unintelligible jargon.

<sup>19</sup> Desirous of supernatural gifts.

<sup>20</sup> Have light to interpret.

<sup>21</sup> Some were moved to utter sounds, the meaning of which they knew not.

<sup>22</sup> With devout affection.

<sup>23</sup> The practice of singing psalms and hymns prevailed at a very early period of the Church, probably in imitation of our Lord, after the last supper.

<sup>24</sup> Give praise to God.

<sup>25</sup> Who is in the condition.

<sup>26</sup> This is understood of a private individual, knowing no language but his own. Some one of the hearers was accustomed to answer the speaker in the name of the assembly; or the whole assembly cried Amen, as among the Jews.

<sup>27</sup> The prayer may be in itself excellent.

<sup>b</sup> G. P. + "it may be." It is a mere expletive phrase.

<sup>d</sup> Matt. 26 : 30.

<sup>e</sup> L/L. power, force.

<sup>e</sup> Deut. 27 : 15.

18. I thank my God, that I speak with the tongue<sup>f</sup> of you all.<sup>31</sup>

19. But in the church I had rather speak five words understandingly, that I may instruct others also, than ten thousand words in a tongue.<sup>32</sup>

20. Brethren, be not children in understanding,<sup>33</sup> but in malice be children, and in understanding be perfect.

21. In the law<sup>g</sup> it is written:<sup>34</sup> In other tongues,<sup>35</sup> and other lips I will speak to this people: and not even so will they hear Me, saith the Lord.

22. Wherefore tongues are for a sign not to those who believe, but to the unbelievers: but prophecies<sup>h</sup> not to the unbelievers, but to those who believe.

23. If therefore the whole church come together into one place, and all speak with tongues: and unlearned persons<sup>i</sup> or unbelievers come in, will they not say, that ye are mad?<sup>36</sup>

24. But if all prophesy, and an unbeliever or unlearned person come in, he is convinced<sup>37</sup> by all, he is judged<sup>38</sup> by all.

25. <sup>k</sup>The secrets of his heart are made manifest:<sup>39</sup> and so falling down on his face, he will adore God, declaring, that God is among you indeed.

26. How is it then, brethren? When ye come together, every one of you hath a psalm, hath an instruction, hath a revelation, hath a tongue,<sup>l</sup> hath an interpretation: let all things be done to edification.

27. If any one speak in a tongue, *let it be* by two, or at most three, and by turn, and let one interpret.

28. But if there be no interpreter, let him be silent in the church, and speak to himself and to God.<sup>40</sup>

29. And let the prophets speak, two or three, and let the rest judge.

30. But if anything be revealed to another who is sitting, let the first<sup>41</sup> be silent.

<sup>31</sup> The apostle had the gift of tongues, and was consequently uninfluenced by any selfish consideration in the rules which he laid down for its proper exercise.

<sup>32</sup> Not understood by the hearers, or himself.

<sup>33</sup> He does not wish them to be simple, so as to employ the Divine gifts for no useful purpose, although he desires them to be guileless as infants. St. Chrysostom: "Folly is to be shunned, whilst simplicity is practiced, and craft must not vitiate our prudence."

<sup>34</sup> The term law is sometimes applied to any part of the ancient scripture.

<sup>35</sup> By means of men speaking strange languages.

<sup>36</sup> Hearing sounds whose meaning they do not know. G. was applied to express prophetic exaltation—inspiration.

<sup>37</sup> Reproved.

<sup>38</sup> Examined, as a culprit by his judge.

<sup>39</sup> By prophets, who discern them.

<sup>40</sup> Let him secretly commune with God.

<sup>41</sup> Who was standing, in the act of uttering prophecy.

<sup>f</sup> G. P. "I speak with tongues more than ye all." V. "tongue." A. D. E. F. G. "more" is suspected by Schott.

<sup>g</sup> Isaiah 28: 11.

<sup>h</sup> G. P. "prophesying."

<sup>i</sup> *Supra* v. 16.

<sup>k</sup> G. P. + "And thus." V. A. B. D. (pr.) E. G. versions, critics.

<sup>l</sup> G. P. invert. V. A. D. E. G. versions, critics.

31. For ye may all prophesy, one by one, that all may learn, and all may be exhorted.<sup>m</sup>

32. And the spirits of prophets are subject to prophets.<sup>n</sup>

33. For God is not<sup>o</sup> of dissension, but of peace,<sup>q</sup> as [also I teach<sup>r</sup>] in all the churches of the saints.

34. Let<sup>s</sup> women keep silence in the churches; for it is not permitted to them to speak, but to be subject, as also the law<sup>t</sup> saith.<sup>v</sup>

35. But if they would learn anything, let them ask their husbands at home. For it is a shame for a woman<sup>u</sup> to speak in church.

36. Did the word of God come out from you? or came it unto you only?<sup>w</sup>

37. If any man seem<sup>x</sup> to be a prophet, or spiritual,<sup>y</sup> let him know the things which I write to you, that they are the commandments of the Lord.<sup>z</sup>

38. But if any man know not,<sup>aa</sup> he shall not be known.<sup>ab</sup>

39. Wherefore, brethren, be zealous to prophesy: and forbid not to speak with tongues.<sup>ac</sup>

40. But let all things be done becomingly, and in order.<sup>ad</sup>

<sup>m</sup> True prophets can control their feelings, and withhold the expression of what they know supernaturally, until it be proper to speak. They are not carried away by uncontrollable power like the sibyls, or the priestesses of the heathen oracles.

<sup>n</sup> Author.

<sup>o</sup> He wishes harmony among those on whom He bestows His gifts.

<sup>p</sup> The rule of man over woman excludes authoritative instruction on her part.

<sup>q</sup> This question implies a rebuke for their capricious use of Divine gifts, as if the Christian religion sprang from them, or centred in them, so that they might regulate all things as they thought fit.

<sup>r</sup> Think himself—profess to be.

<sup>s</sup> Endowed with other Divine gifts.

<sup>t</sup> The true test of spirituality, or of supernatural endowments, is humble submission to the doctrine and commands of the lawful rulers of the Church, of whose authority God is the source.

<sup>u</sup> The apostle intimates, that if any one will not acknowledge and follow the rules laid down, he may pursue his own course at his peril. V. implies that God will ignore him, treat him as one without claims to beatitude.

<sup>v</sup> Lest he should be thought to have virtually prohibited the speaking in unknown tongues, he desires them not to prevent it, but to observe the rules which he has prescribed for the proper use of this gift.

<sup>w</sup> Everything in the assemblies of the faithful should be done in a becoming and orderly manner: nothing should be irregular or confused. Even Calvin says, that "the pious laws of the Church, for the maintenance of discipline and order, are not to be confounded with human traditions: since they rest on this general commandment, and are manifestly approved of, as by the mouth of Christ Himself."

<sup>x</sup> P. "comforted."

<sup>y</sup> G. P. + "your." V. A. B. versions.

<sup>z</sup> G. P. "women." V. A. B. versions.

<sup>aa</sup> G. P. "let him be ignorant."

<sup>ab</sup> G. P. — V. St. Chrysostom.

<sup>ac</sup> Gen. 3: 16.

<sup>ad</sup> P. + "What?"



## CHAPTER XV.

HE STATES THAT CHRIST ROSE FROM THE DEAD, AND APPEARED TO MANY, LAST OF ALL TO PAUL, WHO STYLES HIMSELF THE LEAST OF THE APOSTLES: AND HE HERE TEACHES OUR RESURRECTION, ITS ORDER AND MANNER, WITH THE VARIOUS DEGREES OF GLORY, NOT ONLY IN SOUL, BUT ALSO IN THE BODY, OF THOSE WHO WILL ARISE, AND THAT DEATH WILL BE SWALLOWED UP IN THE RESURRECTION.

1. Now I make known<sup>a</sup> to you,<sup>1</sup> brethren, the gospel which I preached to you, which also ye have received,<sup>2</sup> wherein also ye stand,<sup>3</sup>

2. By which also ye are saved:<sup>4</sup> after what manner I preached to you,<sup>5</sup> if ye hold it fast,<sup>6</sup> unless ye have believed in vain.

3. For I delivered to you first of all,<sup>6</sup> that which I also received,<sup>7</sup> that CHRIST died for our sins, according to the Scriptures:<sup>a</sup>

4. And that He was buried,<sup>4</sup> and that He rose again on the third day, according to the Scriptures:<sup>8</sup>

5. And that He was seen by Kephas,<sup>9</sup> and after that<sup>a</sup> by the eleven;<sup>10</sup>

6. Then was He seen by more than five hundred brethren at once,<sup>11</sup> of whom many remain until this present, but some are fallen asleep:<sup>12</sup>

7. Afterwards He was seen by James,<sup>13</sup> then by all the apostles:

8. And last of all, as by one born out of time,<sup>14</sup> He was seen<sup>c</sup> by me, also.<sup>15</sup>

9. For I am the least of the apostles,<sup>b</sup> who am not worthy to be called an apostle, because I persecuted the Church of God.

<sup>a</sup> "He who makes known what had been known before, but had fallen into oblivion, calls it again to their mind." St. Chrysostom.

<sup>b</sup> With the free assent of the understanding.

<sup>c</sup> This is a metaphor, denoting their stability and perseverance.

<sup>d</sup> Placed in a state of salvation.

<sup>e</sup> The apostle reminds them of the manner in which he had instructed them—the great truths which he had delivered—which they must remember if they held the faith, and had not forfeited its blessings, by relapsing into unbelief.

<sup>f</sup> Among the elements of Christianity, as one of its chief doctrines.

<sup>g</sup> By Divine revelation.

<sup>h</sup> The miraculous preservation of Jonas was a type of the resurrection.

<sup>i</sup> "He mentions him first as being the most worthy of credit." St. Chrysostom.

<sup>j</sup> Only ten were present at the first manifestation; but Thomas, with the others, afterwards saw Him. A body of men is usually designated by their entire number, even although all may not be present.

<sup>k</sup> Probably in Galilee, where He had appointed to meet the apostles.

<sup>l</sup> In death.

<sup>m</sup> This manifestation is not recorded elsewhere.

<sup>n</sup> The apostle, through humility, compares himself to an abortion. Theophylact says that term was sometimes used of the last-born.

<sup>o</sup> The appearance on the road to Damascus was distinct, so as to enable the apostle to testify to its reality.

<sup>a</sup> Gal. 1: 11.

<sup>b</sup> P. "if ye keep in memory what I preached unto you."

<sup>c</sup> Isaiah 53: 5.

<sup>d</sup> John 20: 19.

<sup>e</sup> Acts 9: 3.

<sup>f</sup> Jonas 2: 1.

<sup>g</sup> G. P. "the twelve." V. D<sup>e</sup>, E. F. G.

<sup>h</sup> Eph. 3: 8.

10. But by the grace of God I am what I am, and His grace unto me<sup>1</sup> hath not been void, but I have labored more abundantly than all of them:<sup>16</sup> yet not I, but the grace of God with me:<sup>17</sup><sup>k</sup>

11. For whether I, or they, so we preach,<sup>18</sup> and so ye have believed.<sup>19</sup>

12. Now if CHRIST is preached, that He rose from the dead, how do some among you say, that there is no resurrection of the dead?

13. But if there be no resurrection of the dead, neither is CHRIST risen.

14. And if CHRIST is not risen, then vain is our preaching,<sup>1</sup> vain also is your faith:

15. And we are found<sup>20</sup> also false witnesses of God: because we have given testimony against God, that He hath raised up CHRIST, whom He hath not raised up, if the dead rise not.

16. For if the dead rise not, neither is CHRIST risen.

17. And if CHRIST is not risen, vain is your faith: for ye are yet in your sins.

18. Then they also who have slept in CHRIST, have perished.

19. If in this life only we be hoping in CHRIST, we are more miserable than all<sup>21</sup> men.

20. But now CHRIST is risen from the dead,<sup>m</sup> the first fruits of those who sleep:<sup>n</sup>

21. For indeed by a man death, and by a man the resurrection of the dead,

22. And as in Adam all die, so also in CHRIST all shall be made alive:<sup>22</sup>

23. But every one in his own order,<sup>o</sup> the first fruits<sup>23</sup> CHRIST: then they who are of CHRIST [who have believed] at His coming.<sup>24</sup>

24. Then the end,<sup>24</sup> when He shall have delivered up the kingdom to

<sup>1</sup> This is not said boastingly; but to add weight to his testimony. It was necessary to strengthen his authority, which had been assailed.

<sup>k</sup> Grace impelled and strengthened him to labor, and labored with him.

<sup>l</sup> The same doctrine was preached by him and them.

<sup>m</sup> This is the faith, which you embraced.

<sup>n</sup> We prove—we are convicted of being.

<sup>o</sup> "We are of all men the most miserable," because restraining ourselves, and enduring suffering, without reward hereafter.

<sup>p</sup> The general resurrection is a consequence of the death and resurrection of Christ, who has merited this privilege for the whole human race. All who rise to the life of grace, and who have share in the glorious resurrection, owe it to His merits.

<sup>q</sup> The first to rise, and die no more.

<sup>r</sup> The resurrection will then take place.

<sup>s</sup> Of all things.

<sup>1</sup> P. "which was bestowed upon me."

<sup>k</sup> G. ἡ σὺν ἐμοί. P. "which was with me." V. B. D\*. F. G. Ambr.

<sup>l</sup> G. ἔκ. P. "and." V. A. B. D\*. F. G. versions, critics.

<sup>m</sup> G. P. + "and become." V. A. B. D\*. E. F. G. versions, fathers, critics.

<sup>n</sup> Col. 1: 18; Apoc. 1: 5.

<sup>o</sup> 1 Thess. 4: 15.

God even the Father,<sup>26</sup> when He shall have abolished all principality, and authority, and power.<sup>27</sup>

25. For He must reign, until He put all His enemies under His feet.<sup>28</sup>

26. And the enemy death shall be destroyed last: for He hath put all things under His feet.<sup>29</sup> And when he<sup>30</sup> saith:

27. All things are put under Him, undoubtedly, except Him who put all things under Him.

28. And when all things shall have been subjected to Him, then also the Son Himself<sup>31</sup> will be subject to Him, who subjected all things to Him, that God may be all in all.

29. Otherwise<sup>32</sup> what shall they do, who are baptized for the dead,<sup>33</sup> if the dead rise not at all? Why also are they baptized for them?<sup>34</sup>

30. Why also are we in danger every hour?<sup>35</sup>

31. I die daily<sup>36</sup> by<sup>37</sup> your glory,<sup>38</sup> brethren,<sup>39</sup> which I have in CHRIST JESUS, our Lord.

32. If (according to man<sup>40</sup>) I fought with beasts at Ephesus, what doth it profit me, if the dead rise not? Let us eat, and drink, for tomorrow we shall die.<sup>41</sup>

33. Be not deceived: evil communications<sup>42</sup> corrupt good morals.

34. Awake, ye just,<sup>43</sup> and sin not: for some have not the knowledge of God,<sup>44</sup> I speak to your shame.

<sup>26</sup> "To Him who is God and Father." Christ, having accomplished the great work intrusted to Him by His Father, by conducting the elect to glory, will deliver over the Church triumphant to the Father, with whom and the Holy Spirit, in the unity of the Godhead, He reigns forever; for "of His kingdom there shall be no end." "Until He shall do all these things, He must reign, not as if He should cease to reign after He has accomplished them." St. Chrysostom.

<sup>27</sup> All earthly powers hostile to His Church.

<sup>28</sup> The Psalmist.

<sup>29</sup> As man.

<sup>30</sup> Unless there be a resurrection.

<sup>31</sup> This text seems to defy the ingenuity of all interpreters. Tertullian testifies that the Marcionites were wont to receive baptism in behalf of some who had died unbaptized, in the hope of benefiting them by its reception; but this usage probably arose from the misinterpretation of this passage. St. Chrysostom explains it of the reception of baptism for our mortal bodies, which would be a vain ceremony, were there no hope that these should rise again. Others explain it of sufferings, figuratively styled baptism, endured for the relief of departed souls, which would be vain if there were no resurrection.

<sup>32</sup> Without the hope of a future life, there would be no motive for hazarding life in the propagation of the faith.

<sup>33</sup> I expose myself constantly to death.

<sup>34</sup> This is a species of oath, or protestation.

<sup>35</sup> It means glorying, or boasting. The apostle gloried for them in Christ; he felt happy at their conversion, and was ready to expose his life to maintain their faith. By that just pride which he felt in their spiritual progress, he protests that he is constantly exposed to danger on their account.

<sup>36</sup> With human views—as men engage in such a struggle. We have no other statement of this fact; but the language of the apostle presents no appearance of figure. His Roman citizenship may have been overlooked by the infuriated multitude, or the rulers; and he may have been condemned as a notorious malefactor, to die combating with wild beasts in the amphitheatre of Ephesus. He must have been miraculously preserved. The tumult of Demetrius and the goldsmiths had not happened when this epistle was written.

<sup>37</sup> The reasoning of the sensualist is here set forth. It would be just, if there were no future life.

<sup>38</sup> These are the words of the heathen poet, Menander. The term embraces familiar intercourse, as well as discourses. The apostle particularly alludes to those who sought to undermine the faith of the resurrection.

<sup>39</sup> They know not His power, which is sufficient to raise the dead to life.

<sup>40</sup> Ps. 109: 1; Heb. 1: 13; 10: 13.

<sup>41</sup> Ps. 8: 8; Heb. 2: 8.

<sup>42</sup> G. P. + "the dead." V. 6 MSS. versions, fathers, critics.

<sup>43</sup> P. "I protest by your rejoicing."

<sup>44</sup> G. P. — V. A. B. versions.

<sup>45</sup> Wisdom 2: 6; Isaiah 22: 13; 56: 12.

<sup>46</sup> G. *δικαιώς*: "justly;" P. "to righteousness."

35. But some man will say: How do the dead rise again? or with what manner of body shall they come?<sup>40</sup>

36. Fool, that which thou sowest is not quickened, unless it die first.

37. And that which thou sowest, not the body that shall be thou sowest, but the bare grain, for instance, of wheat, or of any of the rest.<sup>41</sup>

38. But God giveth it a body, as He willeth: and to every seed its proper body.<sup>42</sup>

39. Not all flesh,<sup>43</sup> is the same flesh; but one indeed<sup>r</sup> of men, and another<sup>r</sup> of beasts, another of birds, and another of fishes.<sup>44</sup>

40. And *there are* heavenly bodies,<sup>45</sup> and earthly bodies;<sup>46</sup> but one indeed is the glory of the heavenly, and another of the earthly:<sup>47</sup>

41. One<sup>48</sup> the glory of the sun, another the glory of the moon, and another the glory of the stars. For star differeth from star in glory:

42. So also the resurrection of the dead.<sup>49</sup> It is sown in corruption, it shall rise in incorruption.

43. It is sown in dishonor, it shall rise in glory: it is sown in weakness, it shall rise in power:

44. It is sown a natural body, it shall rise a spiritual body.<sup>50</sup> If<sup>r</sup> there is a natural body, there is also a spiritual,<sup>s</sup> as it is written:

45. The first man Adam was made<sup>51</sup> a living soul,<sup>52</sup> the last Adam<sup>53</sup> a quickening spirit.

46. Yet not first that which is spiritual, but that which is natural: afterwards that which is spiritual.

47. The first man of earth, earthly: the second man<sup>54</sup> of heaven, heavenly.

<sup>40</sup> This objection is derived from the inconsistency of the doctrine with the dissolution of the body in death.

<sup>41</sup> Any species of grain.

<sup>42</sup> The process of vegetation is the result of a law of the Creator. There is an admirable variety in the produce of seeds, which being so small are scarcely discernible, one from the other.

<sup>43</sup> Organized substance.

<sup>44</sup> As there is variety of grain and vegetables, so likewise of animals.

<sup>45</sup> The sun, moon, and stars.

<sup>46</sup> The mountains, and all that appertains to the earth.

<sup>47</sup> The splendor of the planets is different, one from the other. All of them surpass the earthly bodies, in which also there is a great variety.

<sup>48</sup> The brightness of the sun is different from that of the moon.

<sup>49</sup> The same variety will be in the condition of resuscitated bodies, compared with their natural state, and corresponding to the state of the souls; some being purer and more perfect than others.

<sup>50</sup> The body shall be the same, but with far different qualities; it being no longer subject to decomposition, suffering, infirmity, want, or any of its present imperfections, on which account it is called spiritual, since it will have qualities which ordinarily appertain to spirits.

<sup>51</sup> The human form was animated by the Divine breath.

<sup>52</sup> Christ, by His Spirit, gives life. At the end of time He will restore men in a spiritualized state.

<sup>r</sup> G. P. "*there is one kind of flesh of men.*" V. A. D. E. F. G. I. versions.

<sup>s</sup> G. P. + "*the flesh.*" V. D. (pr.) E. G. Peschito.

<sup>r</sup> G. P. — V. A. B. C. D. (pr.) F. G. versions, fathers, critics.

<sup>s</sup> G. P. + "*body.*" V. MSS. versions, fathers, critics.

<sup>53</sup> Gen. 2: 7.

<sup>54</sup> G. P. + "*is the Lord.*" V. B. C. D. (pr.) E. F. G. versions, fathers, critics. Marcion introduced it. Tert. contra Marcion.

48. Such as *is* the earthly, such also they who are earthly: and such as the heavenly, such also *shall be* they who are heavenly.

49. Therefore, as we have borne the image of the earthly, let us bear<sup>cc</sup> also the image<sup>cd</sup> of the heavenly.

50. Now this I say, brethren, that flesh and blood<sup>ce</sup> cannot possess the kingdom of God: neither shall corruption possess incorruption.

51. Behold I tell you a mystery: We shall all indeed rise again, but we shall not all be changed.<sup>cf</sup>

52. In a moment, in the twinkling of an eye, at the last trumpet:<sup>cg</sup> for the trumpet shall sound,<sup>ch</sup> and the dead shall rise incorruptible: and we shall be changed.

53. For this corruptible<sup>ci</sup> must put on incorruption: and this mortal put on immortality.

54. But when<sup>ck</sup> this mortal shall have put on immortality, then shall be brought to pass the saying, which is written: Death is swallowed up in victory.<sup>cl</sup>

55. Death, where *is* thy victory? death,<sup>cm</sup> where *is* thy sting?

56. Now the sting of death is sin:<sup>cn</sup> and the strength of sin *is* the law.<sup>co</sup>

57. But thanks *be* to God, who hath given us the victory<sup>cp</sup> through our Lord JESUS CHRIST.

58. Therefore, my beloved brethren, be ye steadfast [and] immovable, abounding in the work of the Lord always,<sup>cq</sup> knowing that your labor is not vain<sup>cr</sup> in the Lord.

<sup>cc</sup> This implies an exhortation to a heavenly life, in imitation of Christ. Another reading states, that we shall resemble Him in our glorified bodies, as we resemble Adam in our corruptible bodies.

<sup>cd</sup> In their natural state they cannot enjoy heavenly glory: they must be spiritualized. Sensualists may also be understood under this abstract expression. "He here calls," says St. Chrysostom, "flesh evil actions."

<sup>ce</sup> That glorious change is peculiar to the saints.

<sup>cf</sup> The summons of the archangel is represented by this figure.

<sup>cg</sup> Body.

<sup>ch</sup> Death is overcome, finally defeated.

<sup>ci</sup> Sin urges on death, as with a goad.

<sup>ck</sup> The Mosaic law gave occasion to sin.

<sup>cl</sup> Over sin.

<sup>cm</sup> Every good work.

<sup>cn</sup> Without reward.

<sup>cc</sup> G. P. "we shall also bear." V. A. C. D. E. F. O. I. fathers.

<sup>cd</sup> O. P. "we shall not all sleep, but we shall all be changed." St. Jerome treats of the various readings, but retains that of the ancient Vulgate. Ep. Minerio et Alex.

<sup>ce</sup> 1 Thess. 4: 16.

<sup>cf</sup> G. T. + "this corruptible shall have put on incorruption, and." V. Irenaeus, Athanasius, Eth. Copt. versions.

<sup>cg</sup> Osee 13: 14; Heb. 2: 14.

<sup>ch</sup> P. "grave." V. B. D. E. F. G. fathers. G. P. invert. V. B. C. versions.

## CHAPTER XVI.

AFTER EXHORTING THEM TO GATHER ALMS FOR THE CHRISTIANS OF JERUSALEM, HE RECOMMENDS TO THEM TIMOTHY AND THE FAMILY OF STEPHANAS, AND THEN ADDS SALUTATIONS.

1. Now concerning the collections,<sup>a</sup> which are made for the saints, as I have given order to the churches of Galatia, so do ye also.

2. On the first<sup>1</sup> day of the week, let every one of you lay by him in store what it shall well please him,<sup>b</sup> that when I come, the collections be not then to be made.<sup>2</sup>

3. And when I shall be present, those whom ye shall approve of<sup>3</sup> by letters, will I send to take your gift<sup>4</sup> to Jerusalem.

4. And if it be meet that I also go, they shall go with me.

5. Now I will come to you, when I shall have passed through Macedonia, for I will pass through Macedonia.

6. And with you, perhaps,<sup>5</sup> I will abide, or even winter, that ye may bring me on my way, whithersoever I go.

7. For I will not see you now by the way, for<sup>c</sup> I hope that I shall abide with you some time, if the Lord permit.

8. But I will remain at Ephesus until Pentecost.<sup>6</sup>

9. For a door<sup>7</sup> great and evident<sup>d</sup> is opened to me, and many adversaries.<sup>8</sup>

10. Now if Timothy come, see that he be with you without fear:<sup>9</sup> for he worketh the work of the Lord, even as I.<sup>10</sup>

<sup>1</sup> The first day of the week was already devoted by Christians to Divine worship, and the placing apart of some alms was among the means of sanctifying it. "The Lord's day," remarks St. Chrysostom; "observe how he takes occasion from the time to exhort them: for it was a day well calculated to move them to almsgiving; for remember, he says, what favors you received on that day."

<sup>2</sup> Each one having set apart in each week a small sum for this charitable purpose, could hand it to the church officer, and avoid the delay of a collection after the arrival of the apostle.

<sup>3</sup> From V. it would appear that the Corinthians should give letters of recommendation to persons of their own choice. St. Chrysostom supposes the letters to be given by the apostle.

<sup>4</sup> A gift kindly and cheerfully bestowed.

<sup>5</sup> "Why did he say: 'perhaps,' and not affirm positively? Because Paul did not foreknow all things." St. Chrysostom.

<sup>6</sup> The reference to this feast in several places, favors the belief that the Christian solemnity, which corresponded to the Jewish festival, was already celebrated.

<sup>7</sup> An opportunity.

<sup>8</sup> His zeal prompted him to encounter them; he stayed to counteract their efforts.

<sup>9</sup> It appears that enemies were likely to attack him at Corinth. The disaffected and schismatical might render his stay there uncomfortable. The apostle wished him to be without any apprehension of molestation.

<sup>10</sup> Although not with equal authority.

<sup>a</sup> G. P. "collection."

<sup>c</sup> G. P. "but." V. 7 MSS. versions, critics.

<sup>d</sup> P. "effectual." V. Schleusner. Philam. v. 6.

<sup>b</sup> P. "as God hath prospered him."

11. Let no man therefore despise<sup>\*</sup> him,<sup>11</sup> but conduct him on his way<sup>12</sup> in peace, that he may come to me: for I expect him with the brethren.

12. And touching the brother Apollos [I make known to you that] I entreated him earnestly to come to you with the brethren; and indeed it was not his will at all to come now; but he will come, when he shall have leisure.

13. Watch ye, stand fast<sup>13</sup> in the faith, do manfully, and<sup>†</sup> be strengthened.

14. Let all your things be done with charity.

15. And I beseech you, brethren,<sup>14</sup> ye know the house of Stephanas, and of Fortunatus, and of Achaicus,<sup>‡</sup> that they are the first fruits of Achaia, and they have devoted themselves to the service of the saints:

16. That ye also may submit<sup>15</sup> yourselves to such,<sup>16</sup> and to every one who helpeth and laboreth.<sup>17</sup>

17. And I rejoice at the presence<sup>18</sup> of Stephanas, and Fortunatus, and Achaicus, because what was wanting on your part they have supplied:<sup>19</sup>

18. For they have refreshed both my spirit and<sup>20</sup> yours. Know<sup>21</sup> therefore such.

19. The churches of Asia salute you. Aquila and Priscilla [with whom I also lodge], with the church that is in their house,<sup>22</sup> salute you much in the Lord.<sup>23</sup>

20. All the brethren salute you. Salute one another with a holy kiss.

21. The salutation of Paul with mine hand.<sup>24</sup>

<sup>11</sup> On account of his youth.

<sup>12</sup> Accompany him part of the road, as was usual with a view to show attachment and respect.

<sup>13</sup> As soldiers who maintain their position in the conflict.

<sup>14</sup> These words have reference to the following verse, the intervening passage being parenthetical.

<sup>15</sup> The term here means respectful treatment, and effectual co-operation in their good works. "That is, that you assist one another, and concur in pecuniary disbursements, and personal attention." St. Chrysostom.

<sup>16</sup> Persons so deserving.

<sup>17</sup> The exhortation is applicable to every collaborer of the apostle, and to every one who concurred with him in good works.

<sup>18</sup> At Ephesus, whither they had come to see him.

<sup>19</sup> By their kindness they had supplied what was wanting on the part of the Corinthians generally, and comforted the apostle.

<sup>20</sup> The Corinthians had already been comforted by their kind and charitable offices, and were likely to derive great satisfaction from knowing, that they had waited on the apostle, and treated him with honor.

<sup>21</sup> Acknowledge their merit: treat them respectfully.

<sup>22</sup> The congregation which assembled in their house.

<sup>23</sup> With religious affection, and wishing them blessings from God.

<sup>24</sup> The letter was dictated to an amanuensis. Paul subscribed his name.

22. If any man love not our<sup>h</sup> Lord JESUS CHRIST,<sup>i</sup> let him be Anathema,<sup>25</sup> Maran-atha.<sup>26</sup>

23. The grace of our Lord JESUS CHRIST *be* with you.

24. My love *be* with you all<sup>27</sup> in CHRIST JESUS.<sup>28</sup> Amen.<sup>k</sup>

<sup>25</sup> This excommunication is directed against those who estrange themselves from Christ, by rejecting His doctrine, or opposing His religion. It extends to those who do not effectually love Him, by obeying His commandments. "By this one phrase he terrified all those who made their limbs limbs of a harlot, all who scandalized their brethren, by eating of idol-meats, all who took partisan designations, all who disbelieved the resurrection." St. Chrysostom.

<sup>26</sup> These Syriac words mean: "our Lord cometh." The enemies of Christ must tremble at His coming to execute vengeance. According to St. Chrysostom, Paul used the expression to repress the pride of the Corinthians, by giving utterance to the threat in his vernacular language. The twofold expression of it, especially the use of the received phrase, gave it great vehemence.

<sup>27</sup> His love embraced all, even those whose disorders he rebuked.

<sup>28</sup> He embraced them in Christ, and for His sake.

<sup>h</sup> G. P. "the."

<sup>i</sup> P. V. A. B. C. versions.

<sup>k</sup> G. P. "The first epistle to the Corinthians was written from Philippi, by Stephanas, and Fortunatus, and Achaicus, and Timotheus." Critics reject this addition. The letter was in fact written from Ephesus, as is gathered from the eighth verse of this chapter.



# P R E F A C E

TO THE

## SECOND EPISTLE TO THE CORINTHIANS.

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THIS epistle was written from some city of Macedonia, nearly a year after the former. The results of the rebukes and severe measures which the apostle employed, to correct the disorders which prevailed at Corinth, had been made known to him in the meantime by Titus, whom he had sent thither, in company of another disciple. The faithful had received with submission the reproofs which their indifference and divisions had provoked: the incestuous man had humbled himself, and done penance for his crime: and a spirit of union and fervor had been awakened throughout the Christian community. Yet the personal enemies of the apostle had not ceased to agitate, and to disturb the faithful. They complained of his inconstancy, since he had not followed up his purpose to visit them on his way to Macedonia, and of the harshness of his language in his letters, the threatening tone of which, they said, ill-befitted a man whose personal appearance was so contemptible. They did not hesitate to depreciate his talents, and deny his claims on public confidence; and they sought by every artifice to estrange from him the Corinthians. The apostle hastened to express his consolation on learning the happy effects produced by his former letter, and to exercise indulgence towards the penitent. He also powerfully rebuked the proud pretendants, who sowed division among the faithful, and strongly stated his own claims to be heard as the ambassador of CHRIST to men. The reluctance with which he yielded to necessity in vindicating himself appears throughout, and shows that he was solely influenced by zeal for the salvation of those whom he addresses. He invites their continued co-operation for the relief of the faithful of Jerusalem, for whom already they had made some contributions, forwarded by Titus. This letter is justly admired as one of the most eloquent of those written by this apostle.



THE  
SECOND EPISTLE OF BLESSED PAUL THE APOSTLE  
TO THE  
CORINTHIANS.

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CHAPTER I.

THE APOSTLE STATES FROM WHAT AFFLICTIONS THE LORD RESCUED HIM IN ASIA, THAT HE HIMSELF MIGHT AFFORD CONSOLATION TO OTHERS: THEN MANIFESTING THE SINCERITY OF HIS DISPOSITION AND OF HIS TEACHING, HE SHOWS THAT ALTHOUGH HE DID NOT COME TO THEM, AS HE HAD INTENDED, THIS HAPPENED THROUGH NO LEVITY OF MIND, AND AFFIRMS THAT THE TRUTH OF HIS PREACHING IS UNQUESTIONABLE.

1. PAUL, an apostle of JESUS CHRIST by the will of God, and Timothy the<sup>a</sup> brother, to the Church of God, which is at Corinth, with all the saints, who are in all Achaia:<sup>1</sup>

2. Grace to you, and peace from God our Father, and the Lord JESUS CHRIST.

3. Blessed be God, even<sup>b</sup> the Father of our Lord JESUS CHRIST, the Father of mercies,<sup>2</sup> and God of all consolation,<sup>3</sup>

4. Who comforteth us in all our tribulation: that we ourselves also may be able to comfort those who are in all tribulation, by the comfort<sup>c</sup> with which we ourselves are comforted by God.<sup>4</sup>

5. Since as the sufferings of the CHRIST<sup>d</sup> abound in us; so also our consolation aboundeth through the CHRIST.

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<sup>1</sup> Of which Corinth was at that time the capital.

<sup>2</sup> The merciful Father.

<sup>3</sup> Who imparts inexpressible consolation. "All" is used for exceedingly great. St. Chrysostom remarks: "He does not say: who does not suffer us to be afflicted, but who consoles us in affliction: for this shows first the power of God, and increases the patience of those who are persecuted."

<sup>4</sup> The apostles were visited with consolation, not for their own sakes only, but to enable them to comfort others. "This compassion was shown them," says St. Chrysostom, "not for their own personal merit, but on account of those who needed their assistance."

<sup>d</sup> Sufferings endured for the faith were deemed the sufferings of the Messiah, which He endured in the members of His mystical body.

<sup>a</sup> It may be used to distinguish him, or may be equivalent to the possessive pronoun. Col. 1:1; Phil. 1.

<sup>b</sup> C. *rai*. It may be left untranslated: or "the God and Father."

<sup>c</sup> V. "exhortatione." The same term is in v. 3, 5.

6. But whether we be in tribulation, *it is* for your consolation and salvation, or whether we be comforted for your consolation, or whether we be exhorted<sup>6</sup> for your exhortation<sup>7</sup> and salvation, which worketh the enduring of the same sufferings, which we also suffer:<sup>8</sup>

7. That our hope for you may be steadfast, knowing that as ye are partakers of the sufferings, so shall ye be<sup>d</sup> also of the consolation.

8. For we would not have you ignorant, brethren, of our tribulation, which happened in Asia,<sup>9</sup> that we were pressed out of measure above our strength, so that we were weary even of life.<sup>9</sup>

9. But we had in ourselves the answer<sup>10</sup> of death, that we might not be trusting in ourselves, but in God, who raiseth up the dead:<sup>11</sup>

10. Who out of so great dangers hath delivered, and doth deliver<sup>12</sup> us: in whom we trust, that He will yet also deliver us,

11. Ye also helping together in prayer for us,<sup>13</sup> that by many persons thanks may be given by many on our behalf for the gift which is in us.<sup>14</sup>

12. For our glory is this,<sup>15</sup> the testimony of our conscience, that in simplicity [of heart] and sincerity of God,<sup>16</sup> and not in carnal wisdom, but in the grace of God we have conducted ourselves<sup>17</sup> in this world: but especially towards you.

13. For we write to you no other things than those which ye have read and known.<sup>18</sup> And I hope that ye will know to the end,

<sup>6</sup> The relief which He experienced, or the joy in the Holy Spirit arising from suffering, served to console and encourage the faithful.

<sup>7</sup> This here implies internal support, and the impulse of the Holy Spirit, rather than external admonition.

<sup>8</sup> This inward comfort prepares us to endure suffering. St. Chrysostom remarks that the text "shows that with their own good dispositions, grace also, working in them, contributed much."

<sup>9</sup> At Ephesus.

<sup>10</sup> Presentiment. We felt that we should die. The apostles were not at all times endowed with a clear foresight of coming events.

<sup>11</sup> To deliver him from the imminent danger in which he was placed, was like raising the dead to life.

<sup>12</sup> From other dangers still impending.

<sup>13</sup> The prayers of the faithful are accepted by God even for apostles and apostolic men; Divine Providence having ordained that the most perfect should not be independent of the aid of their weaker brethren. The communion of prayer is the means of grace and blessing which God has appointed. Besides the order of the ministry through which external aids are granted, there is a communication of grace independent of any order or function, and regulated only by Divine goodness, with reference to prayer. "Let us studiously unite in prayer, and let us supplicate for one another, as they did for the apostles, for thus we fulfil the commandment, and we are moved to love, and when I say love, I include all good." St. Chrysostom.

<sup>14</sup> The grace of the apostolic ministry—also his wonderful deliverance from manifest danger. He wished all to unite in giving thanks to God for the favors bestowed on him. "Let us do this, and proclaim to all the bounty of God that they may unite with us in praise." Idem.

<sup>15</sup> Not proudly, but humbly.

<sup>16</sup> Perfect sincerity, such as is in the sight of God.

<sup>17</sup> "We performed signs and wonders among you, and we were most exact, and led a blameless life; for he styles even this the grace of God, and ascribes to it his own good deeds." St. Chrysostom.

<sup>18</sup> The apostle inculcated principles in which they had been already instructed. He trusted that they would persevere in a consistent profession of them.

<sup>d</sup> V. appears to combine two interpretations of one phrase. G. P. has, "And whether we be afflicted, *it is* for your consolation and salvation, which is effectual in the enduring of the same sufferings, which we also suffer; or whether we be comforted, *it is* for your consolation and salvation." The similitude of the phrases has occasioned great varieties in the MSS.

<sup>e</sup> P. "we despaired even of life."

14. As also ye have known in part that we are your glory,<sup>19</sup> as ye also ours in the day of our Lord JESUS CHRIST.

15. And in this confidence I had a mind before,<sup>f</sup> to come to you that ye might have a second grace;<sup>20</sup>

16. And by you to pass into Macedonia, and again from Macedonia to come to you, and by you to be brought on my way to Judea.

17. When, therefore, I was thus minded, have I indulged fickleness? Or the things which I purpose, do I purpose according to the flesh,<sup>21</sup> that it be with me Yea and Nay?<sup>g</sup>

18. But God is faithful,<sup>22</sup> that our speech to you is<sup>b</sup> not [in Him] Yea and Nay.<sup>23</sup>

19. For the Son of God, JESUS CHRIST, who was preached among you by us, by me, and Silvanus, and Timothy, was not Yea and Nay, but in Him was Yea.<sup>24</sup>

20. For how many soever<sup>i</sup> be the promises of God, in Him they are Yea:<sup>25</sup> therefore also through Him Amen<sup>k</sup> to God<sup>26</sup> to our glory.<sup>1</sup>

21. And He who confirmeth us<sup>27</sup> with you in CHRIST, and who hath anointed us, is God:

22. Who also hath sealed us,<sup>28</sup> and hath given the pledge of the Spirit<sup>29</sup> in our hearts.

23. And I call God as witness on my soul,<sup>30</sup> that to spare you I came not any more to Corinth:<sup>31</sup> not that we lord it over your faith,<sup>32</sup> but we are helpers<sup>33</sup> of your joy: for in faith ye stand.<sup>34</sup>

<sup>19</sup> By his fidelity in announcing the gospel in its purity, and by his disinterested zeal, he afforded the Corinthians reason to glory in such an instructor.

<sup>20</sup> A new opportunity of advancing in sacred knowledge, and in piety.

<sup>21</sup> With the usual inconstancy of men.

<sup>22</sup> This is an appeal to Divine truth, and implies an oath. He appeals to God as witness that his teaching was positive and consistent.

<sup>23</sup> It was not inconsistent and contradictory.

<sup>24</sup> "The word was always unshaken and firm." St. Chrysostom.

<sup>25</sup> They are realities—they all are fulfilled in Him.

<sup>26</sup> "He fulfils His promises by us, that is, by favors bestowed on us to His own glory." Idem.

<sup>27</sup> Makes us firm and steadfast.

<sup>28</sup> "Which means, 'who hath anointed and sealed,' that is, who gave the Spirit by whom He did both, making us at once prophets, and priests, and kings." Idem.

<sup>29</sup> His grace, consolation, strength, pledges of future happiness.

<sup>30</sup> This is an oath, with a prayer of vengeance on himself, if he were misstating the fact. Such an imprecation was lawful in the circumstances.

<sup>31</sup> To avoid the necessity of exercising his authority with severity, he delayed his promised visit. To change one's intentions for weighty considerations implies no inconstancy.

<sup>32</sup> He disclaims any capricious domination over faith, which must necessarily rest on the revealed truth of God. The authoritative declaration of the fact of revelation is no arbitrary exercise of power.

<sup>33</sup> Co-operators—desirous to promote their joy.

<sup>34</sup> Faith was the principle of their spiritual life. From it they derived strength. The apostle had no intention to change their belief, but he meant only to correct some false views and moral disorders.

<sup>f</sup> G. P. tr. V. A. B. C. Lachmann.

<sup>g</sup> B. P. "Yea yea, and nay nay."

<sup>h</sup> V. B. G. P. "was."

<sup>i</sup> Middleton.

<sup>k</sup> G. P. "in Him are Yea, and in Him Amen." V. A. C. Syr.

<sup>1</sup> G. P. "unto the glory of God by us." V. A. B.

## CHAPTER II.

HE SHOWS THAT HE DID NOT COME TO THEM, LEST HE SHOULD CAUSE GREATER SORROW, AND EXHORTS THEM TO ADMIT THE INCESTUOUS MAN TO THEIR FELLOWSHIP; AT THE SAME TIME HE SHOWS THAT HE PREACHED THERE WITH MUCH LABOR INDEED, AND ALSO WITH GREAT FRUIT, ALTHOUGH THE ODOR OF HIS PREACHING WAS TO SOME AN OCCASION OF DEATH.

1. BUT I determined this with myself, that I would not come to you again in sorrow.

2. For if I make you sorrowful: "who is there who may gladden me, but he who is made sorrowful by me?"

3. And I wrote this same to you, that when I come, I may not have sorrow on sorrow,<sup>b</sup> from those of whom I ought to rejoice; being confident of you all, that my joy is that of you all.<sup>1</sup>

4. For out of much tribulation and anguish of heart I wrote to you with many tears: not that ye should be saddened, but that ye might know, what love I have more abundantly towards you.<sup>2</sup>

5. But if any one hath caused sorrow, he hath not grieved me: but in part, that I may not burden all of you.<sup>3</sup>

6. Sufficient for such a one is this rebuke<sup>4</sup> which is made by many.

7. So that on the contrary ye should rather forgive<sup>5</sup> and comfort him, lest perhaps such a one be swallowed up with overmuch sorrow.<sup>6</sup>

8. Wherefore I beseech you to confirm your love towards him.

9. For to this end also did I write, that I may know the proof of you,<sup>6</sup> whether ye be obedient in all things.

10. And to whom ye have forgiven anything, I also: for even I, what<sup>d</sup> I have forgiven, if I have forgiven anything,<sup>7</sup> for your sakes<sup>8</sup> *have I forgiven it*, in the person of CHRIST,<sup>9</sup>

<sup>1</sup> That you all sympathise,—share in my joy.

<sup>2</sup> This manifestation of tender affection was calculated to win all hearts. The severity of the apostle is likened by St. Chrysostom to that of a father, who is forced to subject his child to some surgical operation; but grieves for the infirmity, and for the pain caused in its cure.

<sup>3</sup> "I know, he says, that you have shared my indignation and pain at what has happened, and the crime in part has grieved you all. I say, in part, since you have grieved, no less than I." St. Chrysostom.

<sup>4</sup> This may mean the censure pronounced by the local authority, in compliance with the order of the apostle, or the general reproaches of the faithful.

<sup>5</sup> Becomes despondent and broken-hearted.

<sup>6</sup> Have a proof—know experimentally.

<sup>7</sup> For their consolation and spiritual advantage.

<sup>8</sup> Whatever I have forgiven.

<sup>9</sup> By his authority he ordered the penitent to be restored to the communion and society of his brethren: "Christ, as it were, commanding it, which particularly determined their assent, for they feared lest in neglecting to do so, they should fail to grant what redounded to His glory." St. Chrysostom.

<sup>a</sup> The conjunction is better omitted in English.

<sup>b</sup> G. P.—V. D. E. F. G.

<sup>c</sup> Lit. give gratuitously—graciously. Also *intra* v. 10.

<sup>d</sup> G. P. "to whom I forgave it." V. A. B. C. F. G. Lat. fathers, critics.

11. That ye may not be circumvented by Satan:<sup>10</sup> for we are not ignorant of his devices.

12. And when I was come to Troas for the gospel of CHRIST, and a door<sup>a</sup> was opened to me in the Lord,

13. I had no rest in my spirit, because I found not Titus my brother,<sup>11</sup> but bidding them farewell, I went forth into Macedonia.

14. Now thanks be to God, who always maketh us triumph in CHRIST [JESUS],<sup>c</sup> and manifesteth the odor of His knowledge<sup>12</sup> by us in every place:

15. For we are the good odor of CHRIST unto God in those who are saved, and in those who perish:

16. To some indeed an odor of death unto death:<sup>13</sup> but to others an odor of life unto life. And who so fit<sup>e</sup> for these things?<sup>14</sup>

17. For we are not as many,<sup>15</sup> adulterating<sup>16</sup> the word of God, but in sincerity, but as of God, before God, we speak in CHRIST.

### CHAPTER III.

THE APOSTLE DOES NOT NEED THE PRAISE OF MEN, SINCE THE FRUIT OF HIS PREACHING COMMENDS HIM SUFFICIENTLY: FOR THE MINISTERS OF THE NEW TESTAMENT, AND OF THE SPIRIT, OUGHT TO BE MORE HONORED THAN THOSE OF THE OLD TESTAMENT AND OF THE LETTER. HE STATES THAT THE JEWS STILL HAD THE VEIL ON THEIR EYES IN THE READING OF THE SCRIPTURES, WHICH IS TAKEN AWAY BY FAITH IN CHRIST.

1. Do we begin again to commend ourselves? or do we need (as some)<sup>1</sup> letters of commendation to you, or<sup>a</sup> from you?<sup>2</sup>

<sup>10</sup> Lest he cast some into despondency, and corrupt others by pride.

<sup>11</sup> He expected him on his return from Corinth. Not finding him, he feared that his delay had been occasioned by the disturbed state of the Corinthians, to whom he deferred going, and set out for Macedonia.

<sup>12</sup> The saving knowledge of Christ is a fragrant odor unto life.

<sup>13</sup> Through their perverse dispositions.

<sup>14</sup> Who so fit to preach Christ, as the apostle and his fellow-laborers? No one is of himself adequate to the duties of the sacred ministry, but God made them capable.

<sup>15</sup> This may here mean the many teachers then at Corinth.

<sup>16</sup> Lit. "huckstering." It implies an allusion to the practice of low dealers, who adulterate the goods which they sell, to increase their profits. "We shall not imitate the pseudo-apostles, who put many things forward as their own: for this is to huckster, to adulterate wine, or to sell for money what should be given gratuitously." St. Chrysostom.

<sup>a</sup> The apostle appears to allude to certain false teachers, who, in place of personal merit, relied much on commendatory letters which they had obtained.

<sup>2</sup> Our best commendation. "What commendatory letters might accomplish to gain for us reverence, this you do, when seen and heard, for the virtue of the disciples is the ornament of the teacher, and recommends him more effectually than any letter." St. Chrysostom.

<sup>c</sup> *Supra* 16:9.

<sup>e</sup> G. P. "who is sufficient?"

<sup>f</sup> G. P. —

<sup>a</sup> G. P. "of commendation."

2. Ye are our epistle, written in our hearts,<sup>3</sup> which is known and read by all men:<sup>4</sup>

3. Ye being manifestly declared to be the epistle of CHRIST,<sup>5</sup> ministered<sup>6</sup> by us, and<sup>b</sup> written not with ink, but with the spirit<sup>7</sup> of the living God, not in tables of stone, but in fleshy tables of the heart.<sup>8</sup>

4. And such confidence we have through CHRIST to God:

5. Not that we are sufficient to think anything<sup>9</sup> of ourselves,<sup>c</sup> as of ourselves, but our sufficiency is from God:<sup>10</sup>

6. Who also hath made us fit ministers of the New Covenant; not in the letter,<sup>11</sup> but in the Spirit:<sup>12</sup> for the letter killeth,<sup>13</sup> but the Spirit giveth life.

7. But if the ministration of death<sup>14</sup> formed with letters on stones, was glorious, so that the children of Israel could not behold the face of Moyses, for the glory of his countenance which is made void;<sup>15</sup>

8. How shall not the ministration of the Spirit be more glorious?

9. For if the ministry of condemnation is glory: much more the ministry of justice aboundeth in glory.

10. For that which was glorified, was not glorious in this respect, by reason of the excellent glory.<sup>16</sup>

11. For if that which is made void, is through glory;<sup>17</sup> much more so that which shideth, is in glory.

12. Having therefore such hope, we use much confidence:<sup>18</sup>

13. And not as Moyses put a veil on his face,<sup>d</sup> that the children of Israel might not steadfastly behold his face,<sup>e</sup> which is made void;<sup>19</sup>

<sup>3</sup> This is added to show the tender love with which he embraced them. "We always have you in our heart, and we proclaim to all your good actions." St. Chrysostom.

<sup>4</sup> All men could see the Corinthians, who were converted by the preaching of the apostle.

<sup>5</sup> Ye being manifested as the letter of Christ: or, it being manifest that ye are, &c. "He calls them the letter of Christ, because the law of God was inscribed on their minds." St. Chrysostom.

<sup>6</sup> "As Moyses engraved the law on stones and tablets, so we impressed them on your souls: wherefore he says: 'ministered by us.' In this respect they agreed, for those were written by God, and these by the Spirit." Idem.

<sup>7</sup> The influence of the Divine Spirit is meant.

<sup>8</sup> By communicating to them the knowledge and love of Divine truth.

<sup>9</sup> The apostles of themselves were not capable of devising means to win assent to supernatural truth.

<sup>10</sup> The conversion of men must be ascribed not to the reasoning powers of their instructors, but to the grace of God, who blesses their ministry.

<sup>11</sup> Not consigned to writing, nor engraven on stone. The apostles were made fit ministers of a covenant inscribed on the mind and heart by Divine grace.

<sup>12</sup> By the grace of the Holy Spirit directing the apostles, and enlightening the minds of the faithful.

<sup>13</sup> "By 'the letter,' he here understands the law, which punishes transgressors: by the Spirit, the grace which through baptism gives life to those who were in sin." St. Chrysostom.

<sup>14</sup> Which gave occasion to death.

<sup>15</sup> Which passes away: "Which ceases and ends." St. Chrysostom.

<sup>16</sup> What was deemed glorious in the Mosaic dispensation was not truly glorious, in comparison of the excellent glory of Christ.

<sup>17</sup> The temporary economy of the law was accompanied with glory.

<sup>18</sup> Liberty of speech.

<sup>19</sup> The veil with which Moyses hid his face was a type of the inability of the Israelites to behold the Divine mysteries.

<sup>b</sup> G. P. — V. B. Arm.

<sup>c</sup> G. P. Invert. V. A. C. D. E. F. G. Latin fathers, Lachmann.

<sup>d</sup> Exod. 34 : 33.

<sup>e</sup> G. P. "to the end."



14. But their minds were blinded. For until this day the same veil in the reading of the Old Testament,<sup>20</sup> remaineth unremoved (because it is made void in CHRIST).

15. But until this day, when Moyses is read, the veil is on their heart.

16. But when he<sup>21</sup> shall be converted to the Lord, the veil shall be taken away.

17. And the Lord is the Spirit:<sup>22</sup> and where the Spirit of the Lord is, there is liberty.<sup>23</sup>

18. But we all, beholding the glory of the Lord, with an unveiled countenance, are transformed into the same image from glory to glory, as by the Spirit of the Lord.<sup>24</sup>

## CHAPTER IV.

THAT THE WORD OF GOD HATH BEEN MANIFESTED BY THE SINCERE PREACHING OF THE APOSTLES, TO ALL BUT THOSE WHOSE MINDS WERE BLINDED: THAT THE APOSTLES SUFFER MANY AFFLICTIONS, YET NEVER SUCCEUMB; AND MOMENTARY AFFLICTION PRODUCES GREAT AND EVERLASTING GLORY.

1. THEREFORE since we have the<sup>a</sup> ministry,<sup>1</sup> as we have obtained mercy, we faint not;<sup>2</sup>

2. But we renounce the hidden things of shame,<sup>3</sup> not walking in craftiness, nor adulterating<sup>4</sup> the word of God, but by the manifestation of the truth, commending ourselves to every man's conscience<sup>5</sup> before God.

<sup>20</sup> They are blinded and callous. "He shows that they are in fault." St. Chrysostom. The Israelites could not look on Moses, to the end of his life, although his radiant countenance was the image of a transient covenant.

<sup>21</sup> The people.

<sup>22</sup> The Spirit spoken of above. "That is," says St. Chrysostom, "He also is Lord."

<sup>23</sup> Freedom from ceremonial bondage, and from error and passion.

<sup>24</sup> Christians contemplating Divine mysteries with enlightened faith, receive heavenly illumination, and are sanctified by more intimate communications of the Holy Spirit: as those who viewed themselves in mirrors of metal highly polished, had their faces illuminated by the reflected rays. Pure silver, as St. Chrysostom remarks, exposed to the rays of the sun, reflects something of their splendor.

<sup>1</sup> "For we have done nothing more than to act as mere ministers, and communicate the things given by God." St. Chrysostom.

<sup>2</sup> We do not lose courage—do not give up.

<sup>3</sup> Which are shameful.

<sup>4</sup> According to Bloomfield, it "denotes corrupting the word by impure admixtures of Gentile philosophy, or Jewish tradition: or by intermixing any opinions inconsistent with its purity, and introduced for the sake of private interest, or to flatter the passions and prejudices of men."

<sup>5</sup> To the conscience of all men. "Not in appearance and show, but by the very evidence of facts." St. Chrysostom.

3. But if our gospel<sup>6</sup> be hid, it is hid in those who perish :

4. In whom the god of this world,<sup>7</sup> hath blinded the minds of the unbelievers, that the light of the glorious gospel<sup>8</sup> of CHRIST, who is the image<sup>9</sup> of God,<sup>9</sup> may not shine to them.

5. For we preach not ourselves, but JESUS CHRIST our Lord : and ourselves your servants through<sup>10</sup> JESUS.

6. For God, who said that light should shine out of darkness,<sup>10</sup> hath shone in our hearts to give the light of the knowledge of the glory of God,<sup>11</sup> in the face of CHRIST JESUS.<sup>12</sup>

7. But we have this 'treasure'<sup>13</sup> in earthen vessels,<sup>14</sup> that the excellence of the power may be of God, and not of us.

8. In all things we suffer tribulation, but are not distressed :<sup>15</sup> we are perplexed, but not hopeless :

9. We endure persecution, but are not forsaken : we are cast down, but not destroyed :

10. Always bearing about in our body the dying<sup>16</sup> of JESUS, that the life also of JESUS may be manifested in our bodies.<sup>17</sup>

11. For we, who live, are always delivered unto death for JESUS, that the life also of JESUS may be manifested in our mortal flesh.

12. Death then worketh in us, but life in you.<sup>18</sup>

13. And having the same spirit of faith,<sup>19</sup> as it is written : I believe, wherefore I speak :<sup>20</sup> we also believe, wherefore we also speak :

<sup>6</sup> Doctrine—preaching.

<sup>7</sup> Satan, who exercises a fatal influence over worldlings—the god whom men practically worship. He is said to blind the mind, because he influences the will, and excites the passions, so as to pervert the judgment.

<sup>8</sup> Of the glorious gospel—the gospel which declares His glory, “namely, that the cross is the salvation of the world, and its glory : that He who was crucified, will Himself come with great splendor.” St. Chrysostom.

<sup>9</sup> Not a mere resemblance, but the perfect reflection of the glory of the Father—the substantial communication of His own essence.

<sup>10</sup> This reference to the creation is a beautiful illustration of the Divine power, by which the mind is enlightened with the knowledge of revelation.

<sup>11</sup> To enlighten us with the knowledge of the Divine glory.

<sup>12</sup> As manifested through Him—in His Person.

<sup>13</sup> Of Divine knowledge and grace.

<sup>14</sup> “Our flesh is no better than an earthen vessel, exposed to so many accidents, to death, disease, changes of atmosphere, and a thousand other causes of dissolution.” St. Chrysostom.

<sup>15</sup> Not without hope of escape. “We do not entirely fall away.” Idem.

<sup>16</sup> It expresses a dying state without actual death. The sufferings of the apostles were such that their death might be expected at any moment. “By their daily dying a kind of resurrection was exhibited. If any one, he says, disbelieves that Jesus died, and rose again, let him look on us who die daily, and rise again, and let him be persuaded of the resurrection.” Idem.

<sup>17</sup> That the triumph of Christ over death might be exhibited in the cheerful endurance of suffering by His followers, and by their wonderful preservation.

<sup>18</sup> “He does not speak of death, but of temptations, and of repose : for we, he says, are in dangers and temptations, but you enjoy rest, having that life which is the fruit of these trials. We brave the dangers : you enjoy tranquillity.” St. Chrysostom.

<sup>19</sup> The same spirit of faith was common to the apostles and the faithful generally, as also to the saints of the Old Testament.

<sup>20</sup> Faith impelled the apostles to proclaim the Divine truths.

<sup>b</sup> Heb. 1 : 3.

<sup>d</sup> G. P. “body.”

<sup>bb</sup> G. P. “for Jesus' sake,” V. A<sup>88</sup>, C.

<sup>c</sup> G. P. + “the Lord,” V.—B. critics.

<sup>e</sup> Ps. 115 : 10.

14. Knowing, that He who raised up<sup>c</sup> JESUS, will raise up us also with<sup>e</sup> JESUS, and will set us with you.

15. For all things *are* for your sakes, that the abundant grace might through the thanksgiving of many, redound to the glory of God.

16. For which cause we faint not : but though our outward man perish,<sup>21</sup> yet the inward is renewed day by day.<sup>22</sup>

17. For our present tribulation, which is momentary<sup>b</sup> and light, worketh for us above measure exceedingly an eternal weight of glory :<sup>23</sup>

18. While we consider not the things which are seen, but those which are not seen. For the things which are seen are temporal, but those which are not seen are eternal.

## CHAPTER V.

IN THE CERTAIN HOPE OF GLORY TO COME, THE APOSTLES DESIRE TO BE FREED FROM THE BODY, SINCE THEY CANNOT OTHERWISE ENJOY IT: BUT BEING ALWAYS DESIROUS TO PLEASE CHRIST, THE JUST JUDGE OF ALL, THEY AFFORD THEIR DISCIPLES AN OPPORTUNITY OF GLORIFYING IN THEM BEFORE THE ADVERSARIES; AND DISCHARGING AN EMBASSY FOR CHRIST, THEY NO LONGER KNOW, ACCORDING TO THE FLESH, EVEN CHRIST HIMSELF, WHOM THEY PREACH, AND BY WHOSE DEATH THE WORLD HAS BEEN RECONCILED TO GOD.

1. For we know, that if our earthly house,<sup>1</sup> this tent, be destroyed,<sup>2</sup> we have a building<sup>3</sup> from God, a house not built with hands, everlasting in the heavens.

2. For in this also<sup>a</sup> do we groan, earnestly desiring to be clothed over<sup>d</sup> with our dwelling, which is from heaven :<sup>b</sup>

3. Yet so, if we be found clothed, not naked.<sup>c</sup>

4. For we also who are in this<sup>e</sup> tent do groan, being burdened; be-

<sup>21</sup> "The body is scourged, it is beaten, it suffers numberless injuries." St. Chrysostom.

<sup>22</sup> The spirit is strengthened "with faith, hope, courage."

<sup>23</sup> These terms admirably set forth the greatness of heavenly glory.

<sup>1</sup> This earthly dwelling like a tent—the body in which the soul dwells.

<sup>2</sup> Pulled down and demolished, as an old house.

<sup>3</sup> The place prepared by Divine bounty for each servant of God.

<sup>a</sup> As with a garment. The glorified state is represented under the images of a splendid mansion, and a rich garment. We know by faith that the pulling down of our earthly tent will be followed by our admission into the everlasting courts, if no obstacle exist on our parts.

<sup>b</sup> The disembodied spirit may be termed naked. Those who survive at the end of the world may be clothed over with glory. All, however, will pass through the gate of death.

<sup>c</sup> G. P. + "the Lord." V. B.

<sup>d</sup> G. P. "through." V. A. B. St. Jerome.

<sup>e</sup> P. "our light affliction, which is but for a moment."

<sup>a</sup> P. — V. B. critics.

<sup>b</sup> Apoc. 16: 15.

<sup>c</sup> O. P. "this." V. C. D. F. G. fathers, versions.

cause we would not be stripped, but clothed over,<sup>6</sup> that what is mortal may be swallowed up by life.<sup>7</sup>

5. And He who formeth us<sup>8</sup> for this same thing is God, who<sup>a</sup> hath given us the pledge of the Spirit.<sup>9</sup>

6. Therefore *we are*<sup>10</sup> always confident, knowing that whilst we are<sup>f</sup> in the body, we are absent from the Lord:

7. (For we walk by faith, and not by sight.)

8. But we are confident; and have an earnest will rather to be absent from the body, and to be present with the Lord.

9. And therefore we endeavor, whether absent or present, to please Him.

10. For we must all be manifested before the judgment-seat of CHRIST, that every one<sup>g</sup> may receive the proper things of the<sup>h</sup> body,<sup>11</sup> according as he hath done, whether good or evil.

11. Knowing therefore the fear of the Lord,<sup>12</sup> we persuade men,<sup>13</sup> but we are manifest to God. And I hope also that we are manifest in your consciences.<sup>14</sup>

12. We commend not ourselves again to you, but we give you occasion to glory for us, that ye may have *it* for those who glory in appearance, and not in the heart.

13. For whether we be transported in mind,<sup>15</sup> *it is* for God, or sober-minded,<sup>16</sup> *it is* for you.

14. For the love<sup>17</sup> of CHRIST<sup>i</sup> constraineth us:<sup>18</sup> because we thus judge that if one died for all, then all were dead:<sup>19</sup>

<sup>6</sup> We have a natural repugnance to death, and wish to be invested with immortality, without this painful process.

<sup>7</sup> That the mortal element of our nature may yield to the living principle, which will give us immortality.

<sup>8</sup> "He here shows that these things were designed of old, for not at the present was it so decreed, but when from the beginning He formed us of the earth, and created Adam: for He did not create him that he might die, but to make him immortal." St. Chrysostom.

<sup>9</sup> The internal grace of the Holy Spirit. Some had miraculous gifts likewise. Both served as assurances of future glory to the devout believer. "God thereby made Himself debtor of the whole." Idem.

<sup>10</sup> The apostle, strengthened by the grace of the Holy Spirit, looked forward with confidence to the glory of a future life.

<sup>11</sup> "Let us suppose, then, that it is already present, and let each one search into his own conscience, and imagine that the Judge is at hand, and that all things are laid open and exposed." St. Chrysostom.

<sup>12</sup> Having certain knowledge of those truths which inspire fear.

<sup>13</sup> We labor to persuade men of our sincerity. "Knowing, therefore, these things, namely, that awful tribunal, we do all in our power to give no hold on us, or scandal, or any occasion to suspect evil of us." St. Chrysostom.

<sup>14</sup> He trusted that they were entirely convinced of his sincerity.

<sup>15</sup> Such transports of zeal were branded as madness by his adversaries.

<sup>16</sup> Calm and moderate in his language, with a view to their advantage.

<sup>17</sup> The love of Christ for us—the love which we owe Him in return.

<sup>18</sup> "It does not suffer us to be at rest; it excites and impels us to undertake labors for your salvation." St. Chrysostom.

<sup>19</sup> The lost state of the whole human family, and the universal character of the atonement of Christ, are here strongly expressed.

<sup>a</sup> G. P. "He that hath wrought us."

<sup>g</sup> G. P. "also." V. B. C. D. F. G. Syr. Arm. Ital. Orig. Iren.

<sup>f</sup> P. "at home." V. "Somus." Bloomfield remarks, "that 'at home' suggests an idea the very opposite to that which the apostle always affixes to human life."

<sup>h</sup> Rom. 14: 10.

<sup>i</sup> G. d. a. V. Arm. Ital. Or. Grotius.

<sup>i</sup> P. V. "God." C. Syr. Chry.

15. And CHRIST<sup>\*</sup> died for all: that they also who live, may not now live to themselves, but to Him who died for them, and rose again.<sup>20</sup> \*

16. Therefore henceforth we know no man according to the flesh.<sup>21</sup> And though we have known CHRIST according to the flesh:<sup>22</sup> yet now know we no more.

17. Therefore if any man *is* in CHRIST,<sup>23</sup> he is a new creature:<sup>1</sup> the old things are passed away: behold all things are made new.<sup>24</sup>

18. But all things *are* from God, who hath reconciled us to Himself through<sup>m</sup> CHRIST, and hath given us<sup>25</sup> the ministry of reconciliation.

19. Since God indeed was in CHRIST, reconciling the world to Himself, not imputing to them their sins,<sup>26</sup> and He placed in us the word of reconciliation.

20. For CHRIST therefore we are ambassadors, as though God did exhort by us. For CHRIST we beseech you, be ye reconciled to God.

21. Him, who knew no sin, He hath made sin<sup>27</sup> for us, that we might be made the justice<sup>28</sup> of God in Him.

## CHAPTER VI.

HE EXHORTS THEM NOT TO NEGLECT THE GRACE WHICH THEY HAD RECEIVED, SHOWING THEM HOW MUCH HE LABORED TO RENDER HIMSELF A WORTHY MINISTER OF GOD, AND ADMONISHING THEM TO KEEP APART FROM THE SOCIETY AND INTIMACY OF UNBELIEVERS.

1. AND we working<sup>\*</sup> together *with Him* do exhort, that ye receive not the grace of God in vain.

<sup>20</sup> They must live to Him by faith and obedience.

<sup>21</sup> With gross and earthly feelings.

<sup>22</sup> "The phrase, 'according to the flesh,' when applied to Christ, means to be subject to natural changes, such as thirst, hunger, fatigue, sleep. 'Not according to the flesh,' means to be free from these changes: for He is to come to judge the world in the flesh, but impassible and immortal." St. Chrysostom.

<sup>23</sup> "Whoever believes in Him, has passed to a new state of being: for he is born anew of the Spirit." St. Chrysostom.

<sup>24</sup> "Behold the soul is new, for it is purified, and the body new, and the worship new, and the promises new, and the covenant, and life, and table, and robe, and all things entirely new: for instead of the earthly Jerusalem, we have received the city from above: instead of the visible temple, we behold the spiritual edifice: instead of tables of stone, we have those of flesh: instead of circumcision, baptism: instead of manna, the body of the Lord: instead of water from the rock, blood flowing from His side: instead of the wand of Moses or Aaron, the cross: instead of the land of promise, the kingdom of heaven: instead of numberless priests, one High Priest: instead of a material lamb, a spiritual lamb." St. Chrysostom.

<sup>25</sup> "He here shows the dignity of the apostles, declaring the great charge committed to them, and the excess of Divine love." St. Chrysostom.

<sup>26</sup> Pardoning them—blotting out the handwriting which stood against them.

<sup>27</sup> The Jews called the victim by the name of the object for which it was offered.

<sup>28</sup> That we might be made just in His sight. St. Chrysostom, however, presses the terms literally. "It is the very justice of God, since it is not of works; for no stain can be found in them who are justified by grace, all sin being cancelled."

\* O. P. "He."

<sup>1</sup> G. P. Martini so renders V. Isaiah 43: 19; Apoc. 21: 5.

<sup>m</sup> G. P. + "Jesus." V. A. B. critics.

<sup>a</sup> G. P. "as workers together with Him." 1 Cor. 3: 9.

2. For He saith: In an acceptable time I have heard thee, and in the day of salvation<sup>b</sup> I have helped thee. Behold now *is* the acceptable time, behold now *is* the day of salvation.

3. Giving no offence<sup>c</sup> to any one,<sup>e</sup> that our<sup>d</sup> ministry may not be blamed:<sup>2</sup>

4. But in all let us present<sup>3</sup> ourselves as ministers of God<sup>a</sup> in much patience, in tribulations, in necessities, in distresses,

5. In stripes, in prisons, in tumults, in labors, in watchings,<sup>4</sup> in fastings,<sup>5</sup>

6. In chastity, in knowledge,<sup>6</sup> in long-suffering, in sweetness, in the Holy Spirit,<sup>7</sup> in charity unfeigned,

7. In the word of truth, in the power of God, by the armor of justice on the right hand, and on the left,<sup>8</sup>

8. By glory and dishonor, by evil report and good report: as deceivers and true; as unknown and known.

9. As dying, and behold we live: as chastened, and not killed:<sup>9</sup>

10. As sorrowful, yet always rejoicing: as needy, yet enriching many:<sup>10</sup> as having nothing, and possessing all things.<sup>11</sup>

11. Our mouth is open to you, O Corinthians, our heart is enlarged.<sup>12</sup>

12. Ye are not straitened in us: but ye are straitened in your own bowels.<sup>13</sup>

13. But having the same recompense,<sup>14</sup> I speak as to *my* children: be ye also enlarged.

14. Bear not the yoke with unbelievers.<sup>15</sup> For what fellowship hath

<sup>1</sup> "Affording to no one cause of complaint or censure." St. Chrysostom.

<sup>2</sup> Scoffed at, censured. The apostle carefully avoided what might attach even slight censure to his ministry, that his exhortations might be the more effectual.

<sup>3</sup> Commending ourselves, or showing ourselves as true ministers of God.

<sup>4</sup> These may have been induced by the alarm in which they lived, or by solicitude for the instruction of the faithful. "He intimates the labors which he underwent, running to and fro, and working for his support, or passing the nights in teaching, or labor." St. Chrysostom.

<sup>5</sup> During the rage of persecution, it was often impossible to obtain food. St. Chrysostom, however, understands him of voluntary fasts, and admires his zeal. "He did not neglect to fast, although his sufferings far outweighed many fasts."

<sup>6</sup> "Wisdom granted by God, which is truly knowledge." St. Chrysostom.

<sup>7</sup> Under His influence and guidance.

<sup>8</sup> By spiritual weapons to ward off evil, and to accomplish good.

<sup>9</sup> Often exposed to death, yet wonderfully escaping.

<sup>10</sup> With spiritual gifts, or with alms.

<sup>11</sup> The providence of God supplying them with all necessities.

<sup>12</sup> "We say all things to you with freedom, as to our beloved children; we dissemble nothing, we keep back nothing." St. Chrysostom.

<sup>13</sup> These are put for the affections. You have suffered your affections to be warped and narrowed. You have yielded to unjust prejudice, or suspicion. "Observe a reproach sparingly made, as is usual with those who love." Idem.

<sup>14</sup> The same heavenly reward is prepared for all, although not in the same degree. He exhorts them to cherish enlarged affections.

<sup>15</sup> This is a prohibition of intermarriage with unbelievers.

<sup>b</sup> Isaiah 49: 8.

<sup>d</sup> G. P. "thm." V. D. E. F. G. Syr. fathers.

<sup>c</sup> G. P. "in anything." 1 Cor. 10: 32.

<sup>e</sup> 1 Cor. 4: 1.

justice with iniquity? Or what communion is there between light and darkness?

15. But what agreement is there of CHRIST with Belial?<sup>16</sup> or what portion hath the believer with the unbeliever?

16. And what agreement hath the temple of God with idols? For ye are the temple of the living God,<sup>17</sup> as God saith: I will dwell in them, and walk among them, and I will be their God, and they shall be My people.<sup>18</sup>

17. Wherefore go out from among<sup>19</sup> them,<sup>20</sup> and be ye separate, saith the Lord, and touch not the unclean.

18. And I will receive you, and I will be to you a Father,<sup>21</sup> and ye shall be My sons and daughters, saith the Lord Almighty.<sup>22</sup>

## CHAPTER VII.

THE APOSTLE SHOWS HIS GREAT AFFECTION FOR THE CORINTHIANS, AND HIS JOY AMIDST HIS SUFFERINGS, ON LEARNING THE CORRECTION OF THE DISORDERS THAT WERE AMONG THEM, AND THE GOOD THAT RESULTED FROM THE SORROW WHICH HIS LETTER HAD CAUSED.

1. HAVING therefore these promises, beloved, let us cleanse ourselves from all defilement of flesh and spirit,<sup>1</sup> perfecting holiness<sup>2</sup> in the fear of God.

2. Receive us.<sup>3</sup> We have wronged no man, we have injured no man, we have overreached no man.

3. I speak not to your condemnation:<sup>4</sup> for we<sup>5</sup> have said before that ye are in our hearts to die together, and to live together.

4. Great is my confidence towards you, great is my glorying for you, I am filled with consolation, I abound with joy in<sup>6</sup> all our tribulation.

5. For even when we were come into Macedonia, our flesh had no rest, but we suffered all tribulation:<sup>7</sup> from without, combats;<sup>8</sup> within, fears.<sup>9</sup>

<sup>16</sup> St. Chrysostom takes it to mean Satan.

<sup>17</sup> The wicked.

<sup>18</sup> "See how the prophet long ago foretells the present exaltation, the regeneration by grace." St. Chrysostom.

<sup>1</sup> External and internal. "Let us not handle impure things, for this is the defilement of the flesh: nor things which defile the soul, for this is the defilement of the spirit." Idem.

<sup>2</sup> Aiming at perfect holiness.

<sup>3</sup> Give us place in your affections. Listen to our admonitions.

<sup>4</sup> He does not intimate that they were generally guilty of immorality.

<sup>5</sup> Opposition, violence, persecution.

<sup>6</sup> Apprehensions of impending calamities.

<sup>1</sup> 1 Cor. 3: 16, 17; 6: 19.

<sup>2</sup> Isaiah 62: 11.

<sup>3</sup> G. P. "I."

<sup>4</sup> P. "we were troubled on every side."

<sup>5</sup> Lev. 26: 12.

<sup>6</sup> Jer. 31: 9.

<sup>7</sup> In the midst of.

6. But God, who comforteth the lowly, comforted us by the coming of Titus.

7. And not only by his coming, but also by the consolation, with which he was comforted<sup>7</sup> in you, relating to us your desire,<sup>8</sup> your weeping, your zeal for me,<sup>9</sup> so that I rejoiced the more.

8. For although I saddened you by the letter, I do not regret it: although I did regret,<sup>10</sup> seeing<sup>d</sup> that the same letter saddened you (although for an hour<sup>11</sup>).

9. Now I rejoice: not because ye were made sad, but because ye were made sad to penance.<sup>12</sup> For ye were saddened according to God, that in nothing ye may suffer damage from us.

10. For the sorrow which is according to God, worketh penance unto salvation unfailing,<sup>e</sup> but the sorrow of the world<sup>f</sup> worketh<sup>13</sup> death.

11. For behold this very thing, that ye were saddened according to God, how great carefulness it worketh in you: yea excuse, yea indignation, yea fear, yea desire, yea zeal, yea punishment!<sup>14</sup> in all things ye have showed yourselves to be guiltless<sup>g</sup> in the<sup>h</sup> matter.<sup>15</sup>

12. Therefore, although I wrote to you, *I did it* not for him who did the wrong, nor for him who suffered,<sup>16</sup> but to manifest our care which we have for you<sup>17</sup>

13. Before God: therefore we were comforted. But in our consolation<sup>i</sup> we rejoiced more abundantly for the joy of Titus, because his spirit was refreshed by you all.

14. And if I gloried somewhat to him concerning you, I am not ashamed; but as we spake all things to you in truth, so also our glorying, which was to Titus, is found a truth,

15. And his affections are more abundantly towards you: remem-

<sup>7</sup> On his visit to Corinth.

<sup>8</sup> Their eagerness to see the apostle.

<sup>9</sup> Their zeal for his honor, and readiness to fulfil his mandates.

<sup>10</sup> His judgment as to the necessity and propriety of the measure was unchanged.

<sup>11</sup> For a short time.

<sup>12</sup> He rejoices at the result of this temporary sorrow, the conversion of the chief delinquent, and a general return to fervor.

<sup>13</sup> It breaks down the spirits, and often brings on an untimely end. "Sadness hath killed many, and there is no profit in it."

<sup>14</sup> The pain which they felt at the reproaches of the apostle made them solicitous to defend themselves from all participation in the crime, and to manifest indignation and horror at its commission. They feared the severe exercise of his authority, they were eager to satisfy him, zealous to remedy the evils complained of, and severe in their punishment.

<sup>15</sup> The case of the incestuous man. Some take it for purity in general.

<sup>16</sup> The father of the delinquent.

<sup>17</sup> The apostle was influenced by zeal for the general good.

<sup>d</sup> G. P. "for I perceive." B. *βλεπω ουτι*.

<sup>e</sup> G. P. "not to be repented of"

<sup>f</sup> Eccl. 30 : 23.

<sup>g</sup> P. "clear."

<sup>h</sup> 1 Thess. 4 : 6.

<sup>i</sup> G. P. "we were comforted in your comfort." V. B. C. D. E. G. Syr. Eth. Arm.



bering the obedience of you all, how with fear and trembling<sup>18</sup> ye received him.

16. I rejoice, that in all things I have confidence in you.

## CHAPTER VIII.

HE EXHORTS THEM TO GIVE ALMS CHEERFULLY TO THE POOR OF JERUSALEM, COMMENDING THE MACEDONIANS, AND HOLDING FORTH THE EXAMPLE OF CHRIST, ADMONISHING THEM THAT THEY SHOULD NOW DO ACCORDING TO EACH ONE'S ABILITY WHAT THEY HAD LONG PURPOSED TO DO: AND HE PRAISES THOSE WHOM HE SENDS TO GATHER THE ALMS.

1. AND we make known to you, brethren, the grace of God, which is given in the churches of Macedonia:

2. That in a great trial of tribulation they had abundance of joy,<sup>a</sup> and their deep poverty abounded to the riches of their liberality.

3. For, according to their power, I bear them witness, and beyond their power they were willing,

4. With much entreaty beseeching<sup>1</sup> us<sup>b</sup> the grace and participation of the ministry, which is performed towards the saints.

5. And not as we hoped: but they gave themselves first to the Lord, then to us by the will of God.<sup>2</sup>

6. So that<sup>3</sup> we entreated Titus, that as he began, so he would also finish in you this grace also.<sup>4</sup>

7. But as in all things ye abound in faith, and speech, and knowledge, and all diligence, moreover also in your love for us, that ye abound in this grace also.

8. I speak not as commanding, but by the zeal of others, proving also the sincerity of your love.<sup>5</sup>

9. For ye know the grace<sup>6</sup> of our Lord JESUS CHRIST, that being rich, He became poor for you, that through His poverty ye might be rich.<sup>7</sup>

<sup>18</sup> With reverence and awe, as one commissioned by the apostle.

<sup>1</sup> They asked as a favor to be allowed to share in the good work.

<sup>2</sup> They were ready to do whatever good the apostle suggested.

<sup>3</sup> Encouraged by this unexpected success, the apostle urged Titus to visit anew the Corinthians, and complete the good work begun among them.

<sup>4</sup> Charitable work. "This is a great good and a gift of God, and when performed, it assimilates us, as far as possible, to God." St. Chrysostom.

<sup>5</sup> Stimulating them by the example of the Macedonians.

<sup>6</sup> Condescension, goodness.

<sup>7</sup> "By riches he here means the knowledge of piety, the cleansing of sins, justice, sanctification, the numberless blessings which Christ bestowed on us, and which He is ready to bestow." St. Chrysostom.

<sup>a</sup> G. P. "the abundance of their joy and their deep poverty abounded." V. contrasts their joy with their affliction, and extols their generosity on account of their poverty.

<sup>b</sup> P. + "that we would receive *the gift*." Critics reject this clause.

10. And herein I give counsel, for this is useful to you, who from last year have begun not only to do, but also to be willing.<sup>8</sup>

11. But now perform it also in deed, that as there is readiness to will, so likewise there may be performance, out of that which ye have.<sup>9</sup>

12. For if the will is ready, it is accepted, according to that which it<sup>o</sup> hath, not according to that which it hath not.<sup>10</sup>

13. For not that others may have ease, and ye distress, but by an equality.<sup>1</sup>

14. At the present time let your abundance supply<sup>e</sup> their want, that their abundance also may be a supply for your want, that there may be equality, as it is written:<sup>f</sup>

15. He who got much, did not abound: and he who got little, did not want.<sup>11</sup>

16. But thanks *be* to God, who gave the same zeal for you in the heart of Titus,

17. For, indeed he accepted the solicitation:<sup>12</sup> but being more zealous, of his own will he went to you.

18. We have sent also with him the brother, whose praise is in the gospel through all the churches:<sup>13</sup>

19. And not only, but also he was<sup>g</sup> chosen<sup>h</sup> by the churches our fellow-traveller for this grace which is administered by us<sup>14</sup> to the glory of the Lord, and our<sup>h</sup> eager will:

20. Avoiding this, lest any man should blame us in this fulness,<sup>15</sup> which is ministered by us.

21. For we provide good things not only before God,<sup>1</sup> but also before men.<sup>16</sup>

22. And we have sent with them our brother also,<sup>17</sup> whom we have

<sup>8</sup> They had commenced with a willing heart, and purposed to continue it.

<sup>9</sup> Out of their actual means.

<sup>10</sup> Our good will is estimated according to our means. No one is expected to do more than is in his power.

<sup>11</sup> This was said of the manna. The apostle takes occasion from it to show, that God wishes the wants of others to be supplied from our abundance.

<sup>12</sup> He acted on the suggestion of the apostle.

<sup>13</sup> Luke or Barabas. St. Chrysostom thinks that the latter is meant, inasmuch as he accompanied St. Paul to Jerusalem with the aims of the faithful.

<sup>14</sup> This charity which was dispensed by the apostle.

<sup>15</sup> "Lest any one should suspect us, he says, or have any occasion of complaint against us, as if we embezzled any of the funds intrusted to us, on this account we sent them, not one only, but two and three." St. Chrysostom.

<sup>16</sup> It is our duty to regulate our conduct, so as to give no occasion of just censure.

<sup>17</sup> It is not known who he was.

c. O. P. "a man." V. B. C. D. E. F. G. Wakefield.

d G. Chrys. P. connect with what follows.

f Exod. 16: 18.

g The term is here employed in its classical meaning for an election by show of hands. Titus was chosen to take charge of the aims in conjunction with Paul. V. uses: "ordinatus est." G. is elsewhere used for the rite of ordination. Acts 14: 22.

h O. P. "your." V. B. critics.

e P. "may be a supply."

i Rom. 12: 17.

often found diligent in many things: but now far more diligent, with much confidence in you,<sup>18</sup>

23. Whether for Titus, who is my companion and helper towards you, or our brethren, the apostles<sup>19</sup> of the churches, the glory of CHRIST.<sup>20</sup>

24. The manifestation of your charity, and of our glorying for you, show therefore to them<sup>21</sup> before the churches.

## CHAPTER IX

HE CONTINUES TO EXHORT THEM TO GIVE ALMS CHEERFULLY AND ABUNDANTLY, WARNING THEM NOT TO FEAR WANT, BUT TO TRUST IN DIVINE PROVIDENCE: AND HE ENUMERATES THE VARIOUS FRUITS OF ALMSGIVING.

1. FOR concerning the ministry,<sup>1</sup> which is done for the saints, it is superfluous for me to write to you.

2. For I know your readiness, for which I boast of you to the Macedonians. Since even Achaia<sup>2</sup> is ready from the past year, and your zeal hath provoked many.<sup>3</sup>

3. But I have sent the brethren, that what we glory in concerning you, may not be made void<sup>4</sup> in this respect, that (as I said) ye may be ready:

4. Lest if the Macedonians come with me, and find you unprepared, we (not to say, ye) blush in this confidence.<sup>5</sup>

5. Therefore I thought it necessary to desire the brethren, that they would go before to you, and prepare this blessing<sup>6</sup> already promised, that this be so ready, as a blessing, not as avarice.<sup>6</sup>

6. But this I say: He who soweth sparingly, shall reap also sparingly: and he who soweth in blessings, shall reap also of blessings.<sup>7</sup>

7. Every one according as he hath determined<sup>8</sup> in his heart, not from sadness,<sup>9</sup> or necessity: for God loveth the cheerful giver.<sup>9</sup>

<sup>18</sup> Great confidence that they would be charitable and docile, and receive Titus and his companions becomingly.

<sup>19</sup> Messengers.

<sup>20</sup> Their charity and zeal gave glory to Christ.

<sup>1</sup> The charitable offering made to the distressed faithful.

<sup>2</sup> The whole province.

<sup>3</sup> To imitation.

<sup>4</sup> Contradicted by the fact.

<sup>5</sup> Gifts were so styled.

<sup>6</sup> As a free gift, not as an exaction.

<sup>7</sup> As the harvest is proportioned to the seed sown, so the reward of almsgiving is commensurate to Christian generosity.

<sup>8</sup> With reluctance.

<sup>9</sup> G. P. + "and." V. B. critica.

<sup>10</sup> G. P. "in this same confident boasting." V. Syr. Calvin, critica. In/ra 11: 17.

<sup>11</sup> O. P. "purposeth." V. B. E. F. G. Lat. fathers. c Eccl. 33: 11.

8. And God is able to make all grace<sup>9</sup> abound in you, that in all having always all sufficiency, ye may abound to every good work,<sup>10</sup>

9. As it is written: He hath distributed,<sup>4</sup> he hath given to the poor: <sup>11</sup> his justice<sup>12</sup> remaineth forever.

10. And He who giveth seed to the sower, will give<sup>6</sup> bread also to eat, and multiply your seed, and increase the fruits of your justice: <sup>13</sup>

11. That being enriched in all things, ye may abound to all liberality,<sup>14</sup> which produceth through us thanksgiving to God.

12. For the ministry of this office<sup>15</sup> not only supplieth the wants of the saints, but even aboundeth through many thanksgivings in<sup>7</sup> the Lord,

13. Through the trial<sup>16</sup> of this ministry,<sup>18</sup> glorifying God in the obedience of your confession,<sup>17</sup> unto the gospel of CHRIST, and the liberality of communication<sup>18</sup> to them, and to all,

14. And in their prayer<sup>19</sup> for you, longing after you<sup>20</sup> on account of the eminent grace of God in you.

15. Thanks be to God for His unspeakable gift.

## CHAPTER X.

HE BEGINS TO DECLARE HIS AUTHORITY, AND THE LABORS WHICH HE UNDERWENT FOR CHRIST, ON ACCOUNT OF THE PSEUDG-APOSTLES, WHO, BY DEPRECIATING HIM AND PROCLAIMING HIM AS ABJECT, PREVENTED THE FRUIT OF HIS PREACHING.

1. Now I Paul myself heseech you<sup>1</sup> by the meekness and modesty<sup>2</sup> of CHRIST, who in presence indeed am lowly among you, hut absent am bold towards you.<sup>3</sup>

<sup>1</sup> Temporal blessings as well as spiritual. "This means to heap wealth on you, that you may abound in all such munificence." St. Chrysostom.

<sup>2</sup> Almsgiving draws after it a Divine blessing, which increases the means of doing good. "I ask, he says, these things for you, that you may give to others: he did not say give, but abound in giving." Idem.

<sup>3</sup> The Psalmist describes the just man as prosperous, notwithstanding the constant exercise of almsgiving. He distributes alms; he gives to the poor; his beneficence is unfailling.

<sup>4</sup> Justice, in Scripture, often denotes humanity, beneficence. The latter member bears a similar meaning to the former, after the manner of Hebrew poets. The alms of the just man are frequent; the rewards of them are oftentimes here experienced in the increase of wealth, but the eternal recompense is unfailling.

<sup>5</sup> The apostle encourages them to hope for an increase of wealth, as a fruit of charity, to enable them to do more good.

<sup>6</sup> Lit. "simplicity." "By simplicity he here means munificence." St. Chrysostom.

<sup>7</sup> This exercise of charity is not only a relief to the suffering members of Christ, but an occasion of glory to God, through the many thanksgivings offered to Him.

<sup>8</sup> The trial of charity gave occasion to glorify God for their obedience and consistent profession of the gospel of Christ, and their generous offerings to their distressed fellow-members.

<sup>9</sup> For their obedience and faith, of which their almsgiving was an evidence.

<sup>10</sup> Their generous alms.

<sup>11</sup> The prayer of others for their advancement in virtue.

<sup>12</sup> Having an affectionate regard for them—desirous to see them.

<sup>13</sup> To act conformably to the Christian maxims.

<sup>14</sup> The terms are nearly synonymous.

<sup>15</sup> These are the observations of his enemies, who contrasted his lowly personal appearance, with the lofty tone of his writings.

2. But I beseech you, that when present I may not be bold with the confidence with which I am thought to be bold against some, who judge<sup>a</sup> of us as if we walked according to the flesh.<sup>4</sup>

3. For though we walk in the flesh,<sup>5</sup> we war not<sup>6</sup> after the flesh.

4. For the weapons of our warfare *are* not carnal,<sup>7</sup> but mighty to God<sup>8</sup> for the destruction of fortresses,<sup>9</sup> destroying counsels,<sup>10</sup>

5. And every height that exalteth itself against the knowledge of God,<sup>11</sup> and bringing into captivity every thought to the obedience of CHRIST,<sup>12</sup>

6. And having in readiness to revenge all disobedience,<sup>13</sup> when your obedience is fulfilled.<sup>14</sup>

7. See<sup>b</sup> the things according to appearance.<sup>15</sup> If any man hath confidence in himself that he is CHRIST'S,<sup>16</sup> let him think this again with himself, that as he is CHRIST'S, so also *are* we.

8. For, even if I shall glory somewhat more of our authority, which the Lord hath given us for edification, and not for your destruction,<sup>17</sup> I shall not be ashamed.

9. But that I may not be thought, as it were, to terrify you by letters ;

<sup>a</sup> As acting from motives merely human, using worldly means for accomplishing his objects.

<sup>b</sup> Living in the body, like other men.

<sup>c</sup> The Christian is engaged in a spiritual warfare.

<sup>d</sup> Such as men employ : "wealth, glory, power, eloquence, severity, influence, flattery, dissimulation, and other like means." St. Chrysostom.

<sup>e</sup> Before God, and by His aid. "We have not made them such, but God ; for since they were scourged, persecuted, and subjected to numberless sufferings, which showed their weakness, he points to the Divine power, saying : they are powerful to God ; for this shows His power, since the victory is won by means like these." Idem.

<sup>f</sup> "He thus designates Grecian pride, and the force of sophisms and syllogisms." Idem.

<sup>g</sup> The devices of men.

<sup>h</sup> All false principles of philosophy.

<sup>i</sup> The mind must embrace revealed truth without reserve, and give to God unqualified assent. "Inasmuch as the mention of bondage was painful, he speedily explains the figure, saying : 'in obedience to Christ,' from bondage to liberty, from death to life, from perdition to salvation." St. Chrysostom.

<sup>j</sup> "This revenge," says Calvin, "is founded on the word of Christ : 'Whatever ye shall bind on earth, shall be bound also in heaven.' For although God does not hurl his thunderbolt immediately on the issuing of the sentence of His minister, the judgment nevertheless is ratified, and will be executed in due time."

<sup>k</sup> The apostle insinuates that he is anxious to postpone the exercise of just severity against obstinate offenders, until others shall have recovered Divine favor by a return to obedience. "Seeing his own children mixed up with strangers, he feels moved to strike, but abstains, and represses his anger, until the others go aside, that he may strike them only." St. Chrysostom.

<sup>l</sup> The apostle reproaches them for being led away by appearances. "What, he says, is this? you judge men from appearances, from carnal, corporeal things." St. Chrysostom. The rivals of the apostle loved display and ostentation.

<sup>m</sup> These false teachers boasted of their being ministers of Christ, to whom they professed devoted attachment. They alleged His authority in support of all their measures. The apostle does not undertake directly to controvert their pretensions ; but he contents himself with insisting that his own claims are at least equal : afterwards he shows that they are far superior.

<sup>n</sup> The end to which the exercise of ecclesiastical authority is directed, is to build up the Church, by promoting faith and piety, not to destroy souls by unnecessary severity. Punishment is not designed, but the correction of delinquents. "For this, then, we have received power, that we may edify. But if any one resist, and contend, and become unmanageable, we shall use the other power, casting him away, and crushing him." St. Chrysostom.

<sup>a</sup> P. "think of us." V. Calvin.

<sup>b</sup> G. "Do ye look on things after the outward appearance?"

10. For the letters,<sup>18</sup> they say, are indeed weighty, and strong, but the bodily presence weak, and the speech contemptible:

11. Let such a one consider, that such as we are in word by letters, when absent, such also in deed, when present.

12. For we dare not class ourselves, or compare ourselves, with some who commend themselves: but we<sup>c</sup> ourselves measure ourselves by ourselves, and compare ourselves with ourselves.<sup>19</sup>

13. But we will not glory beyond measure; but according to the measure of the rule,<sup>20 d</sup> by which God hath measured to us, a measure to reach even to you.<sup>21</sup>

14. For not, as if we reached not to you, do we stretch ourselves forward:<sup>22</sup> for we are come as far as to you in the gospel of CHRIST.

15. Not glorying beyond *our* measure in other men's labors:<sup>23</sup> but having hope that when your faith is increased, we shall be magnified<sup>e</sup> in you according to our rule abundantly,<sup>24</sup>

16. To preach the gospel even to those places which are beyond you, not to glory in another man's rule, in things prepared.<sup>25</sup>

17. But let him who glorieth,<sup>f</sup> glory in the Lord.<sup>26</sup>

18. For not he who commendeth himself is approved; but he whom the Lord commendeth.

<sup>18</sup> He is not known to have written more than once to the Corinthians; but his letters to various churches were communicated. Besides, the expression denotes the tone and character of his writings.

<sup>19</sup> He did not seek to enter into a contest about merits and prerogatives with false teachers, but was content with the consciousness of his own rightful claims.

<sup>20</sup> Allusion is made to a rule, line, or scale, used in measuring. God allotted to the apostle the field of his labors. "As one measuring out a vineyard to husbandmen, so He hath marked our limits." St. Chrysostom.

<sup>21</sup> The Corinthians were specially in his charge; he had preached the faith to them.

<sup>22</sup> As one endeavoring to pass his proper limits.

<sup>23</sup> Not claiming praise, as the pretenders, for success where others had labored before. "He blames them severely for boasting immoderately, and claiming praise for the labors of others: for whilst all the labor was performed by the apostles, they sought glory for their success." St. Chrysostom.

<sup>24</sup> "I hope, he says, that you progressing, our rule shall be further extended, so that we shall preach the gospel still further." Idem.

<sup>25</sup> "We shall proceed forward, preaching and laboring, not boasting of labors which others have performed." Idem.

<sup>26</sup> The apostle refers all glory to God. He mentions his labors merely to silence his adversaries. "He said these things through no desire of human praise, but to strengthen the disciples." Idem.

<sup>c</sup> B. P. "they measuring themselves in themselves, and comparing themselves with themselves, are not wise." A. — "are not wise." MSS. vary.

<sup>d</sup> Eph. 4: 7.

<sup>e</sup> P. "enlarged by you."

<sup>f</sup> Jer. 9: 23; 1 Cor. 1: 31.

## CHAPTER XI.

ON ACCOUNT OF THE FALSE APOSTLES WHO PERVERTED THE PREACHING OF PAUL, FEARING FOR THE CORINTHIANS, HE SHOWS WHY HE RECEIVED NO CONTRIBUTION FROM THEM TO HIS SUPPORT: THEN IN ORDER TO SHOW THAT MORE CONFIDENCE SHOULD BE PLACED IN HIM THAN IN THEM, HE ENUMERATES HIS TITLES TO RESPECT, AND ESPECIALLY THE SUFFERINGS WHICH HE ENDURED IN PREACHING THE CHRISTIAN FAITH, AND HIS LABORS AND CARES.

1. WOULD to God you could bear a little of my folly,<sup>1</sup> but even bear me:

2. For I am zealous for you with godly zeal.<sup>2</sup> For I have espoused<sup>3</sup> you to one man,<sup>4</sup> to present a chaste virgin<sup>5</sup> to the CHRIST.

3. But I fear, lest as the serpent<sup>6</sup> seduced Eve<sup>7</sup> by his subtilty, so your thoughts be corrupted [and fall away] from the simplicity which is in the CHRIST.<sup>8</sup>

4. For if he who cometh, preach another CHRIST,<sup>9</sup> whom we have not preached; or ye receive another Spirit, whom ye have not received; or another gospel, which ye have not accepted, ye would suffer *him* rightly.<sup>7</sup>

5. For I think that I have done nothing less than the great apostles<sup>8</sup>

6. For, although rude in speech,<sup>9</sup> yet not in knowledge, but in all things we are made manifest to you.<sup>10</sup>

7. Or did I commit a sin, humbling myself,<sup>11</sup> that ye might be exalted?<sup>12</sup> because I preached to you the gospel of God gratuitously?

8. I stripped other churches, taking support for your service.

<sup>1</sup> To state his own claims to confidence, was not really folly, since it proceeded from no vain self-complacency, but from zeal for their salvation. "It is manifest even to the dullest, that he does not say those things through love of glory." Idem.

<sup>2</sup> I love you with Divine affection. I am anxious to preserve you incorrupt.

<sup>3</sup> The original term signifies to adapt, or prepare, as matrons who trained virgins, guarding their morals that they might enter with purity into the marriage state. It may also be used of espousals. The whole Church is a virgin: for Paul addresses all, both married men and women.

<sup>4</sup> By faith and obedience.

<sup>5</sup> As the instrument of Satan.

<sup>6</sup> The integrity of faith.

<sup>7</sup> They would have had some pretext for their non-resistance to these teachers, if another Savior were announced to them, another Spirit given, another gospel or doctrine proclaimed: but they were wholly inexcusable in listening to men, who professed to adore the same Savior, and yet corrupted His doctrine. "Inasmuch as they adopting some external wisdom, trifled on Divine doctrines, he remarks, that if they proposed anything further, and proclaimed another Christ, who should have been proclaimed, but had been neglected, they would justly have borne them." St. Chrysostom.

<sup>8</sup> This may refer to the pretenders, who regarded themselves as great apostles. St. Chrysostom, however, understands it of Peter, James, and John.

<sup>9</sup> As alleged by them. The apostle cares not to controvert the statement.

<sup>10</sup> He refers to the Corinthians, as knowing him thoroughly.

<sup>11</sup> To the condition of a mendicant, dependent on the charity of others.

<sup>12</sup> By the knowledge of Divine truth, and the gifts of grace.

a Schleusner includes this clause in a parenthesis, and connects the verbs: "I am zealous to present you."

b Gen. 3: 4.

c G. P. "Jesus." V. A.

9. And when I was with you, and in want, I was burdensome to no one: for that which was wanting to me the brethren who came from Macedonia supplied; and in all things I kept and will keep myself from being burdensome to you.

10. The truth of CHRIST is in me,<sup>13</sup> that this glorying shall not be broken off in me<sup>14</sup> in the countries of Achaia.

11. Wherefore? because I love you not? God knoweth.

12. But that which I do, I will also do, that I may cut off the occasion of those who wish an occasion, that wherein they glory,<sup>15</sup> they may be found even as we.

13. For such false apostles are crafty workers, transforming themselves into apostles of CHRIST.<sup>16</sup>

14. And no wonder, for Satan himself transformeth himself into an angel of light.<sup>17</sup>

15. It is, therefore, no great thing, if his ministers be transformed as ministers of justice,<sup>18</sup> whose end shall be according to their works.<sup>19</sup>

16. Again I say, let no man think that I am foolish, otherwise take me as foolish, that even I may glory a little.

17. That which I speak, I speak not according to God,<sup>20</sup> but as in folly in this matter of glorying.<sup>21</sup>

18. Since many glory after the flesh,<sup>22</sup> I also will glory.

19. For ye willingly suffer the foolish,<sup>23</sup> whereas ye yourselves are wise.<sup>24</sup>

20. For ye suffer if any one bring you into bondage,<sup>25</sup> if a man devour you,<sup>26</sup> if a man take,<sup>27</sup> if a man exalt himself,<sup>28</sup> if a man strike you on the face.<sup>29</sup>

<sup>13</sup> This is an appeal to Christ by way of oath.

<sup>14</sup> Shall not be stopped by deviating from that course.

<sup>15</sup> He practised this disinterestedness to take from these pretenders all occasion of censure. "They boasted of what was not the fact. A good man does not claim praise of things which he does not possess, but not even of those which he has." St. Chrysostom.

<sup>16</sup> Claiming to be such, and speaking as they might be expected to speak.

<sup>17</sup> There is an allusion to the appearance assumed in the garden of Eden.

<sup>18</sup> Holiness.

<sup>19</sup> Their deception shall not succeed—they shall be exposed and punished.

<sup>20</sup> Self-praise is not generally conformable to the Divine will, but it becomes such according to the disposition of the speaker.

<sup>21</sup> To the injury of religion. "To glory according to the flesh, is to glory in external things,—birth, wealth, learning, circumcision, Hebrew ancestry, public esteem." St. Chrysostom.

<sup>22</sup> In order to silence them, he gloried as men were wont; but he was animated by the Spirit of God.

<sup>23</sup> Those false teachers.

<sup>24</sup> As citizens of a great seat of civilization, they were presumed such.

<sup>25</sup> "He reproaches the Corinthians with their great servility, since they subjected themselves without measure to them." St. Chrysostom.

<sup>26</sup> Devour your substance.

<sup>27</sup> Your property.

<sup>28</sup> Act haughtily.

<sup>29</sup> Insult you grossly. The apostle alludes in general terms to the treatment which they received from the teachers, and to which they patiently submitted, through a misplaced reverence. "He does not mean that they actually struck them on the face, but that they treated them with contempt and dishonor." St. Chrysostom.



21. I speak according to dishonor,<sup>30</sup> as though we had been weak in this respect.<sup>d</sup> Wherein any one is bold (I speak foolishly),<sup>31</sup> I am bold also.

22. They<sup>32</sup> are Hebrews, I also: they are Israelites, I also: they are the seed of Abraham, I also.

23. They are ministers of CHRIST (I speak as foolish), I more so: in many more labors, in prisons more frequently, in stripes above measure, in deaths<sup>33</sup> often.

24. From the Jews I received five times forty stripes<sup>34</sup> save one.\*

25. Thrice I was beaten with rods,<sup>35</sup> once I was stoned,<sup>36</sup> thrice I suffered shipwreck,<sup>37</sup> a night and a day have I been in the deep,<sup>38</sup>

26. In journeyings often, perils of rivers, perils of robbers, perils from my nation, perils from the Gentiles, perils in the city, perils in the wilderness, perils in the sea, perils among false brethren.<sup>39</sup>

27. In labor and distress, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness.<sup>40</sup>

28. Besides the things that are without,<sup>41</sup> my daily charge, the care of all the churches.<sup>42</sup>

29. Who is weak,<sup>43</sup> and I am not weak? who is scandalized,<sup>44</sup> and I do not burn?<sup>45</sup>

30. If I must glory, I will glory in the things which concern my weakness.<sup>46</sup>

31. God, even<sup>47</sup> the Father of our Lord JESUS CHRIST, who is blessed forever, knoweth that I do not lie.<sup>48</sup>

<sup>30</sup> In a manner bearing the appearance of weakness and vanity.

<sup>31</sup> "He calls it boldness and folly to speak anything great of oneself, even in case of necessity, to teach us to avoid it carefully." St. Chrysostom.

<sup>32</sup> The false teachers boasted that they were of the race of Abraham, of the most ancient and chosen stock. The Ammonites and Moabites were also of Hebrew origin, being descendants of Lot: they were not Israelites, or of the race of Abraham.

<sup>33</sup> In imminent danger of death.

<sup>34</sup> The law forbade more than forty stripes. To avoid its violation the Jews confined the punishment to thirty-nine.

<sup>35</sup> The scourging inflicted by the Romans is thus distinguished from the Jewish flagellation.

<sup>36</sup> On the deep sea, perhaps clinging to some plank.

<sup>37</sup> From false professors of Christianity.

<sup>38</sup> In times of persecution he suffered many wants and great exposure.

<sup>39</sup> Molestation from the enemies of the faith, or various events and duties.

<sup>40</sup> Of those especially which he had founded, and of all by sympathy.

<sup>41</sup> It ordinarily means physical infirmity, but here it seems to denote moral weakness. The apostle felt sympathy for all such, and thus seemed to regard their weakness as his own. "As if in the same suffering, as if in the same infirmity, I am disturbed and agitated." St. Chrysostom.

<sup>42</sup> "As if he himself was the Church spread throughout the world, he was tortured for each member." Idem.

<sup>43</sup> His zeal made him indignant at the cause of ruin presented to his weak brother.

<sup>44</sup> Here the term means sufferings incident to man. "You see that he does not anywhere glory in miracles, but in persecutions and trials." Idem.

<sup>45</sup> This oath shows the importance of the statement about to be made.

<sup>d</sup> O. P. —

<sup>e</sup> Acts 16 : 22.

<sup>f</sup> Ibid. 27 : 11.

<sup>e</sup> Deut. 25 : 3.

<sup>f</sup> Ibid. 14 : 18.

<sup>i</sup> "And." *Supra* 1 : 3; Eph. 1 : 3.

32. At Damascus the governor<sup>4a</sup> of King Aretas<sup>k</sup> guarded the city of the Damascenes,<sup>1</sup> to apprehend me :

33. And through a window, in a basket, was I let down by the wall, and so I escaped his hands.

## CHAPTER XII.

HE RELATES THE DIVINE VISIONS WITH WHICH HE WAS FAVORED FOURTEEN YEARS BEFORE, AND THE STING OF THE FLESH WHICH HE SUFFERED, SHOWING THAT THE CORINTHIANS FORCED HIM TO PRAISE HIMSELF, WHILST HE OUGHT RATHER TO HAVE BEEN PRAISED BY THEM, ON ACCOUNT OF THE SERVICES WHICH HE RENDERED THEM, FOR WHOSE SALVATION HE IS STILL READY TO BE SACRIFICED; BUT HE FEARS, LEST COMING AMONG THEM HE FIND SOME OF THEM STILL ENGAGED IN DISSENSIONS, AND OTHER VICES.

1. IF I must glory (it is not indeed expedient),<sup>1 a</sup> but I will come to the visions and revelations of the Lord.

2. I know a man in CHRIST,<sup>2</sup> above fourteen years ago (whether in the body I know not, or whether out of the body I know not,<sup>3</sup> God knoweth), such an one caught up to the third heaven.<sup>4</sup>

3. And I know such a man (whether in the body, or out of the body, I know not, God knoweth),

4. That he was caught up into paradise:<sup>5</sup> and heard secret words,<sup>6</sup> which it is not allowed for man to utter.<sup>7</sup>

5. For such an one<sup>8</sup> I will glory: but for myself I will not glory, but in mine infirmities.<sup>9</sup>

6. For, although I would glory, I shall not be foolish: for I will say the truth; but I forbear, lest any man should esteem me beyond what he seeth in me, or heareth something<sup>b</sup> from me.<sup>10</sup>

<sup>a</sup> Ethnarch.

<sup>1</sup> In itself it was not expedient to glory, but in the actual circumstances it became necessary. This is a transition to another subject of spiritual exultation.

<sup>2</sup> A Christian man—a man who as a servant of Christ was thus favored. He speaks thus indirectly of himself, as the whole sequel shows.

<sup>3</sup> From the extraordinary nature of his ecstasy, he was unable to state whether he was temporarily withdrawn from the body.

<sup>4</sup> The place of beatitude is so called to distinguish it from the firmament and atmosphere.

<sup>5</sup> This name is here given to the state of the blessed. The garden of Eden presented but a faint foretaste of its delights.

<sup>6</sup> Secret things—Divine mysteries.

<sup>7</sup> Which cannot be uttered in human language.

<sup>8</sup> As Divinely favored.

<sup>9</sup> Sufferings incidental to human nature.

<sup>10</sup> Lest any one should form an exaggerated conception of his sanctity or privileges, beyond what was ob-

<sup>k</sup> Ibid. 9: 24.

<sup>1</sup> G. P. "desirous." V. — B. B. D. Syr. Arm.

<sup>a</sup> G. P. "It is not expedient for me doubtless to glory." V. MSS. Lachmann.

<sup>b</sup> G. P. — D<sup>e</sup>. K. P. G. Schott.

7. And lest the greatness of the revelations should lift me up, a thorn in my flesh,<sup>11</sup> an angel of Satan, was given me<sup>12</sup> to buffet<sup>13</sup> me.\*

8. For which cause I besought the Lord thrice,<sup>14</sup> that it might depart from me :

9. And He said to me : My grace is sufficient for thee : for power<sup>15</sup> is perfected in weakness. Gladly, therefore, will I glory in mine infirmities, that the power of CHRIST may dwell in me.

10. Wherefore, I take pleasure in mine<sup>16</sup> infirmities,<sup>16</sup> in contumelies, in necessities, in persecutions, in distresses<sup>17</sup> for CHRIST : for when I am weak, then am I powerful.

11. I have become foolish,<sup>18</sup> ye have compelled me.<sup>19</sup> For I ought to have been commended by you : for in nothing am I less than those who are above measure apostles :<sup>20</sup> although I am nothing.

12. Yet the signs of my apostleship<sup>c</sup> were wrought among you in all patience, in signs and prodigies, and wonders.

13. For what is there that ye had less than the other churches, but that I myself was not burdensome to you ? Forgive me this wrong.

14. Behold this<sup>a</sup> third time I am ready to come to you : and I will not be burdensome to you. For I do not seek the things which are yours, but you. For neither ought the children to treasure up for the parents, but the parents for the children.

15. But I will most gladly spend, and be spent for your souls : although loving you more, I be loved less.<sup>21</sup>

16. But be it so : I did not burden you ; but being crafty, I caught you with guile.

17. Did I overreach you by any of those whom I sent to you ?

18. I requested Titus,<sup>22</sup> and sent with him the brother.<sup>23</sup> Did Titus overreach you ? walked we not in the same spirit ? in the same steps ?

vious to all, or what he expressly stated, it was permitted that he should be humbled externally as well as in the spirit. St. Chrysostom remarks, that the apostles could not have succeeded in restraining the multitude from worshipping them, if they had not retained marks of human infirmity.

<sup>11</sup> This is most naturally understood of lust, which serves as an instrument and messenger of Satan. St. Chrysostom, however, understands it of Alexander, Hymenæus, Philetus, and other opponents of sound doctrine.

<sup>12</sup> God is said to ordain what he permits.

<sup>13</sup> To agitate and afflict him.

<sup>14</sup> Oftentimes.

<sup>15</sup> The Divine power is displayed in succoring human weakness.

<sup>16</sup> Even in these humiliating temptations, which served to show the strength of Divine grace.

<sup>17</sup> Straits, difficulties in the advancement of Christianity.

<sup>18</sup> He was apparently foolish in setting forth his own prerogatives.

<sup>19</sup> By giving ear to false teachers. "If they had not led you astray, and ruined you, I would not have cared to utter these words." St. Chrysostom.

<sup>20</sup> The pretenders who boasted of their own excellence.

<sup>21</sup> In proportion to the ardor of his love for them, their coldness towards him increased.

<sup>22</sup> To visit you.

<sup>23</sup> His name is not known.

c G. P. + "lest I should be exalted above measure." V. A. D. E. F. G. fathers, critics.

d G. P.,— V. F. G.

e G. P. + "in glorying." V. A. B. critics.

f G. P. "of an apostle."

g G. P. "the." V. A. B. F. G. fathers, critics.

19. Of old<sup>b</sup> think ye, that we excuse ourselves to you? We speak before God in CHRIST:<sup>24</sup> but all things, beloved, for your edification.

20. For I fear lest perhaps, when I come, I shall find you not such as I would: and I be found by you, such as ye would not, lest perhaps contentions, rivalries, animosities, dissensions, detractions, whisperings, swellings, tumults, *be among you*:

21. Lest when I come again, 'God humble me among you, and I mourn many of those who have sinned before, and have not repented for the uncleanness, and fornication, and lasciviousness which they have committed.

## CHAPTER XIII.

HE THREATENS THOSE WHO HAD SINNED, IN ORDER TO EXCITE THEM TO PENANCE, LEST COMING TO THEM HE BE FORCED TO CHASTISE THEM SEVERELY, BY THE AUTHORITY GIVEN HIM BY CHRIST, WHOSE POWER THEY SHOULD RECOGNIZE IN THEMSELVES; AND HE ADDS A GENERAL EXHORTATION AND SALUTATIONS.

1. BEHOLD<sup>a</sup> this third time I am coming to you: in the mouth of two or<sup>b</sup> three witnesses every word shall be established.<sup>1</sup>

2. I before told, and I foretell, as present though now absent,<sup>2</sup> to those who sinned before,<sup>3</sup> and to all others, that, if I come again, I will not spare.<sup>3</sup>

3. Seek ye<sup>4</sup> a proof of Him, who speaketh in me, CHRIST, who is not weak in you,<sup>5</sup> but is powerful in you?

4. For although He was crucified through weakness,<sup>5</sup> yet He liveth by the power of God. For we also are weak in Him;<sup>6</sup> but we shall live with Him by the power of God in you.<sup>8</sup>

<sup>24</sup> In accordance with the truth of Christ, as becomes His ministers.

<sup>1</sup> The apostle intimates that he will proceed in judicial form, examining witnesses, and punishing those whose guilt shall be fully established.

<sup>2</sup> Concerning whom he had already written.

<sup>3</sup> He threatens to cut them off from communion.

<sup>4</sup> "Since you wish to make trial whether Christ dwells in me, and you demand reasons, and you treat me on this account as vile and despicable, and destitute of this power, you shall know that we are not destitute of it, if you provoke its exercise, which God forbid." St. Chrysostom.

<sup>5</sup> Through the infirmity of the assumed nature. "He bore such things as presented the appearance of weakness, thereby manifesting His power, since although He avenged not Himself, and repulsed not His assailants, He was not effectually injured by them. The cross did not destroy life so as to impede His resurrection, since He arose and He lives." Idem.

<sup>6</sup> We are subject to suffering for His religion. "On account of preaching Him, and believing Him." Idem.

<sup>a</sup> G. P. "again." V. A. B. F. G.

<sup>b</sup> G. P. — V. A. Ethiop.

<sup>c</sup> Deut. 19: 15; Matt. 18: 16; John 8: 17; Heb. 10: 28.

<sup>d</sup> G. P. + "I write." V. MSS. critics.

<sup>e</sup> G. P. "to you ward." In your regard.

<sup>f</sup> G. P. + "my."

<sup>g</sup> P. V. Bengel. G. rei.

<sup>h</sup> G. P. "Since ye seek." V. Or.

<sup>i</sup> G. P. "toward you." V. B. E. Arm. Chrya.

5. Try yourselves, whether ye are in the faith: prove yourselves.<sup>7</sup> Do ye not yourselves know, that CHRIST JESUS is in you?<sup>8</sup> unless, perhaps, ye are reprobates.<sup>9</sup>

6. But I hope, that ye shall know, that we are not reprobates.<sup>10</sup>

7. And we pray God, that ye do no evil, not that we may appear approved, but that ye may do what is good, and that we may be as reprobates.<sup>11</sup>

8. For we cannot do anything against the truth, but for the truth.<sup>12</sup>

9. For we rejoice that we are weak,<sup>13</sup> and ye are powerful.<sup>14</sup> And this we pray for, your perfection.

10. Therefore I, being absent, write these things, that *when* present I may not act severely<sup>15</sup> according to the power, which the Lord hath given me for edification, and not for destruction.

11. As to the rest, brethren, rejoice,<sup>16</sup> be perfect, be comforted, be of one mind, have peace, and the God of peace and love will be with you.

12. Salute one another with a holy kiss. All the saints salute you.

13. The grace of our Lord JESUS CHRIST, and the love of God,<sup>17</sup> and the communication of the Holy Spirit, be with you all. Amen.<sup>h</sup>

<sup>7</sup> To those who question his power, he addresses these questions, appealing to their faith. "If you, who are of the class of disciples, examine yourselves, you will perceive that Christ is in you: but if in you, much more in your teacher: for if you have faith, Christ is also among you." St. Chrysostom.

<sup>8</sup> Governing with authority by means of His ministers—confirming the faith by miracles. St. Chrysostom understands it in the latter way.

<sup>9</sup> Those only who had fallen away from the faith, could doubt of his authority.

<sup>10</sup> From his determination to punish crime, they would see the strength of his faith in Christ: besides, his sincerity was manifest to them: "independently of this, he says, you must know our conduct, and that we have Christ speaking and working in us." Idem.

<sup>11</sup> His charity led him to care not that he should be censured, if their good could be promoted. He disregarded the calumnies of his enemies. "We pray that you may do good, that you may be always virtuous and upright, and that we may be as it were reprobate, not exercising our awful power." Idem.

<sup>12</sup> The apostolic power was limited to the support of truth and virtue. "If we find you virtuous, and intent on expiating your sins by penance, and full of confidence in God, we cannot, even if we wished, punish you, for should we attempt it, God would not approve of it." Idem.

<sup>13</sup> According to the statement of his adversaries.

<sup>14</sup> "Such they were regarded by their adversaries." Idem. The apostle rejoices in their alleged advantages, and prays for their increase.

<sup>15</sup> By cutting off the delinquents from the communion of the Church.

<sup>16</sup> He relieves them from the pain which his reproaches and threats may have occasioned, by words of encouragement and kind wishes.

<sup>17</sup> The Father is specially so styled, who is even named in the text used by St. Chrysostom; but the Son and the Holy Spirit are necessarily included in the term. The order in which they are here mentioned differs from the relations of the Divine Persons. Probably Christ is here considered in His character of Redeemer, God as the Triune Deity, and the communication of the Holy Spirit as His special gift.

<sup>h</sup> A. — critics. P. V. MSS. It is usual for St. Paul thus to conclude his prayer. G. P. add: "The second epistle to the Corinthians was written from Philippi, a city of Macedonia, by Titus and Lucas." Critics. —



## P R E F A C E

### TO THE EPISTLE TO THE GALATIANS.

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THE Galatians, a colony from Gaul, established in Asia Minor, between Cappadocia and Phrygia, about three centuries before the Christian era, were converted by the preaching of St. Paul, about the year 52 or 53. He subsequently visited them, and by his exhortations confirmed them in the faith,\* but the subtle reasoning of some Jewish teachers, who insisted on the observance of the Mosaic rites, led some of them astray. The news of their vacillation reaching the apostle at Ephesus, he wrote to them, rebuking them sharply for their inconstancy, and recalling to their minds the proofs of his own mission, and the doctrines in which he had instructed them. He strongly maintains that the ceremonial law was temporary, as well as local in its character, and that it is now altogether abrogated, so that salvation is attainable only through faith in CHRIST our Redeemer. He declares that to submit to circumcision is to contract the obligation to fulfil the entire law, and to renounce the liberty and hope of salvation which CHRIST has secured for us. The more effectually to oppose the novelties which were introduced under the plea of the example of the chief apostles, he loudly proclaims that he was divinely called to the apostleship, and instructed by special revelation in the saving truths of the Gospel, and avers, that in regard to doctrine, he owed nothing to the teaching of the other apostles, with whom, nevertheless, he was found to harmonize perfectly, on comparing his teaching with theirs. The boldness with which he had resisted every attempt to force the Gentiles to adopt the legal observances, is manifest from his reproof of Kephas, who is generally thought to be no other than Peter, the prince of the apostolic college. The severity of his language to the Galatians, whom he designates as senseless, for adopting as it were a new Gospel, by assenting to the judaizing teachers, shows the greatness of their error, in admitting the Mosaic law as an essential part of Christianity, contrary to the great

principle of faith, by which JESUS CHRIST is regarded as our Redeemer and Lawgiver. In no part of the writings of this apostle is Christian liberty from the yoke of the law so powerfully asserted and vindicated. Yet he fails not to inculcate the necessity of the evangelical virtues, especially of charity, the offspring of faith. The Divine economy, by which those of the race of Abraham were trained up to ceremonial observances, is here unfolded, and the full revelation made by JESUS CHRIST, in the maturity of the world, is shown to be conformable to the wisdom of God, who by types and figures, prepared mankind for the great display of His truth and mercy by His Son manifested in the flesh.

The time in which this letter was written is uncertain. Tertullian states, that it was one of the earliest writings of the apostle: but the facts which it records will scarcely allow us to give it a very early date. It was written probably about the year 54 of CHRIST.



# THE EPISTLE OF BLESSED PAUL THE APOSTLE

TO THE

## GALATIANS.

### CHAPTER I.

THE APOSTLE REPROVES THE GALATIANS FOR ALLOWING THEMSELVES TO BE LED AWAY FROM THE TRUTH, WHICH THEY HAD LEARNED FROM HIM, SINCE THIS ALONE SHOULD BE MAINTAINED, HE HAVING LEARNED IT, NOT FROM MAN, BUT BY THE REVELATION OF CHRIST, AND TAUGHT IT AS STRENUOUSLY AS HE HAD BEFORE ASSAILED IT. HE STATES HOW GOD HAD SET HIM APART TO ANNOUNCE THE GOSPEL.

1. PAUL an apostle not from men,<sup>1</sup> nor by man,<sup>2</sup> but by JESUS CHRIST,<sup>3</sup> and God the Father,<sup>4</sup> who raised Him from the dead :<sup>5</sup>

2. And all the brethren who are with me,<sup>6</sup> to the churches of Galatia.<sup>6</sup>

3. Grace be to you, and peace from God the Father, and our Lord JESUS CHRIST,

4. Who gave Himself for our sins, that He might deliver us from the present wicked world,<sup>7</sup> according to the will of our God<sup>8</sup> and Father,<sup>8</sup>

5. To whom is the<sup>9</sup> glory forever. Amen.

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<sup>1</sup> "The preaching had its origin and root from above," St. Chrysostom.

<sup>2</sup> Not through human agency. His call to the apostleship was directly from God, through Jesus Christ, who appeared to him on the way to Damascus. He was, nevertheless, ordained, but by the special order of the Holy Spirit.

<sup>3</sup> As man He was the agent of His Father in giving the apostolic commission. His Divinity is clearly declared by the apostle, as St. Jerome remarks, since Paul, who was sent by Him, states that he was sent not by man, but by God. His human nature is also plainly asserted, since God the Father raised Him from the dead.

<sup>4</sup> The resurrection is referred to, in order to strengthen their faith. "Why is it stated that the Father raised Him up? As He is said to do other things, which the Son Himself does. This is said partly to honor the Father, partly through condescension to the weakness of the hearers." St. Chrysostom.

<sup>5</sup> St. Jerome thinks that the apostle unites all in the address, to overcome the prejudices of the Galatians : "for the consent and harmony of many have much weight for the correction of the people." It may, however, be understood of his immediate fellow-laborers.

<sup>6</sup> There were already several churches in this province.

<sup>7</sup> From the corruption which prevails among men.

<sup>8</sup> "Of God our Father." He willed our deliverance through the death of His Son.

<sup>9</sup> That glory which is His through eternity.

6. I wonder that ye are so soon<sup>10</sup> led away<sup>11</sup> from Him<sup>d</sup> who called you<sup>12</sup> to the grace of CHRIST, unto another gospel:<sup>13</sup>

7. Which is not another, but there are some who trouble you, and would pervert the gospel of CHRIST.

8. But although we,<sup>14</sup> or an angel from heaven<sup>15</sup> preach to you other than<sup>16</sup> that which we have preached to you, let him be anathema.<sup>17</sup>

9. As we have said before, so now I say again: If any one preach to you other than that which ye have received, let him be anathema.

10. For do I now persuade<sup>18</sup> men, or *obey* God? or do I seek to please men?<sup>19</sup> If I yet pleased men, I should not be the servant of CHRIST.<sup>20</sup>

11. For I make known to you, brethren, the gospel<sup>e</sup> which hath been preached by me, that it is not according to man:

12. For neither did I receive, nor learn it<sup>21</sup> from man;<sup>h</sup> but by the revelation of JESUS CHRIST.<sup>22</sup>

13. For ye have heard of my manner of life formerly in Judaism, how I persecuted beyond measure the Church of God, and laid it waste,<sup>i</sup>

<sup>10</sup> After his second visit.

<sup>11</sup> Their perversion was in progress: "ye suffer yourselves to be led away."

<sup>12</sup> St. Jerome: "from Christ who called you by grace." Some, however, understand it: "from God who called you by the grace of Christ."

<sup>13</sup> "Giving the name of Gospel to error, they undermined the building with great ease." St. Chrysostom. It is not probable that they professed to deliver a different gospel; but by insisting on the legal observances, they in effect preached a new doctrine.

<sup>14</sup> In order to impress them more strongly with the unchangeable character of the revealed truths, he wishes no credit to be given to himself, were he to preach anything contrary to what he first taught them. "Lest any one should say, that through vain-glory he pressed his own doctrine, he anathematized himself." Idem.

<sup>15</sup> This supposition is directed to represent in the strongest manner the unchangeableness of doctrine. It is, indeed, impossible that a heavenly spirit should teach error, but Satan sometimes appears as an angel of light.

<sup>16</sup> Doctrine contrary to the apostolic teaching, or inconsistent with it. "If they disturb anything, let them be anathema." Idem.

<sup>17</sup> Set apart from the faithful, excommunicated, accursed.

<sup>18</sup> It means here to study to gain approval, to preach with a view to win assent by human artifice, to seek to please. The following clause explains it. The apostle was charged with seeking to gain converts from heathenism by setting aside the legal observances. He boldly pronounces anathema against any one, who in any way departs from the doctrine preached from the beginning; and asks, can he be still supposed to act with a view to popular favor, and not rather from a sense of duty to God?

<sup>19</sup> He did not seek to please men by any sacrifice of principle.

<sup>20</sup> Had he been actuated by human interests or feelings, he would not have become a Christian, or a minister of Christ. The divinity of Christ is plainly implied.

<sup>21</sup> The term "receive" may be understood of the simple acceptance of doctrine; to learn implies study, by which the knowledge of it is acquired. The apostle insists on the revelation specially made to himself, to give his teaching more weight, he being a witness of what was so revealed to him, especially as it was contrary to his previous views and feelings.

<sup>22</sup> This, as St. Jerome remarks, is a splendid testimony of the Divinity of Christ. The revelation made by Him was not from man, or by man: for although He was man, His Divinity was its source.

<sup>d</sup> *In*fra 5: 8; 2 Tim. 1: 9.

<sup>e</sup> 1 Cor. 15: 1.

<sup>h</sup> *Supra* v. 1.

<sup>e</sup> O. P. + "for." V. A. B. critics.

<sup>f</sup> Eph 3: 3.

<sup>i</sup> Acts 9: 21.

14. And advanced in Judaism above many of mine age in my nation : being more earnestly zealous for the traditions of my fathers.<sup>23</sup>

15. But when it pleased Him,<sup>24</sup> who set me apart from the womb of my mother,<sup>24</sup> and called me by His grace,

16. To reveal His Son in me,<sup>25</sup> that I might preach Him among the Gentiles ; immediately I did not consult flesh<sup>1</sup> and blood,<sup>26</sup>

17. Nor went I up to Jerusalem to those who were apostles before me,<sup>27</sup> but I went into Arabia,<sup>28</sup> and returned again to Damascus :

18. Then after three years<sup>29</sup> I went up to Jerusalem to see Peter,<sup>30</sup> and stayed with him fifteen days :

19. But other of the apostles I saw not, save James the Lord's brother.<sup>31</sup>

20. And as to the things which I write to you, behold before God I lie not.<sup>32</sup>

21. Afterwards I came into the parts of Syria and Cilicia.

22. And I was unknown by sight to the churches of Judea,<sup>33</sup> which were in CHRIST :

23. But they had heard only that he who once persecuted us, now preacheth the faith which he once attacked.<sup>34</sup>

24. And they glorified God in me.

<sup>23</sup> The traditions of the Pharisees, derived from their fathers.

<sup>24</sup> This expresses the execution of the eternal counsel of God for his call to the faith and to the apostleship. Although it did not take full effect at that time, yet from the first moment of his existence it began to be executed. St. Jerome says, that "it happens through the foreknowledge of God, that He loves before his birth him who He knows will be just; and hates the sinner before he sins: but in such a manner that it should not be otherwise, according as He knows that they will be sinners, or just men. We, as men, judge of what is present: He to whom what is to come already exists, passes sentence on the issue of things, not on their commencement."

<sup>25</sup> To manifest His Son to him, and to make Him known to others through his ministry.

<sup>26</sup> The apostle did not suffer human considerations to influence his determination: he did not take counsel with men. "Flesh and blood" are need for men, especially such as are guided by natural or carnal views.

<sup>27</sup> "He did not say these things through arrogance, but to show the authority of his own preaching." St. Chrysostom.

<sup>28</sup> Probably on private business, or to prepare in retirement for the exercise of the holy ministry.

<sup>29</sup> This includes the time spent in Arabia, which is not specified.

<sup>30</sup> "Not," observes St. Jerome, "through a desire to learn, since both had the same Instructor, but to pay honor to one who was an apostle before him." St. Chrysostom remarks: "He did not say simply to see, but to become acquainted with Peter, as those say who visit great and magnificent cities."

<sup>31</sup> "This James, surnamed the Just, was the first bishop of Jerusalem." St. Jerome. He was son of Alphaeus (Cleophas) and of Mary, cousin of the Blessed Virgin.

<sup>32</sup> This is plainly an oath. St. Augustine observes: "An oath which is made not through the caprice of him who swears, but on account of the incredulity of him to whom it is made, is not a violation of the prohibition; for we understand that our Lord forbade swearing, that each one should avoid it as far as depends on him."

<sup>33</sup> He was known only to the church of Jerusalem.

<sup>34</sup> Sought to extirpate.

## CHAPTER II.

PAUL ALWAYS FREELY TAUGHT AMONG THE GENTILES THE TRUTH OF THE GOSPEL, WITH THE APPROBATION OF THE CHIEF APOSTLES, WHO ADDED NOTHING TO HIS TEACHING, BUT RECEIVED HIM AS A COMPANION. HE REPROVES KEPHAS OPENLY, SHOWING THAT MAN IS JUSTIFIED NOT BY THE WORKS OF THE LAW, BUT BY FAITH IN CHRIST.

1. THEN after fourteen years,<sup>1</sup> I went up again to Jerusalem with Barnabas, having taken Titus also with me.

2. And I went up<sup>2</sup> according to revelation,<sup>3</sup> and I laid before them<sup>4</sup> the gospel, which I preach among the Gentiles, but apart<sup>5</sup> to those who seemed to be something,<sup>6</sup> lest perhaps I should run, or had run in vain.<sup>7</sup>

3. But neither Titus, who was with me, being a Gentile, was compelled to be circumcised :

4. But on account of false brethren<sup>8</sup> privily brought in, who came in craftily<sup>9</sup> to spy out our liberty,<sup>9</sup> which we have in CHRIST JESUS, that they might bring us into bondage :<sup>10</sup>

5. To whom we yielded not<sup>11</sup> in subjection,<sup>11</sup> no not for an hour, that the truth of the gospel may remain with you :<sup>12</sup>

6. But of those, who seemed to be something (what they at any time were, it matters not to me :<sup>13</sup> God accepteth no man's person),<sup>14</sup> for they who seemed to be something, added nothing to me.<sup>15</sup>

<sup>1</sup> After his conversion. He passes over another visit made much earlier to deliver aims, about Easter-time, when James was beheaded, and Peter lay in prison (Acts 11 : 30) : his object being to show that he did not derive his doctrine from any apostle. The council was held about the year of Christ 53.

<sup>2</sup> He was urged by the faithful of Antioch, and at the same time Divinely moved to go up to Jerusalem, with a view to maintain before the council the revealed doctrine, which he had hitherto preached.

<sup>3</sup> In the council.

<sup>4</sup> Privately. In his familiar conferences with the apostles.

<sup>5</sup> Who were eminent in authority. The phrase is not meant to depreciate them.

<sup>6</sup> The image of one who runs out of the right course, and not towards the goal, is employed to represent a teacher who deviates from sound doctrine. "He did not need to learn that he had not run in vain, but he wished that his accusers should be convinced." St. Chrysostom.

<sup>7</sup> Professors of the faith, without its genuine spirit : "they observed attentively, and diligently inquired, who were uncircumcised." *Idem*.

<sup>8</sup> In embracing Christianity, they designed to ingraft on it the legal observances. He refers especially to those who disturbed the Christian community at Antioch.

<sup>9</sup> Freedom from the law.

<sup>10</sup> To the law.

<sup>11</sup> The knowledge of their efforts made the apostle more unyielding. "Observe," says St. Chrysostom, "the sublimity and force of the expression : for he did not say, in word, but in subjection, for they did not act with a view to teach anything useful, but in order to subject and to enslave."

<sup>12</sup> And with the converts from heathenism generally, their liberty from Jewish rites being established.

<sup>13</sup> In reference to the doctrine which he preached, it mattered not what station they held, since it did not depend on human will or favor. "As if he said : I do not accuse nor censure these holy persons : they know what they do, and they will answer to God for it : but what I am solicitous to show is, that they did not condemn or correct what I had done, nor add anything as wanting, but praised and approved it." *Idem*.

<sup>14</sup> So as to change His truth at the caprice of men in station.

<sup>15</sup> Changed or corrected nothing of his doctrine.

<sup>1</sup> Acts 15 : 2.

<sup>2</sup> D. Irenaeus, "we yielded." 1. 3, Adv. Haer. c. 13.

<sup>3</sup> Deut. 10 : 17 ; Job 34 : 19 ; Wisd. 6 : 8 ; Eccl. 35 : 15 ; Acts 10 : 34 ; Rom. 2 : 11 ; Eph. 6 : 9 ; Col. 3 : 25 ; 1 Pet. 1 : 17.

7. But on the contrary when they saw that the gospel of the foreskin<sup>16</sup> was committed to me, as that of the circumcision<sup>17</sup> to Peter also :

8. (For He who wrought for Peter to the apostleship of circumcision,<sup>18</sup> wrought for me also among the Gentiles),

9. And when they perceived the grace which was given me,<sup>19</sup> James, and Kephas,<sup>20</sup> and John,<sup>21</sup> who seemed to be pillars,<sup>22</sup> gave to me and Barnabas the right hand of fellowship,<sup>23</sup> that we should go unto the Gentiles,<sup>24</sup> and they unto the circumcision :<sup>25</sup>

10. Only *they would* that we should be mindful of the poor,<sup>26</sup> which same thing also I was careful to do.

11. But when Kephas was come to Antioch, I withstood him to the face, because he was blamable.<sup>27</sup>

12. For before certain persons came from James,<sup>28</sup> he did eat with the Gentiles : but when they were<sup>29</sup> come, he withdrew and separated himself,<sup>30</sup> fearing those who were of the circumcision.<sup>31</sup>

13. And the other Jews dissembled<sup>31</sup> with him, so that even Barnabas was led away by them into that dissimulation.

14. But when I saw that they walked not uprightly to the truth of the gospel, I said to Kephas<sup>32</sup> before all : If thou, being a Jew, livest after the manner of a Gentile, and not of a Jew, how compellest thou<sup>33</sup> the Gentiles to live as Jews ?<sup>34</sup>

<sup>16</sup> Directed to the uncircumcised Gentiles.

<sup>17</sup> The same gospel addressed to the Jews.

<sup>18</sup> This was the immediate object of the labors of Peter. His charge, however, embraced all the lambs and sheep of Christ. Cornelius, the centurion, was received by him into the Church.

<sup>19</sup> The blessing which accompanied his ministry among the Gentiles.

<sup>20</sup> Some, so far back as Clement of Alexandria, thought that Kephas here mentioned was a disciple, not the apostle ; but St. Jerome insists that he is the same, as no other is known to us. St. Chrysostom observes : " Paul reproves, and Peter bears the rebuke, that the disciples, seeing their master silent under rebuke, may learn more readily."

<sup>21</sup> John is not mentioned Acts 15.

<sup>22</sup> Chief supporters of Christianity.

<sup>23</sup> This was a token of friendship and co-operation.

<sup>24</sup> To Antioch in the first place.

<sup>25</sup> The Jews.

<sup>26</sup> Of the Jews, who suffered much on account of the profession of Christianity.

<sup>27</sup> For imprudence calculated to favor error : " it was a fault of conduct," says Tertullian, " not of doctrine." L. V. contra Marcion. c. 3.

<sup>28</sup> Probably his messengers. Their zeal for the legal observances went beyond his enlightened discretion.

<sup>29</sup> Kephas withdrew from the society of the converts from heathenism, with whom he had been on terms of intimate familiarity.

<sup>30</sup> Fearing the censure of those converts from Judaism, who had come from James. These did not probably reopen the question decided in the council ; but viewed unfavorably all social familiarity with the uncircumcised.

<sup>31</sup> They affected to hold it unlawful for a Jewish convert to be intimate with uncircumcised persons. " Be not disturbed at this expression, for he does not use it to cast censure on Peter, but he employs the term as well suited to make an impression on the hearers, who might improve by the rebuke of Paul." St. Chrysostom.

<sup>32</sup> He did not formally require them to do so, but by his manner of acting he put them under the necessity of doing so, to recover his familiarity.

<sup>33</sup> St. Augustin extols the humility of Peter. " The firmness and charity of Peter, to whom our Lord said thrice : ' Dost thou love Me? Feed My sheep ;' disposed him to receive most cheerfully the rebuke of the junior apostle, for the salvation of the flock. For he who was rebuked was more wonderful, and more difficult to be imitated than his reprover."

<sup>34</sup> A. inverta. D. E. F. G. " Peter, James." Syr. Kephas. The Judæizers probably spoke after this manner, preferring the Syriac name, and putting James first, as their chief patron.

<sup>35</sup> P. V. " he was." B. D. F. G.

<sup>36</sup> G. P. " to Peter." Y. A. B. C.

15. We are Jews by nature, and not sinners<sup>34</sup> of the Gentiles.

16. But knowing, that man is not justified by the works of law,<sup>35</sup> but by faith in JESUS CHRIST; even we have believed in CHRIST JESUS, that we may be justified by faith in CHRIST, and not by the works of the law: for by the works of the law<sup>36</sup> no flesh shall be justified.

17. But if while we seek to be justified in CHRIST, we ourselves also are found sinners, is CHRIST then a minister of sin?<sup>37</sup> God forbid.

18. For if I build again the things which I destroyed,<sup>37</sup> I make myself a transgressor.

19. For by the law<sup>38</sup> I am dead to the law,<sup>39</sup> that I may live to God: I am crucified<sup>40</sup> with CHRIST.

20. But I live, now not I:<sup>41</sup> but CHRIST liveth in me.<sup>42</sup> But what I live now in the flesh,<sup>43</sup> I live in the faith of the Son of God, who loved me, and delivered Himself up for me.<sup>44</sup>

21. I cast not away the grace of God. For if justice be<sup>45</sup> by the law, then CHRIST died in vain.

<sup>34</sup> The Jews considered the heathens as sinners, and themselves holy, as devoted to God. The apostle observes, that he and his colleagues were Jews by birth, not proselytes.

<sup>35</sup> The Mosaic law is often designated without the article, as Winar observes. The text, however, might be understood of law generally, since justification is not attainable by any works of any law, but through faith, with the other dispositions which proceed from it.

<sup>36</sup> By submitting to the ceremonial law, which in its details was so difficult of observance, the believer subjected himself to sin, and made Christ in some measure accessory to his transgressions.

<sup>37</sup> He uses the image of one who having pulled down a building, sets about erecting it anew after the same fashion. "The apostle destroyed pride which gloried in the works of the law . . . and so he would be a prevaricator were he to build them up again, by saying that the works of the law justify without grace." St. Augustin.

<sup>38</sup> By experiencing his inability to observe the Mosaic law.

<sup>39</sup> He renounced all hope of salvation through the law.

<sup>40</sup> In spirit.

<sup>41</sup> No longer according to selfish and human views.

<sup>42</sup> Animating me by His Spirit.

<sup>43</sup> Whatever share he took in human concerns was regulated by principles of Divine faith.

<sup>44</sup> This is a beautiful application to himself of the general atonement.

<sup>45</sup> If legal observances could take away sin, and give spiritual life, there would have been no need of a Redeemer.

## CHAPTER III.

THE HOLY SPIRIT WAS GIVEN TO ABRAHAM AS WELL AS TO HIS POSTERITY, NOT BY THE WORKS OF THE LAW, BUT BY FAITH IN CHRIST: THOSE WHO ARE UNDER THE LAW ARE ACCURSED, SINCE NO ONE FULFILLS IT, BUT CHRIST TAKING ON HIM THIS CURSE, HAS FREED US FROM IT: THE PROMISES MADE TO ABRAHAM ARE FULFILLED THROUGH FAITH, ALTHOUGH THE LAW, WHICH COULD NOT JUSTIFY, WAS GIVEN IN THE MEAN-TIME, AS A GUIDE.

1. O SENSELESS<sup>1</sup> Galatians, who hath bewitched you [not to obey the truth],<sup>2</sup> before whose eyes JESUS CHRIST hath been set forth,<sup>3</sup> crucified<sup>3</sup> among you?<sup>4</sup>

2. This only I would learn of you: Did ye receive the Spirit<sup>4</sup> by the works of the law, or by the hearing of faith?<sup>5</sup>

3. Are ye so foolish, that having begun by the Spirit,<sup>6</sup> ye would now end by the flesh?<sup>7</sup>

4. Have ye suffered so great things<sup>8</sup> in vain? if yet in vain.<sup>9</sup>

5. He then who giveth you the Spirit, and worketh miracles among you,<sup>10</sup> doeth *He it* by the works of the law, or by the hearing of faith?

6. [As it is written:] Abraham believed God,<sup>11</sup> and it was accounted to him for justice.<sup>11</sup>

7. Know ye, therefore, that they who are of faith, the same are children of Abraham.

8. And the Scripture foreseeing<sup>12</sup> that God would justify the Gentiles

<sup>1</sup> The use of this epithet denotes fatherly freedom of reproof, according to the plainness of ancient manners.

<sup>2</sup> St. Jerome understands it of the lively representation made to them of the sufferings of Christ, for the sins of men, in accordance with the prophecies: "of whose cross and passion, blows and stripes, the whole choir of the prophets foretells."

<sup>3</sup> In representation. "Why does he say, 'among you?' To show the strength of faith, which can see even things afar off." St. Chrysostom.

<sup>4</sup> Internal grace, or rather miraculous gifts. St. Augustin observes: "The faith was preached to them by the apostles, in which preaching they had doubtless experienced the coming and presence of the Holy Spirit; as at that time when men were newly called to the faith, the presence of the Holy Spirit was manifested by sensible miracles."

<sup>5</sup> By the acceptance of the gospel with faith.

<sup>6</sup> Spiritually—under the guidance and light of the Holy Spirit.

<sup>7</sup> By the carnal observances of the law?

<sup>8</sup> "The Galatians had suffered much from Jews and Gentiles, all of which would have been in vain, if they forsook the faith of Christ, on account of which they suffered." St. Jerome. It may mean: have you received such favors in vain?

<sup>9</sup> Should they persevere in error. "If you will awake and recover yourselves, your past sufferings will not have been in vain." St. Chrysostom.

<sup>10</sup> "Have you been favored with so great a gift, and have you performed so many miracles, in consequence of having observed the law, or because you embraced the faith." Idem.

<sup>11</sup> Merit.

<sup>12</sup> The Scripture is personified, as if it foresaw what is foretold in it. "The Scripture itself, namely, the ink and parchment, which are without sense, cannot foreknow future events: but the Holy Spirit, and the sense which is concealed under the letter, foretold what should come to pass after many ages." St. Jerome.

a D. — Origen, Jerome, Itala, critics, *in/ra* 5:7. V. P.

b A. B. C. versions, critics — V. P. G.

c Oen. 15:6; Rom. 4:2; James 2:23.

by faith, announced before to Abraham: In thee all nations shall be blessed.<sup>d</sup>

9. Therefore they who are of faith, shall be<sup>e</sup> blessed with the faithful Abraham.

10. For as many as are of the works of the law,<sup>13</sup> are under a curse:<sup>14</sup> for it is written:<sup>f</sup> Cursed be every one who doth not continue in all things, which are written in the book of the law, to do them.

11. But that in the law no one is justified before God, is manifest, because the just man liveth by faith.<sup>g</sup>

12. But the law is not by faith;<sup>15</sup> but he who doeth those things, shall live in them.<sup>16 h</sup>

13. CHRIST hath redeemed us from the curse of the law, being made a curse<sup>17</sup> for us: for it is written:<sup>i</sup> Cursed ~~is~~ every one, who hangeth on the tree:<sup>18</sup>

14. That the blessing of Abraham might be through CHRIST JESUS on the Gentiles, that we may receive the promise of the Spirit<sup>19</sup> through faith.

15. Brethren (I speak according to man<sup>20</sup>), though *it be* but a man's covenant,<sup>21</sup> yet if it be confirmed, no man disannulleth or addeth thereto.<sup>22 k</sup>

16. The promises were made to Abraham, and his seed. He doth not say: and seeds, as if of many; but as of one: and thy seed, which is CHRIST.<sup>23</sup>

<sup>d</sup> They who rely on the fulfilment of the law.

<sup>e</sup> This curse served as a Divine sanction to enforce all the legal observances. The difficulty of practising them all exposed men to fall under the curse.

<sup>f</sup> The law promulgated by Moses, rested on the revelation made to him: but it chiefly regarded rites and observances, besides the natural law.

<sup>g</sup> St. Augustin understands this of corporal life, namely, exemption from that death, with which the transgressor was threatened. "His reward shall be, not to be punished with that death."

<sup>h</sup> Accursed. Christ became, as it were, accursed, because He died as a malefactor on the cross. "Since he who hung on the tree was accursed, and the transgressor of the law was accursed, it was not fit that He who came to take away this curse, should fall under it, yet it was proper that He should submit to a curse instead of it. He therefore embraced the one, and by it took away the other." St. Chrysostom.

<sup>i</sup> Criminals expiating their crimes by an ignominious death, were objects of horror. Christ submitted to this humiliation to expiate our sins. "He hung on the tree," says St. Jerome, "that He might cancel the sin which we had committed by the tree of the knowledge of good and evil. His cross turned the bitter waters into sweet, and when cast into the stream, it drew to itself, and raised up the axe that was lost, which had sunk to the bottom. Finally, He became a curse: He became, I say: He was not so born; that the blessings which were promised to Abraham, through His merits, might pass to the Gentiles, and the promise of the Spirit might be fulfilled in us through faith in Him."

<sup>j</sup> The Spirit which was promised—the gifts of the Spirit.

<sup>k</sup> As men are wont to reason. He deduces an argument from principles acknowledged among men.

<sup>l</sup> The original H. word is rather applicable to a covenant than to a last will, as St. Jerome remarks. It is, however, here used in the latter sense.

<sup>m</sup> Either by death, or by some necessary formality.

<sup>n</sup> Under the term "seed," the whole posterity of Abraham may sometimes be understood; but it is specially referred to Him who was by excellence the Son of Abraham, for in Him, not in the entire race, all nations were to be blessed. The apostle dwells on the use of the singular number, as of mysterious import,

<sup>d</sup> Gen. 12: 3; Rom. 4: 25.

<sup>e</sup> Hab. 2: 4; Rom. 1: 17.

<sup>f</sup> P. "are." V. B.

<sup>g</sup> Lev. 18: 5.

<sup>h</sup> Deut. 27: 26.

<sup>i</sup> Deut. 21: 23.

<sup>k</sup> Heb. 9: 17.



17. And this I say, the covenant confirmed<sup>1</sup> by God,<sup>m</sup> the law which was made after four hundred and thirty years, doth not annul, so as to make void the promise.<sup>24</sup>

18. For if the inheritance *be* by the law, *it is* no more by promise. But God gave to Abraham by promise.

19. What then *was* the law? It was put<sup>n</sup> because of transgressions,<sup>25</sup> until the seed should come, to whom He had promised,<sup>o</sup> it being<sup>26</sup> ordained by angels, in the hand of a mediator.<sup>27</sup>

20. Now a mediator is not of one:<sup>28</sup> but God is one.<sup>29</sup>

21. Is the law then against the promises of God? God forbid. For if a law had been given which could give life,<sup>30</sup> truly justice would have been by the law.

22. But the Scripture hath shut<sup>p</sup> up all things<sup>31</sup> under sin,<sup>32</sup> that the promise by faith in JESUS CHRIST might be given to those who believe.

23. But before faith came, we were kept under the law, shut up unto that faith, which was about to be revealed.<sup>33</sup>

24. Therefore the law was our leader<sup>34</sup> in<sup>r</sup> CHRIST, that we may be justified by faith.

25. But, when the faith came, we are no more under a leader.

because, although the plural "*seeds*" was not usual, yet in the case of Abraham, from whom two lines of children descended, it might have been used as in Sophocles' *Oed. col. 599*. Since all his descendants were not included in the promise, the use of the singular number was remarkable. The custom of the Hebrews to attach mysterious importance to each minute circumstance of the sacred narrative, warranted the apostle in dwelling on this peculiarity of expression.

<sup>24</sup> Which was made so long before, and entirely independent of it.

<sup>25</sup> To prevent them, or to make them manifest. "Lest the Jews should live heedlessly, and fall into great depravity, the law was laid on them as a bridle, to discipline and restrain them, and to prevent their transgressing, if not all, at least some of the commandments." St. Chrysostom.

<sup>26</sup> The law was given by the agency of angels.

<sup>27</sup> Through Moses.

<sup>28</sup> A mediator acts between two parties, whose interests and feelings he seeks to bring into harmony. The law was given through Moses, who pleaded with God for the people.

<sup>29</sup> The promises of God, proceeding from His own goodness, do not imply the idea of a mediator; God, who is one, accomplishes what He promises. The apostle shows that the promises have no relation to the law, because this implies the agency of Moses.

<sup>30</sup> The law not having this life-giving power, there is no opposition between it and the Divine promises, since it did not profess to do that which these proclaim.

<sup>31</sup> All men and their acts.

<sup>32</sup> Declared and manifested the general sinfulness of men. "The law accomplished these two things: it taught those who observed it a moderate degree of virtue, and it led them to the knowledge of their sins." St. Chrysostom.

<sup>33</sup> The law hemmed in the Jews, and made them sensible that they were sinners, in order that on the manifestation of Christ, the object of the promises, they might conceive faith in Him. "We must not imagine," says St. Jerome, "that the Scripture is the cause of sin, although it is said to have shut up all in sin; but the commandment, which is justly given, serves rather to manifest and rebuke sin, than to cause it, in like manner as a judge who imprisons wicked men, is not the cause of crime, but he confines them, and by the authority of his sentence, declares their guilt, leaving it to the clemency of the sovereign to pardon them, if He will."

<sup>34</sup> As a slave who waited on children, leading them, and watching over them.

<sup>1</sup> G. P. "before." V. F. G. Cyr. AL

<sup>n</sup> G. P. "added." V. D\*. F. G. fathers, critics.

<sup>p</sup> Rom. 3: 9. The verb expresses the driving of an enemy into a position from which there is no escape.

<sup>r</sup> P. "schoolmaster."

<sup>m</sup> G. P. + "in Christ." V. A. B.

<sup>o</sup> G. P. "the promise was made."

<sup>26</sup> G. P. "unto."

26. For ye all are children of God by the faith which is in CHRIST JESUS.

27. For as many of you as have been baptized in CHRIST, have put on CHRIST.<sup>25</sup>

28. There is neither Jew nor Greek: there is neither servant nor freeman; there is neither male nor female.<sup>26</sup> For all of you are one in CHRIST JESUS.

29. But if ye be of CHRIST, then are ye the seed of Abraham,<sup>27</sup> heirs according to promise.

## CHAPTER IV.

BEFORE THE BIRTH OF CHRIST, THE JEWS, LIKE AN INFANT HEIR, WERE UNDER THE LAW, AS UNDER A LEADER, BUT HE ENDEAVORS TO RECALL THEM FROM THE BONDAGE OF THE LAW, SINCE THEY RECEIVED BY FAITH THE ADOPTION OF SONS; AND HE MENTIONS WITH WHAT FERVOR THEY HAD BEFORE RECEIVED HIM AND HIS PREACHING; AND AT THE SAME TIME HE ALLEGES THE TYPE OF THE SONS OF ABRAHAM, DESIGNATING THE TWO COVENANTS: ON WHICH OCCASION HE SHOWS THAT THE PARTISANS OF THE LAW WILL BE CAST FORTH FROM THE INHERITANCE OF CHRIST.

1. Now I say: As long as the heir is a child,<sup>1</sup> he differeth nothing from a servant,<sup>2</sup> although he is lord of all:

2. But he is under tutors and governors,<sup>3</sup> until the time appointed by the father:<sup>4</sup>

3. So we also, when we were children, were serving under the elements of the world.<sup>5</sup>

4. But when the fulness of time came,<sup>6</sup> God sent His Son made of a woman,<sup>7</sup> made under the law,<sup>8</sup>

<sup>25</sup> You have been incorporated into His mystical body, and made partakers of His privileges, as Son of God. "Why did he not say: as many of you as have been baptised, are born of God: for this served to show that they were children of God: but he states it in a far more awful way: for, if Christ is the Son of God, and you have put Him on, having the Son in you, and being made like to Him, you are made akin to Him, and of the same character." St. Chrysostom.

<sup>26</sup> These distinctions are merged in the common character of children of God. "What can be more awful than these words? The Gentile and the Jew, even he who was before a slave, bears in himself the impress, not of an angel or archangel, but of the very Lord of all, and exhibits Christ in himself." St. Chrysostom.

<sup>1</sup> A minor.

<sup>2</sup> In regard to the control of property.

<sup>3</sup> These were two classes of domestics charged with the care of children. One was specially charged with their care, as guardians; the other had general charge of the household, and incidentally of the children.

<sup>4</sup> Each father by his will determined the time of guardianship.

<sup>5</sup> The rudiments of religion—the multiplicity of rites and observances. This may be understood of the Jews. The Gentiles also served the visible world, mistaking its conspicuous parts for divinities.

<sup>6</sup> The maturity of the human race.

<sup>7</sup> The supernatural character of His conception, without human agency, is intimated. "He named the holy and blessed mother of the Lord a woman, rather than a virgin; for it was not necessary that he should always, as it were cautiously and timidly, style her a virgin, since woman marks rather the sex, than sexual intercourse." St. Jerome.

<sup>8</sup> Of a Jewish mother.

5. To redeem<sup>9</sup> those who were under the law, that we might receive the adoption of sons.<sup>10</sup>

6. And because ye are sons, God hath sent the Spirit of His Son<sup>11</sup> into your<sup>a</sup> hearts, crying: Abba, Father.<sup>12</sup>

7. Therefore he is<sup>b</sup> no more a servant, but a son: and if a son, heir also through God.<sup>c</sup>

8. But then indeed not knowing God, ye served those who by nature are not gods.

9. But now, after ye have known God, yea, are known of God,<sup>13</sup> how turn ye again to the weak and needy elements,<sup>14</sup> to which ye desire again<sup>d</sup> to be in bondage?<sup>15</sup>

10. Ye observe days, and months, and times, and years.<sup>16</sup>

11. I fear you,<sup>17</sup> lest perhaps I have labored in vain among you.

12. Be ye as I am,<sup>18</sup> since I also was as ye:<sup>19</sup> brethren, I beseech you:<sup>e</sup> ye have not injured me at all.<sup>20</sup>

13. And ye know how through<sup>21</sup> infirmity of the flesh I preached to you at the first:<sup>22</sup> and your<sup>f</sup> temptation in my flesh<sup>23</sup>

<sup>9</sup> Buying slaves in order to set them free.

<sup>10</sup> Enter into the possession of our privileges, as children who have attained to maturity.

<sup>11</sup> The Holy Spirit, who is the Spirit of the Son, as well as of the Father, descends into the hearts of the faithful, and moves them to pray.

<sup>12</sup> Addressing God with filial confidence. St. Augustin observes: "It is easily understood that he used two words of two different languages, having the same meaning, on account of the entire people, which was called to the unity of faith, from among the Jews and Gentiles."

<sup>13</sup> Led by Him to the knowledge of Himself.

<sup>14</sup> Jewish rites, or heathenish practices.

<sup>15</sup> The Galatians, although converts from heathenism, might be said to serve anew the elements of the world, in embracing Jewish usages, which had some affinity with heathen modes of worship, or practices. Their previous service to the elements—to material nature—had been idolatrous: they were now about to regard them in an erroneous light. "Here, addressing such of the Gentiles as had believed, he says, that even this is idolatry, even the observance of days, and that a heavier punishment awaits it, wherefore he called them not gods by nature, but elements." St. Chrysostom.

<sup>16</sup> As the law prescribed. "Some one," observes St. Jerome, "may say: If it be unlawful to observe days, and months, and seasons, and years, that we incur the same guilt, observing the fourth day of the week, and the Paraceve, and the Lord's day, and the Lent fast, and the festival of Easter, and the solemnity of Pentecost, and various local festivals established in honor of the martyrs. To which it may be simply answered, that we do not observe the same days as the Jews."

<sup>17</sup> He feared for them. "You" is better omitted.

<sup>18</sup> Free from attachment to Jewish rites.

<sup>19</sup> Attached to them.

<sup>20</sup> He wishes to show, that his efforts to divert them from the ceremonial observances, spring from no unkind feeling towards themselves, who had done him no personal injury.

<sup>21</sup> Lit. "on account of." The appearance of the apostle was likely to disgust proud men. St. Jerome states, that he is believed to have suffered some bodily affliction, when he first preached to the Galatians. Some of the Corinthians despised him on account of it, but the Galatians received him with deep reverence. St. Chrysostom and St. Augustin understand him to speak of the persecutions which he endured, notwithstanding which, the Galatians clung to him.

<sup>22</sup> On his first visit to them. He had visited them a second time before writing this letter.

<sup>23</sup> The appearance and infirmities of the apostle were a trial to their faith. "Yet you were not scandalized, nor did you reject me on account of my sufferings and persecutions." St. Chrysostom.

<sup>a</sup> Critics: "our." P. V.

<sup>b</sup> G. P. "thou art."

<sup>c</sup> G. P. "heir of God through Christ." V. A. B. Lachmann. MSS. vary.

<sup>d</sup> πάλιν δευδοτε. V. dequo. It expresses the repetition of the worship, which in time past had been given.

<sup>e</sup> U. P. tr. to beginning of verse.

<sup>f</sup> G. P. "my." V. A. B. C<sup>o</sup>. D<sup>o</sup>. F. G.

14. Ye despised not, nor rejected;<sup>24</sup> but received me as an angel of God, as CHRIST JESUS.<sup>25</sup>

15. Where then is your blessedness?<sup>26</sup> For I bear witness to you, that were it possible, ye would have plucked out your eyes,<sup>27</sup> and given them to me.<sup>28</sup>

16. Am I then become your enemy, because I tell you the truth?<sup>29</sup>

17. They<sup>30</sup> are zealous<sup>h</sup> for you, not well;<sup>30</sup> but they would exclude you,<sup>31</sup> that ye may be zealous for them.<sup>32</sup>

18. But be ye rightly zealous<sup>i</sup> in a good thing always;<sup>33</sup> and not only when I am present with you.

19. My little children, of whom I am in labor<sup>34</sup> again, until CHRIST be formed in you.<sup>35</sup>

20. And I desire to be with you now, and to change my voice,<sup>36</sup> for I am doubtful of you.<sup>37</sup>

21. Tell me, ye who desire to be under the law, have ye not read<sup>k</sup> the law?

22. For it is written: Abraham had two sons, one by a bondmaid,<sup>l</sup> and one by a free woman.<sup>m</sup>

<sup>24</sup> They did not despise the trial, but regarded it as providential. "When the apostle was persecuted, they were put to trial whether to abandon him through fear, or embrace him with love. And 'ye did not despise,' he says, 'since ye regarded that trial as useful, nor did ye refuse to share my danger.'" St. Augustine.

<sup>25</sup> Faith made them consider the apostle as speaking by the authority of Christ. It made them forget the individual, that they might think only on Him in whose name he appeared. He was more than a messenger or angel of God.

<sup>26</sup> Which you had on your first conversion.

<sup>27</sup> As it were parting with what was most precious. It was a proverbial mode of speech.

<sup>28</sup> "He expresses doubt and astonishment, and seeks to learn from them the cause of the change. Is it because I spoke to you the truth?" St. Chrysostom. On his second visit, he appears to have stated in strong terms their Christian liberty from the legal observances.

<sup>29</sup> Those who excited the people.

<sup>30</sup> The apostle had zeal for the faithful, according to God; the innovators affected interest in their happiness, but insincerely and inordinately. "They envy you, wishing to make you carnal, who are spiritual." St. Augustine. "They endeavor to deprive you of perfect knowledge, and to substitute false views, for no other end than that they may occupy the place of teachers, so that you, who are now more elevated than they, should sit as disciples." St. Chrysostom.

<sup>31</sup> To deprive you of the liberty and privileges of Christians; as it were, to shut you out of the Church.

<sup>32</sup> That you may become their adherents and supporters, in a party spirit.

<sup>33</sup> The apostle urges them to cherish constant uniform zeal, whether he be absent or present. "He intimates that his absence was the cause of these disorders." St. Chrysostom. He is thought to play upon the term, using it first for the interested and inordinate zeal of Judaizing teachers, and afterwards for well-directed zeal.

<sup>34</sup> This is an affecting image of his affliction at their partial defection, and his struggles to restore them to correct sentiments. "He brings them forth anew, on account of the dangers of seduction, by which he sees them troubled." St. Augustine.

<sup>35</sup> Until they be fully enlightened with His doctrine, and animated with His Spirit. "Until they reach the measure of the age of the fulness of Christ, that they may no longer be moved by every wind of doctrine." Idem.

<sup>36</sup> St. Jerome compares him to a physician who has recourse to severe remedies, when milder ones have been applied without success. St. Chrysostom explains it as if he wished to shed tears in their presence.

<sup>37</sup> Pained at their erroneous views and course.

<sup>r</sup> Matt. 5: 29.

<sup>b</sup> 2 Cor. 10: 1, 2.

<sup>i</sup> G. P. "It is good to be zealously affected." V. B. Ethiop. Damasc. Jerome.

<sup>k</sup> G. P. "do ye not hear the law?" V. B. D. E. F. G.

<sup>l</sup> Gen. 16: 16.

<sup>m</sup> Ib. 21: 2.

23. But he by the bondmaid, was born after the flesh;<sup>38</sup> and he by the free woman, by promise:<sup>39</sup>

24. Which things are an allegory.<sup>40</sup> For these are<sup>a</sup> two covenants:<sup>41</sup> One indeed on<sup>o</sup> Mount Sinai, which gendereth to bondage, which is Agar;<sup>42</sup>

25. For<sup>r</sup> Sina is a mount in Arabia, which correspondeth with<sup>43</sup> the present Jerusalem,<sup>44</sup> and is in bondage with her children.

26. But that Jerusalem which is above,<sup>45</sup> is free; which is our<sup>r</sup> mother.

27. For it is written:<sup>r</sup> Rejoice, thou barren, who bearest not: break forth, and cry, thou who travailest not, for many are the children of the desolate one, rather than of her who hath a husband.<sup>46</sup>

28. But we, brethren, according to Isaac<sup>47</sup> are children of promise.<sup>r</sup>

29. But as then he who was born according to the flesh, persecuted<sup>48</sup> him who *was* according to the Spirit; so now also.

30. But what saith the Scripture? Cast forth the bondmaid, and her son: for the son of the bondmaid shall not be heir with the son of the free woman.<sup>4</sup>

31. Therefore, brethren, we are not children of the bondmaid, but of the free woman:<sup>u</sup> with the liberty wherewith CHRIST hath made us free.<sup>v</sup>

<sup>38</sup> In the ordinary course of nature.

<sup>39</sup> Conformably to prophecy.

<sup>40</sup> The events were real, but types of future things. "What he says is this: this history not only declares the facts which are recorded, but announces others." St. Chrysostom.

<sup>41</sup> They are allegorically such.

<sup>42</sup> Agar, the mother of Ismael, was a figure of the law given on Sina, which inspired servile fear, and produced bondmen.

<sup>43</sup> In figure.

<sup>44</sup> The synagogue.

<sup>45</sup> She is from above, and the better portion of her members is there.

<sup>46</sup> The Church of the Gentiles is thus addressed, in contrast with the synagogue. The comparative multitude of Christians over Jews is pointed to by St. Jerome as the fulfilment of this prophecy: "Throughout the whole world the standard of the cross is raised, whilst we rarely meet with a Jew in our cities."

<sup>47</sup> Christians are not the carnal descendants of Abraham, but his heirs, in like manner as Isaac, according to the spirit of the promise made to him.

<sup>48</sup> The conduct of Ismael must have been extremely insulting, or wicked.

<sup>a</sup> G. P. "the." V. — critics.

<sup>o</sup> G. P. "this Agar is Mount Sinai." V. C. F. G.

<sup>u</sup> G. P. "of us all." V. B. C\*. D. E. F. G. Syr. Ar.

<sup>r</sup> Isaiah 54: 1.

<sup>t</sup> Gen. 21: 10.

<sup>v</sup> John 8: 36.

<sup>o</sup> G. P. "from."

<sup>r</sup> Rom. 9: 8.

<sup>u</sup> G. P. end the chapter. V. B.

## CHAPTER V.

HE WHO SEEKS TO BE JUSTIFIED BY WORKS OF THE LAW, IS DEPRIVED OF ALL SHARE IN THE MERITS OF CHRIST, IN WHOM NEITHER CIRCUMCISION NOR FORESKIN IS OF ANY AVAIL, BUT LIVING FAITH. PAUL EXHORTS THEM THEREFORE TO GUARD THEMSELVES AGAINST DECEIVERS, AND TO CHERISH MUTUAL LOVE. THE FLESH, WHICH IS ALWAYS IN OPPOSITION WITH THE SPIRIT, IMPELS US TO CARNAL WORKS, WHICH EXCLUDE FROM THE KINGDOM OF HEAVEN, BUT THE SPIRIT PRODUCES FRUITS, WHEREBY WE CAN ATTAIN TO IT, WITHOUT PERFORMING THE WORKS OF THE LAW.

1. STAND, and be not held again under the yoke of bondage.<sup>1</sup>
2. Behold I, Paul,<sup>2</sup> tell you, that if ye be circumcised, CHRIST will profit you nothing.<sup>3</sup>
3. And I testify again<sup>4</sup> to every man who circumciseth himself, that he is a debtor to do the whole law.<sup>5</sup>
4. Ye who are justified<sup>6</sup> in the law, are estranged<sup>a</sup> from CHRIST,<sup>7</sup> ye are fallen from grace.<sup>8</sup>
5. For we in spirit<sup>9</sup> by faith wait for the hope<sup>10</sup> of justice.
6. For in CHRIST JESUS neither circumcision availeth anything, nor the foreskin; but faith,<sup>b</sup> which worketh<sup>11</sup> by charity.<sup>12</sup>
7. Ye did run well: who hath hindered you,<sup>13</sup> that ye obey not the truth?

<sup>1</sup> The Galatians, being Gentiles, had not been subject to the Mosaic law, but had been enslaved to superstition. The apostle exhorts them not to subject themselves to the Jewish ceremonial, which was a yoke of bondage. "In saying, 'Be not again,' he does not suppose that the Galatians had previously observed the law, but he intimates that idolatry was a heavy yoke. By undertaking to observe stated times, to be circumcised, and to offer animal sacrifices, they in a measure returned to the same observances to which they had been devoted when idolaters. For it is said that the Egyptian priests and the Ismaelites and Midianites were circumcised; and we know, alas! too well, that the Gentiles observed days, months, and years." St. Jerome.

<sup>2</sup> The mention of his name is full of emphasis. It is a tacit appeal to their regard for his person and authority, without any offensive display of his claims.

<sup>3</sup> To submit to circumcision, as to a rite necessary for their salvation, was to dishonor Christ, as if His sacrifice were insufficient, "so that they placed their hope of salvation in the circumcision of the flesh." St. Augustine.

<sup>4</sup> Moreover. In addition to the declaration just made.

<sup>5</sup> The voluntary adoption of this rite implied the obligation to observe the whole legal ceremonial.

<sup>6</sup> Who seek to be justified—who place your hopes of justification in its observance.

<sup>7</sup> St. Jerome explains it, "You have ceased from the work of Christ;" intimating that they had forfeited their hope in Him.

<sup>8</sup> Forfeited the grace already received. The amissibility of grace is here plainly declared.

<sup>9</sup> Spiritually.

<sup>10</sup> "Faith," says St. Chrysostom, "is sufficient to impart to us the Spirit, and through it justice, and many and great blessings."

<sup>11</sup> The observance of the commandments of God is the fruit of faith which works by charity.

<sup>12</sup> "As faith without works is dead, according to the apostle James, so good works without faith are regarded as dead. Those then who do not believe in Christ and yet are moral men, what have they but virtuous works?" St. Jerome.

<sup>13</sup> Thrown an obstacle in the way, crossed their path, or interrupted their course, by persuading them not to follow the truth originally delivered to them.

8. This persuasion is not from Him who calleth you.<sup>14</sup>

9. A little leaven corrupteth<sup>a</sup> the whole lump.<sup>15</sup>

10. I have confidence in you in the Lord, that ye will be of no other mind:<sup>16</sup> but he who troubleth you,<sup>17</sup> shall bear the judgment,<sup>18</sup> whoever he be.<sup>19</sup>

11. And I, brethren, if yet I preach circumcision, why do I yet suffer persecution?<sup>20</sup> Then is the scandal of the cross ceased.<sup>21</sup>

12. I would that they who trouble you were even cut off.<sup>22</sup>

13. For ye, brethren, are called to liberty:<sup>23</sup> only use not the<sup>24</sup> liberty for an occasion to the flesh,<sup>25</sup> but by the charity of the Spirit<sup>d</sup> serve one another.<sup>26</sup>

14. For all the law<sup>27</sup> is fulfilled in one word:<sup>28</sup> Thou shalt love thy neighbor as thyself.

15. But if ye bite and devour<sup>29</sup> one another, see that ye be not consumed by one another.

16. And I say: Walk in spirit, and ye will not fulfil the lusts<sup>f</sup> of the flesh.<sup>30</sup>

<sup>14</sup> God who called them to the faith.

<sup>15</sup> The persuasion of the necessity of circumcision corrupted their whole faith.

<sup>16</sup> That is conformable to the original teaching.

<sup>17</sup> The chief dogmatist.

<sup>18</sup> Condemnation of God.

<sup>19</sup> Whatever be his station or claims. St. Paul doubtless knew him.

<sup>20</sup> The apostle shows from the persecution which he suffered on the part of the Jews, that he had not preached the necessity of circumcision, as otherwise they would not have been so hostile to him. St. Augustine supposes that the new teachers alleged that he was secretly of their opinion. St. Chrysostom also thinks that he was charged with preaching circumcision, because in some circumstances he allowed or enjoined it. The apostle does not intimate that he had at any time preached it.

<sup>21</sup> The doctrine of the cross—of redemption through Christ crucified—which was a stumbling-block to the Jews—was undermined by those who taught that ceremonial works were necessary. "This means," says St. Chrysostom; "the obstacle and impediment is taken away, if it be as you say: for the cross was not so much a stumbling-block to the Jews, as the doctrine that they need not observe their national laws."

<sup>22</sup> Charity and zeal for truth require the cutting off of false teachers from the communion of the Church, which they seek to corrupt.

<sup>23</sup> From the yoke of the Mosaic law.

<sup>24</sup> That liberty to which you are called—your liberty.

<sup>25</sup> To carnal views or affections. "On hearing the name of liberty, do not imagine that you can sin with impunity," St. Augustine.

<sup>26</sup> Render mutual services by love inspired by the Spirit of God. "He that serves through love, serves freely, and obeys God without pain, doing through love what he is taught to do, not performing through fear what he is forced to do," St. Augustine.

<sup>27</sup> Regarding others. The apostle insists on fraternal charity, which was endangered by the disputes about Jewish ceremonies. "He intimates that contention and strife, ambition and arrogance, were the causes of this error, for the lust of ruling is the mother of heresies," St. Chrysostom.

<sup>28</sup> Sentence—commandment.

<sup>29</sup> By detraction and calumny. "Through this vice of contention and envy, pernicious disputes were fomented among them, they speaking ill of one another, and each one seeking his own glory, and a vain victory, by which disputes the community was torn asunder, being divided into parties," St. Augustine.

<sup>30</sup> A carnal life is incompatible with the Christian profession. To walk in spirit is to regulate one's conduct by supernatural principles and motives. The text is explained by St. Thomas of Aquin, of the mind of man, as distinguished from his sensual appetite. The influence of the Divine Spirit is necessary to give light and strength to the human mind.

<sup>a</sup> G. P. Jerome, "leaveneth." V. D\*. E. 1 Cor. 5: 6.

<sup>c</sup> G. P. P. "even in this." V. — D\*. F. G. It.

<sup>d</sup> G. P. — V. D. E. F. G. Copt. Basil.

<sup>f</sup> G. P. "lust."

17. For the flesh lusteth against the spirit, and the spirit against the flesh: for<sup>e</sup> these are contrary one to another, so that ye do<sup>h</sup> not whatever things ye will.

18. But if ye are led by the spirit, ye are not under the law.<sup>32</sup>

19. And the works of the flesh are manifest, which are<sup>i</sup> fornication, uncleanness, [lasciviousness], luxury,<sup>33</sup>

20. Idolatry,<sup>34</sup> witchcraft,<sup>35</sup> enmities, contentions, rivalries, wrath, quarrels, disputes,<sup>36</sup> sects,<sup>k</sup>

21. Envy, murders, drunkenness, revellings, and the like: of which I foretell you, as I have<sup>l</sup> before said: that they who do such things shall not obtain the kingdom of God.

22. But the fruit of the Spirit is charity, joy, peace, patience, mildness, goodness, [long suffering],

23. Meekness, faith, [modesty], continence, [chastity<sup>m</sup>]. Against such<sup>n</sup> there is no law.<sup>37</sup>

24. But they who are of CHRIST, have crucified their<sup>o</sup> flesh<sup>38</sup> with its vices<sup>39</sup> and lusts.<sup>p</sup>

25. If we live by the Spirit, let us walk also by the Spirit.<sup>40</sup>

26. Let us not be vain-glorious, provoking<sup>41</sup> one another, envying one another.

<sup>e</sup> The Christian sometimes fails to do what he is prompted by the Spirit of God to undertake: and he experiences in himself the rebellion of sinful appetite, from which he would wish to be free. "Some think that the apostle here denies that we are endowed with free will, not understanding that this is said to them, in case they neglect to use the grace of faith, which they have received: if then they will not use it, they cannot do the things which they will." St. Augustine.

<sup>32</sup> Subject to the ceremonial law. "He who has the Spirit in the proper manner, extinguishes thereby every evil desire, for being converted from such things, he does not need the aid of the law." St. Chrysostom.

<sup>33</sup> These various species of impurity are strictly works of the flesh.

<sup>34</sup> It was connected with impurity.

<sup>35</sup> Witches professed to produce extraordinary effects by herbs and incantations. The vices here enumerated are styled carnal, because the Scripture denotes everything appertaining to corrupt nature by the term flesh.

<sup>36</sup> All offences against mutual love are here pointed out.

<sup>37</sup> Laws are made to restrain the wicked. "As horses easily guided and moving freely need not the whip, so also the soul which practises virtue, through the impulse of the Spirit, needs not the warning of the law." St. Chrysostom.

<sup>38</sup> Denying its evil inclinations: "Whence did they crucify it, unless by that chaste fear abiding forever and ever, by which we take care not to offend Him whom we love with all our heart, all our soul, all our mind?" St. Augustine.

<sup>39</sup> Irregular affections and passions.

<sup>40</sup> Let our conduct be conformable to our profession. Let us act spiritually under the guidance of the Spirit, who is the source of our spiritual life.

<sup>41</sup> G. expresses the calling forth of others to competition in some effort. "Altogether splendidly and with truly Divine order, after he instructed them to guard against those by whom they were led away to the bondage of the law, he is solicitous, lest being more enlightened, and wishing to reply to the calumnies of carnal men, they indulge contentions, and through a desire of vain-glory become slaves to vain desires, whilst they are free from the burdens of the law." St. Augustine.

<sup>i</sup> G. P. "and." V. B. D\*. E. F. G. It. Copt.

<sup>l</sup> G. P. "adultery." V. A. B. C. critics.

<sup>m</sup> G. P. + "also." V. B. F. G. gr. Chrys.

<sup>n</sup> V. D. E. F. G.

<sup>o</sup> G. P. "the flesh."

<sup>h</sup> P. "cannot do."

<sup>k</sup> G. P. "heresies."

<sup>a</sup> 1 Tim. 1: 8.

<sup>p</sup> Rom. 7: 5.



## CHAPTER VI.

THE NEIGHBOR IS TO BE CORRECTED WITH HUMILITY: REGARD IS NOT TO BE HAD TO PRAISE: WE MUST ALWAYS DO WELL, THAT IN DUE TIME WE MAY REAP ETERNAL LIFE. HE AGAIN WARNS THEM TO GUARD AGAINST DECEIVERS, WHO, ALTHOUGH THEY URGE THE OBSERVANCE OF THE LAW, DO NOT THEMSELVES OBSERVE IT. PAUL GLORIES ONLY IN CHRIST CRUCIFIED, IN REFERENCE TO WHOM, NEITHER CIRCUMCISION NOR PREPUCE MATTERS ANYTHING.

1. BRETHREN, if even a man be overtaken<sup>1</sup> in any fault,<sup>2</sup> ye who are spiritual,<sup>3</sup> correct<sup>4</sup> him in a spirit of gentleness, considering thyself,<sup>5</sup> lest thou also be tempted.

2. Bear ye one another's burdens,<sup>6</sup> and so ye will fulfil<sup>a</sup> the law<sup>7</sup> of CHRIST.

3. For if any man think himself to be something, whereas he is nothing, he deceiveth himself.<sup>8</sup>

4. But let every man prove<sup>9</sup> his own work, and so he will have glory<sup>10</sup> in himself only, and not in another.

5. For every one shall bear his own burden.<sup>11</sup>

6. And let him who is instructed<sup>12</sup> in the word, communicate to him who instructeth him,<sup>13</sup> in all good things.<sup>14</sup>

7. Be not deceived: God is not mocked.

8. For what a man soweth, that shall he reap also. For he who

<sup>1</sup> Caught, led away by passion or surprise into a fault—discovered, detected.

<sup>2</sup> The term signifies a fall or transgression.

<sup>3</sup> Such as were truly animated by the Spirit of God. "Nothing so truly manifests a spiritual man as the way in which he treats his delinquent brother, when he seeks to correct, rather than insult him, and aids rather than rebukes him." St. Augustine. The text may imply, that they claimed to be spiritual.

<sup>4</sup> Set him right. St. Jerome writes on this passage: "Let the spiritual man show a spirit of gentleness and meekness in the correction of sin: let him not hope to correct the delinquent by rigor, anger, austerity, but let him entice him by the assurance of salvation: to confirm the promise of pardon, let him use the testimony of Christ, who invites those who are weighed down by the burden of the law and of their sins, to take His sweet yoke and light burden, that they may learn that He is humble, and mild, and meek of heart, and that they may find rest for their souls."

<sup>5</sup> The apostle addresses the individual, who undertakes to correct his offending brother. St. Augustine observes: "Nothing moves us to compassion for others so effectually, as the consideration of our own danger."

<sup>6</sup> The faults and imperfections.

<sup>7</sup> "The law of love is certainly meant." St. Augustine.

<sup>8</sup> This is a reason why we should be lenient in reproof. If we think ourselves better than others, whose frailty is manifest, we deceive ourselves, since it is to Divine grace that our exemption from the like faults should be principally ascribed. "He who is spiritual, and yet has not pity for his neighbor, but despises him as lower than himself, deceives himself, since he knows not that the law of the Spirit obliges us to love one another." St. Jerome.

<sup>9</sup> Each one should diligently examine his own acts and motives, and refer his work with fear, to the judgment of God, not seeking glory from men.

<sup>10</sup> Matter of glory—ground of reliance.

<sup>11</sup> At the judgment.

<sup>12</sup> The catechist.

<sup>13</sup> The apostle directs the faithful to share with their teachers the means of support.

<sup>14</sup> Lit. "the catechumen."

soweth for<sup>b</sup> his flesh,<sup>15</sup> of the flesh shall also reap corruption:<sup>16</sup> but he who soweth for the Spirit, of the Spirit shall reap everlasting life.<sup>17</sup>

9. And let us not be weary in well doing,<sup>18</sup> for in due time we shall reap if we faint not.<sup>19</sup>

10. Therefore whilst we have time, let us do good to all, but especially to those of the household of the faith.<sup>20</sup>

11. See in what characters<sup>21</sup> I have written to you, with mine own hand.<sup>22</sup>

12. For whoever desire to please in the flesh,<sup>23</sup> these force you to be circumcised, merely, that they may not suffer the persecution of the cross of CHRIST.<sup>24</sup>

13. For neither do they who are circumcised, observe the law, but they will have you to be circumcised, that they may glory in your flesh.<sup>25</sup>

14. But far be it from me to glory, save in the cross of our Lord JESUS CHRIST,<sup>26</sup> through whom the world is crucified to me, and I to the world.<sup>27</sup>

15. For in CHRIST JESUS neither circumcision availeth anything, nor foreskin, but a new creature.<sup>28</sup>

16. And whoever shall follow<sup>c</sup> this rule,<sup>29</sup> peace be on them, and mercy, and on the Israel of God.<sup>30</sup>

17. From henceforth, let no man be troublesome to me:<sup>31</sup> for I bear in my body the marks<sup>32</sup> of the Lord JESUS.

<sup>15</sup> For its gratification.

<sup>16</sup> Ruin—damnation. This is understood of such as yield to their passions.

<sup>17</sup> The proverb is here applied to the generous Christian, who, under the impulse of the Spirit of God, gives to his instructor a portion of his worldly goods.

<sup>18</sup> He speaks specially of almsgiving, or contributing to the support of their teachers.

<sup>19</sup> If we do not give up, and fall away.

<sup>20</sup> Charity is due to all: but in the dispensation of alms, the special relations in which we stand to the faithful should be particularly regarded. "He orders us to give alms even to Jews and Gentiles, but with due regard to order." St. Chrysostom.

<sup>21</sup> The term may be understood of the form of the letters, which St. Chrysostom supposes was imperfect, the apostle not being accustomed to write. It signifies "large letters."

<sup>22</sup> St. Augustin thinks that he subscribed it with his own hand, because some had sent letters to the Thessalonians in his name, as is indicated elsewhere. Some think that he only wrote these last verses; but St. Chrysostom is of opinion that through special solicitude for the Galatians, he wrote the entire letter.

<sup>23</sup> The advocates of circumcision.

<sup>24</sup> To appease the Jews.

<sup>25</sup> Boast of having induced you to submit to circumcision.

<sup>26</sup> As the source of grace and salvation, to the exclusion of circumcision, or legal observances.

<sup>27</sup> The corrupt world was renounced by him through love of Christ. He regarded it with the horror with which a crucified culprit was regarded. He himself was on this account abhorred by the enemies of Christ.

<sup>28</sup> Renovation of heart and spirit by faith and love. This is the creation or work of the Divine Spirit.

<sup>29</sup> The doctrine here laid down is likened to a plummet used by builders, or to a carpenter's level.

<sup>30</sup> On those who are Israelites by faith.

<sup>31</sup> Let no one annoy me with disputes about the ceremonial law, since I bear in my body the marks of my devotedness to Christ.

<sup>32</sup> "Stigmata," as St. Augustin teaches, were marks or brands which slaves bore on their bodies. Some, of whom Herodotus speaks, by receiving the brand of an idol on their bodies, were regarded as sacred, so that

18. The grace of our Lord JESUS CHRIST with your spirit, brethren.  
Amen.<sup>d</sup>

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no one ventured to touch them irreverently. The apostle refers to his scars, he having been scourged and beaten for Christ. "If any one saw a soldier coming from the ranks, with the blood streaming from his wounds, could he suspect him of cowardice and treachery, whilst he bore in his body the evidence of his bravery?" St. Chrysostom. "Perhaps, also," says St. Jerome, "he who macerates his body, and brings it into subjection, lest preaching to others, he himself be found reprobate, bears the *stigmata* of the Lord Jesus in his body."

<sup>d</sup> G. P. "unto the Galatians written from Rome." Critics reject this.



## P R E F A C E

### TO THE EPISTLE TO THE EPHESIANS.

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EPHESUS, the metropolis of Asia Minor, a city famed for the Temple of Diana, and for commerce, received the knowledge of the Christian faith by the preaching of the apostle Paul, who visited it for the first time about the year 53, on his way to Jerusalem. He afterwards spent there three years, preaching at first in the synagogue, then in the school of the philosopher Tyrannus, and elsewhere, God confirming his preaching by stupendous miracles, wrought even by the instrumentality of handkerchiefs and aprons, which had touched his body. The tumult of the silversmiths, whose gain by making shrines of Diana was endangered, forced him to depart, after he had suffered much from his persecutors; but he continued his solicitude for that church, whose clergy he called to Miletus, when he subsequently visited that city on his way from Macedonia to Jerusalem, giving them the most solemn and touching admonitions.

This letter was written about the year 62, when the apostle was, the first time, a prisoner at Rome. It was directed to guard the faithful against the errors of the Oriental philosophy, and of judaizing teachers: the Jews being numerous in this city, in which also they had a synagogue. From Chaldea a system had spread to the cities of Minor Asia, which undertook to explain the creation and government of the universe, by means of subordinate divinities and angelic intelligences. The deities were conceived as purely spiritual, but the creation was ascribed to subordinate spirits, clothed with matter, who were called *δημιουργοι*, in reference to that act, and *κοσμοκράτορες*, as rulers of the world. The higher divinities were regarded as the source of all things, and their fulness and perfection were expressed by the term *πλερωμα*. A regular gradation of being was acknowledged, and the intermediate beings between pure intelligences and matter were believed to pervade the atmosphere, exercising power over human affairs, and bearing to the deities the supplications of men. The terms principalities, or rulers, powers, and angels, were employed to designate them. This system

was apparently a perversion of the ancient tradition of the creation, and of the order of Divine Providence, in which the angels serve in dependence on the Supreme Being. It led to many superstitious practices, its votaries affecting sometimes a high degree of spirituality, which made them abhor the use of flesh meats and matrimonial intercourse, whilst they fancied they could control human events by invoking these spirits, and performing certain rites in their honor. The attempt to ingraft this false philosophy on Christianity led to the errors of the Gnostics, whose system concerning *eons* is so unintelligible at the present day.<sup>1</sup>

Converts from Judaism generally retaining a strong attachment to the ceremonial observances, endangered the integrity of faith by urging the Gentile converts to adopt them. The apostle had in view to guard against all adulteration of the saving doctrine of CHRIST, from whatsoever source it might arise, and therefore stated in the strongest terms the blessing of which we are partakers, through the pure mercy of God, who in His eternal counsels decreed our call to faith and salvation. The dignity of CHRIST is particularly insisted on, He being the head in whom all must unite, whether they be the spirits in heaven, or the redeemed on earth, and who is far above all mere creatures, however sublime their appellations and attributions may be, not only in this life, but in the world of spirits. From a state of sin and perdition Gentiles and Jews are called to grace and salvation through Him, who has cast down the wall which separated the two great divisions of the human family, to make of them one people.

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<sup>1</sup> See Hug, *Einleitung*, vol. 2, c. 2, n. 181.

# THE EPISTLE OF BLESSED PAUL THE APOSTLE

TO THE

## E P H E S I A N S.

### CHAPTER I.

THE APOSTLE BLESSES GOD FOR THE MANY AND GREAT FAVORS BESTOWED ON THE ELECT THROUGH CHRIST HIS SON; AND THANKS GOD FOR THE FAITH AND LOVE OF THE EPHESIANS FOR THEIR NEIGHBORS, PRAYING THAT THEY MAY ATTAIN TO PERFECT WISDOM; SHOWING ALSO THE EXALTATION OF CHRIST AFTER HIS RESURRECTION, HE BEING ESTABLISHED HEAD OVER THE WHOLE CHURCH.

1. PAUL, an apostle of JESUS CHRIST, by the will of God, to all<sup>a</sup> who are at Ephesus, the saints and faithful in CHRIST JESUS.

2. Grace *be* to you and peace from God our Father, and the Lord JESUS CHRIST.

3. Blessed<sup>1</sup> *be* the God,<sup>b</sup> and<sup>c</sup> Father<sup>2</sup> of our Lord JESUS CHRIST, who hath blessed us with every spiritual blessing<sup>3</sup> in heavenly things<sup>4</sup> in CHRIST,

4. As He chose us in Him before the foundation of the world,<sup>5</sup> that we should be holy and blameless in His sight in love:<sup>6</sup>

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<sup>1</sup> Praised.

<sup>2</sup> St. Chrysostom says: "Behold the God of Him, who became incarnate: but if you will not so understand it, at least Father of the Word, who is God." It may also be rendered: "Blessed be God, who is the Father of our Lord," &c.

<sup>3</sup> Bestowed every supernatural favor. There is here a paronomasia.

<sup>4</sup> Gifts from heaven, elevating us to a supernatural state, and preparing us for heaven.

<sup>5</sup> The decrees of God are eternal, for He is essentially unchangeable. He mercifully chose to call men to the faith, through the merits of Christ, which He foresaw. "This," observes St. Jerome, "appertains to the foreknowledge of God, to whom all future things are present, and all things are known before they are done."

<sup>6</sup> This may be referred to the Divine choice. Through love He chose us. Schott connects it with what follows: "in love having predestined us."

<sup>a</sup> G. P. — V. A. Copt. Cyr. Al.

<sup>b</sup> G. P. — V. A. Copt. Cyr. Al.

<sup>c</sup> 2 Cor. 1:3; Philipp. 4:20; 1 Pet. 1:3; 2 Pet. 1:11; 2:20.

5. Having predestined us to the adoption of children<sup>7</sup> through JESUS CHRIST to Himself, according to the purpose of His will,<sup>8</sup>

6. To the praise of the glory of His grace, by which He made us accepted<sup>9</sup> in His beloved Son,<sup>4</sup>

7. In whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace,

8. Which<sup>6</sup> hath abounded in us in all wisdom and prudence :

9. To make known<sup>f</sup> to us the mystery of His will, according to His good pleasure,<sup>10</sup> which He purposed in Him,<sup>11</sup> :

10. In the dispensation<sup>12</sup> of the fulness of times,<sup>13</sup> to re-establish<sup>14</sup> in the CHRIST all things which are in heaven, and which are on earth, in Him :

11. In whom we also have been called by lot,<sup>15</sup> being predestined according to the purpose of Him, who worketh all things after the counsel of His will,<sup>16</sup>

12. That we who before hoped in the CHRIST,<sup>17</sup> may be to the praise of His glory :

13. In whom ye also *hoped*, when ye had heard the word of truth (the gospel of your salvation), in whom also after ye believed, ye were sealed<sup>18</sup> with the Holy Spirit of promise,<sup>19</sup>

14. Who is the earnest of our inheritance, unto the redemption of the purchase,<sup>20</sup> unto the praise of His glory.

<sup>7</sup> Our call to the faith, and to baptism, which makes us children of God, proceeded from His eternal decree, or predestination. By our free will we concur to the execution of this decree, by assenting to the faith. "To have become virtuous, and to have believed, and come to the Church, was indeed the grace of Him who called us, but it was our act likewise." St. Chrysostom.

<sup>8</sup> His free and merciful decree. St. Chrysostom explains it as implying on the part of God an intense desire of our salvation.

<sup>9</sup> Benefited; made us agreeable in His sight. "He not only delivered us from sin, but also made us lovely." Idem.

<sup>10</sup> The good pleasure of God is His free choice in the exercise of His own goodness. Its exercise towards fallen man is grounded on the merits of our Lord Jesus Christ.

<sup>11</sup> In Christ.

<sup>12</sup> This here signifies the plan for man's salvation.

<sup>13</sup> The time which God decreed for its execution, after the lapse of so many ages from the fall of man.

<sup>14</sup> To all heaven with redeemed souls, prepared on earth by grace and Divine gifts for its happiness. G. implies literally to place again under one head. St. Chrysostom says: "He gave one head to all, Christ according to the flesh, both to angels and men: that is, both to angels and to men He gave one government; to these indeed what was according to the flesh, to those God the Word."

<sup>15</sup> The term signifies to obtain by lot, as was customary in dividing portions. It here means, we have happily obtained a share with Christ in His kingdom on earth.

<sup>16</sup> All things are regulated by the eternal counsels of God. The gifts of grace, the call to the faith, and the actual sanctification of believers, were decreed from eternity, according to His wise, just, and merciful will. "Since no one is saved without the act of his own will, for we have free will, He wills us to will what is good, that when we will it, He Himself may will to fulfil His counsel in us." St. Jerome.

<sup>17</sup> Converts from Judaism, who had looked forward to His coming.

<sup>18</sup> Marked. consecrated.

<sup>19</sup> Who had been promised.

<sup>20</sup> The redemption effected for us, or the redemption of the purchased inheritance, the heavenly kingdom. The grace of the Holy Spirit is an earnest of future glory.

d G. P. — V. D\*. E. F. G. It. fathers.

f G. P. "having made known."

e P. "wherein."

s G. P. "in Himself."



15. Wherefore I also, hearing of your faith, which is in the Lord JESUS, and love<sup>h</sup> towards all the saints,

16. Cease not to give thanks for you, making remembrance of you in my prayers :

17. That God,<sup>i</sup> of our Lord JESUS CHRIST the Father of glory,<sup>21</sup> may give you the spirit of wisdom and revelation,<sup>22</sup> in the knowledge of Him :

18. The eyes of your heart<sup>k</sup> illuminated,<sup>23</sup> that ye may know what is the hope of His call,<sup>24</sup> and what the riches of the glory of His inheritance in the saints,

19. And what is the exceeding greatness of His power towards us, who believe,<sup>25</sup> according to the working of His mighty<sup>l</sup> power,

20. Which He wrought in CHRIST, when He raised Him from the dead, and set Him at His right hand in the heavenly places,<sup>26</sup>

21. Above all principality, and power, and might, and domination, and every name<sup>27</sup> which is named, not only in this world, but also in that to come :

22. And hath put all things under His feet:<sup>m</sup> and given Him to be head over all<sup>n</sup> the Church,<sup>28</sup>

23. Which is His body, and the fulness of Him<sup>29</sup> who filleth<sup>30</sup> all in all.

<sup>21</sup> The glorious Father of our Lord Jesus Christ.      <sup>22</sup> Disclosing the great mysteries of faith.

<sup>23</sup> He prays that God may fill their eyes with heavenly light. Milton has borrowed this phrase: "with inward eyes illuminated." Samson, 1689.

<sup>24</sup> What blessings His call of them to the faith leads them to hope for.

<sup>25</sup> He desires us to know by Divine light, how great and powerful is the operation of God on our minds and hearts, by which we are led to conceive faith, and are sanctified.

<sup>26</sup> The Divine power, manifested in the resurrection and glory of Christ, encourages us to hope for grace and salvation.

<sup>27</sup> Every power—every being. This seems directed against those who imagined the angels to be superior to Christ.

<sup>28</sup> Triumphant as well as militant.

<sup>29</sup> Partaking of His gifts: "The body is the fulness of the head. Through all the members, therefore, His body is filled up." St. Chrysostom.

<sup>30</sup> Christ fills all with His influence and grace.

h P. V. — A. B. St. Jerome.

i This is the punctuation of V. P. "The God of our Lord Jesus Christ."

k G. P. "understanding" V. MSS. versions, fathers, critics.

l *Infra* 3: 7.

m Ps. 8: 8.

n G. P. "the head over all things to the Church."

## CHAPTER II.

THOSE WHO WERE BEFORE DEAD IN SIN HAVE BEEN RESTORED TO LIFE BY CHRIST, NOT BY THEIR OWN WORKS, BUT GRATUITOUSLY THROUGH FAITH. HE SHOWS THAT THE GENTILES, WHO BEFORE WERE STRANGERS TO THE DIVINE PROMISES, HAVE BECOME FELLOW-CITIZENS OF THE SAINTS THROUGH CHRIST, BY FAITH, WHICH IS A GIFT OF GOD, AND THAT THEY HAVE THE SAME FOUNDATION AS THE PATRIARCHS AND PROPHETS.

1. AND you,<sup>a</sup> when ye were dead by your<sup>b</sup> offences and sins,
2. Wherein ye once walked according to the course<sup>c</sup> of this world,<sup>1</sup> according to the prince of the power of this<sup>d</sup> air,<sup>2</sup> the spirit, who now worketh in the children of unbelief,<sup>3</sup>
3. Among whom also we all lived in time past in the lusts of our flesh, doing the will of the flesh, and of the thoughts,<sup>4</sup> and we were by nature<sup>5</sup> children of wrath,<sup>6</sup> as even the rest :<sup>7</sup>
4. But<sup>8</sup> God, who is rich in mercy, through His great love, where-with He hath loved us,
5. Even when we were dead in sins, hath given us life together with CHRIST (by whose<sup>e</sup> grace ye are saved).
6. And hath raised us up, and made us sit together<sup>9</sup> in heavenly places in CHRIST JESUS :
7. That He might show in the ages to come the abundant riches of His grace, in kindness towards us in CHRIST JESUS.
8. For by grace ye are saved<sup>10</sup> through faith, and that not of yourselves : for it is the gift of God,
9. Not of works, that no man may glory.
10. For we are His workmanship, created in CHRIST JESUS,<sup>10</sup> in good works, which God hath prepared, that we should walk in them.<sup>11</sup>

<sup>1</sup> It may have reference to the philosophical system, which prevailed among them, and which was ineffectual in subduing the human passions.

<sup>2</sup> The chief demon exercises a secret but great power in the atmosphere.

<sup>3</sup> This spirit exercises great power over unbelievers.

<sup>4</sup> This is designed to show the guilt of internal consent.

<sup>5</sup> On account of our condition as children of fallen progenitors.

<sup>6</sup> Sinners subject to Divine wrath on account of our crimes. "We all did things deserving of vengeance." St. Chrysostom.

<sup>7</sup> The Gentiles.

<sup>8</sup> Our life by grace is the commencement of that eternal life, in which we shall reign with Christ in heaven.

<sup>9</sup> Delivered from sin, and placed in the way of salvation.

<sup>10</sup> The justified believer is a work of God, who gives him a supernatural existence, by enabling him to believe and obey. "He here insinuates regeneration: for it is truly a new creation." St. Chrysostom.

<sup>11</sup> The good works of the believer are Divinely prepared, since he is moved by grace to perform them. "Not to begin only, but to walk in them: for we need constant virtue, continued to our death." Idem.

<sup>a</sup> Col. 2 : 13. This is governed by the verb in v. 5.

<sup>b</sup> G. P. — V. B. D. E. F. G. versions.

<sup>c</sup> Theodoret.

<sup>d</sup> *diu sæculum* is sometimes taken for a course of life. Tacitus, Germanicus c. 19: "Corrumpere et corrumpi sæculum vocatur."

<sup>e</sup> St. Jerome thinks that it was foisted in by some copyist, or if employed by the apostle, is an inaccuracy to be accounted for by the ardor of the writer.

<sup>f</sup> G. P. — V. D. E. F. G.

11. Wherefore be mindful, that ye *were* Gentiles formerly in the flesh,<sup>12</sup> ye who are called foreskin<sup>13</sup> by that which is called circumcision in the flesh, made by hand:<sup>14</sup>

12. That ye were at that time without CHRIST, estranged from the society<sup>15</sup> of Israel, and strangers to the covenants,<sup>16</sup> not having the hope of the promise, and without God<sup>17</sup> in this<sup>18</sup> world.

13. But now in CHRIST JESUS, ye who once were afar off, are made nigh by the blood of CHRIST.

14. For He is our peace,<sup>19</sup> who hath made both one,<sup>19</sup> and hath demolished the middle wall of partition,<sup>20</sup> *destroying* the enmity in His flesh,<sup>21</sup>

15. Making void the law of commandments in decrees,<sup>22</sup> that He may make in Himself two into one new man,<sup>23</sup> making peace,

16. And may reconcile both in one body to God by the cross, killing enmity in Himself.<sup>24</sup>

17. And coming He preached peace to you, who were afar off, and peace to those who were near:

18. For through Him we both have access in one Spirit<sup>25</sup> to the Father.

19. Now therefore ye are no more strangers and foreigners;<sup>26</sup> but ye are fellow-citizens with the saints,<sup>27</sup> and of the household of<sup>28</sup> God,

20. Built upon the foundation of the apostles and prophets,<sup>29</sup> the chief corner-stone being CHRIST JESUS Himself,

<sup>12</sup> By your natural birth.

<sup>13</sup> Contemptuously, because not circumcised.

<sup>14</sup> They were so called by the Jews. The apostle, by adding the epithet "made by hand," insinuates that circumcision of the spirit gives us the privileges of children of God.

<sup>15</sup> The system of government—the polity.

<sup>16</sup> The covenant of mercy so often renewed by God. Some read, "the covenants of the promise." The apostle speaks of their former state as heathens.

<sup>17</sup> Practically ignoring the true God.

<sup>18</sup> Our peacemaker.

<sup>19</sup> Jews and Gentiles.

<sup>20</sup> This contains an allusion to the wall of the temple, which separated it from the court of the Gentiles.

<sup>21</sup> The enmity which subsisted between Jews and Gentiles; and the state of enmity of all mankind with reference to God.

<sup>22</sup> Both terms seem to be used to qualify the law. Its various proscriptions are designated by them. St. Jerome, however, understands the latter term of the evangelical dogmas which Christ substituted to the ceremonial observances.

<sup>23</sup> The distinctions of heathen and Jew were to be absorbed in the Christian character.

<sup>24</sup> In Himself Christ slew enmity, destroying the principle of separation, by offering Himself a victim for all.

<sup>25</sup> With filial confidence, as children sanctified by the Spirit of God.

<sup>26</sup> Sojourners. The proselytes may be alluded to.

<sup>27</sup> Living under the same government.

<sup>28</sup> You belong to the family—you are inmates of the house.

<sup>29</sup> The Gentile converts, becoming associated with the Jews, were made sharers in their privileges as descendants of the patriarchs, and depositaries of the prophecies. The Church of the Gentiles was built on this foundation; it was not an institution altogether new. "Observe, that we have been enrolled in the same city as the Jews generally, and even with the holy and great men, Abraham, Moses, and Elias." St. Chrysostom.

21. In whom all the building framed together groweth into a holy temple in the Lord,

22. In whom ye also are built together for a dwelling of God in spirit.<sup>20</sup>

### CHAPTER III.

PAUL TAUGHT THIS MYSTERY, REVEALED TO THE PROPHETS AND APOSTLES, THAT THE GENTILES THROUGH CHRIST WOULD BE PARTAKERS OF THE PROMISES OF GOD; TO WHOM HE PRAYS THAT THEY MAY BE STRENGTHENED IN SPIRIT, AND BEING WELL ROOTED IN CHARITY, MAY BE FULLY TAUGHT THE DIVINE MYSTERIES.

1. For this cause I Paul, the prisoner<sup>1</sup> of JESUS CHRIST, for you Gentiles,<sup>2</sup>

2. If, however, ye have heard<sup>3</sup> the dispensation of the grace of God,<sup>a</sup> which is given me for you:

3. That according to revelation the mystery was made known<sup>b</sup> to me, as I have written before briefly,<sup>4</sup>

4. As ye reading may perceive my understanding in the mystery of the CHRIST,

5. Which to<sup>c</sup> other generations<sup>d</sup> was not made known to the sons of men, as it is now revealed to His holy apostles<sup>e</sup> and prophets<sup>f</sup> in spirit,

6. That the Gentiles should be co-heirs, and of the same body, and partakers of His promise in CHRIST JESUS<sup>d</sup> by the gospel,<sup>g</sup>

7. Whereof I was made a minister according to the gift of the grace of God, which is given me according to the operation of His power.

<sup>20</sup> The faithful are individually temples of God, whilst all belong to the great temple, which is the Church. They are spiritually His dwelling.

<sup>1</sup> A prisoner at Rome. "I do not style Paul blessed, because he heard unutterable things, so much as on account of his chains. I do not esteem him blessed, for having been snatched up to the third heaven, but I call him blessed for his chains." St. Chrysostom.

<sup>2</sup> To procure their salvation.

<sup>3</sup> This is an indirect affirmation. They had heard of his extraordinary call to the apostolic office, and had listened to his preaching; but all had not fully appreciated the blessing.

<sup>4</sup> In the preceding part of this epistle. St. Chrysostom conjectures that he may have before written to them.

<sup>5</sup> The mystery was not known to past generations—to the men of past ages. "The prophets indeed spoke of it; but they did not know it accurately, since not even the apostles after they had heard of it, understood it, for it far surpassed human understanding, and the general expectation." St. Chrysostom.

<sup>6</sup> His colleagues, sent by Christ when He was on earth.

<sup>7</sup> Christians with prophetic light.

<sup>g</sup> The call of the Gentiles to be members of the Church, is expressed in these ways. They were to inherit with the Jews the blessing promised to their ancestors: they were to be members of the same mystical body, and to share in the fulfilment of the promises.

<sup>a</sup> Rom. 1: 5.

<sup>c</sup> G. P. "in." V. MSS. critics.

<sup>b</sup> O. P. "He made known unto me." V. B. critics.

<sup>d</sup> G. P. — A. B. C.

8. To me the least of all saints is this grace given, to preach among the Gentiles the unsearchable riches<sup>9</sup> of CHRIST,

9. And to enlighten all, what is the dispensation<sup>10</sup> of the mystery hidden during ages in God, who created all things :<sup>f</sup>

10. That the manifold wisdom of God may be known to the principalities, and the powers in heavenly places through the Church,<sup>11</sup>

11. According to the eternal purpose<sup>g</sup> which He formed<sup>h</sup> in CHRIST JESUS our Lord :

12. In whom we have boldness and access with confidence, by the faith of Him :

13. Wherefore I desire that ye faint not in my tribulations<sup>12</sup> for you : which is your glory.

14. For this cause I bend my knees to the Father [of our Lord JESUS CHRIST<sup>h</sup>]:

15. From whom every paternity<sup>14</sup> in heaven and on earth is named,

16. That He would grant you according to the riches of His glory,<sup>15</sup> to be strengthened with power by His Spirit in the inner man,<sup>16</sup>

17. That CHRIST may dwell by faith in your hearts : ye being rooted and founded in charity,<sup>17</sup>

18. That ye may be able to comprehend with all the saints, what is the breadth, and length, and height, and depth :<sup>18</sup>

19. To know also the love of CHRIST which passeth knowledge,<sup>19</sup> that ye may be filled to the whole fulness of God.<sup>20</sup>

20. Now to Him who is able to do all things more abundantly than we ask, or understand, according to the power which worketh in us,

21. To Him be glory in the Church and in CHRIST JESUS for all generations, world without end.<sup>21</sup> Amen.

<sup>9</sup> His goodness, grace, mercy, which cannot be fully conceived.

<sup>10</sup> The economy, plan, counsel.

<sup>11</sup> The wisdom of God, as manifested in the Church of Christ, is displayed to the contemplation of the heavenly spirits, who admire what they never could have conceived, the Divine condescension for the salvation of man. Earthly principalities and powers also hear the announcement of the Divine mysteries.

<sup>12</sup> His eternal counsel was to be executed through the Redeemer.

<sup>13</sup> The sufferings which the apostle had endured at Ephesus for the faith, were calculated to dishearten the weak, although in themselves they were glorious to religion.

<sup>14</sup> All authority.

<sup>15</sup> His glorious riches—His abundant grace.

<sup>16</sup> To be inwardly strengthened, and made perfect.

<sup>17</sup> As deep-rooted trees not easily shaken, as buildings on a solid foundation.

<sup>18</sup> Of the Divine mystery.

<sup>19</sup> To know it in some degree.

<sup>20</sup> That you may receive His gifts abundantly.

<sup>21</sup> This text contains a double expression to denote eternal duration. In this epistle the apostle uses terms which were used by the votaries of the Oriental philosophy, and which the Gnostics afterwards employed in their vain systems of *cosm*, *pleroma*, &c.

<sup>e</sup> G. P. "fellowship." V. Chrys. all critics.

<sup>f</sup> 2 Tim. 1 : 9 ; Titus 1 : 2.

<sup>g</sup> P. "the whole family."

<sup>h</sup> G. P. + "by Jesus Christ." V. critics.

<sup>i</sup> P. V. St. Jerome thought the words spurious.

## CHAPTER IV.

HE EXHORTS THEM TO UNITY OF SPIRIT, SHOWING THAT CHRIST HAD GIVEN DIFFERENT GIFTS TO DIFFERENT PERSONS, AND HAD INSTITUTED IN THE CHURCH VARIOUS ORDERS, TO CONTINUE UNTIL THE END OF THE WORLD, FOR THE BUILDING UP OF HIS BODY: HE ADMONISHES THEM, THEREFORE, TO PUT OFF THE OLD MAN, AND PUT ON THE NEW MAN, AND EXPLAINS THE PROPERTIES OF EACH: AND HE ALSO ADMONISHES THEM, THAT, WHILST ABIDING IN THE BODY, THEY KEEP FAR FROM THOSE, WHO BEING BLINDED IN MIND, FOLLOW WITHOUT RESTRAINT THE LUSTS OF THE FLESH, AND THAT THEY ADOPT NEW HABITS OF LIFE, CONDEMNING THEIR FORMER HABITS.

1. I THEREFORE, the prisoner<sup>a</sup> in the Lord, beseech you to walk worthy of the vocation<sup>b</sup> wherewith ye are called,

2. With all humility, and meekness, with patience, bearing with one another in charity,

3. Careful to keep the unity<sup>c</sup> of the Spirit<sup>d</sup> in the bond of peace.

4. One body and one spirit, as ye are called in one hope of your calling.

5. One Lord, one faith, one baptism.

6. One God,<sup>e</sup> and Father of all, who is above all, and through all, and in us<sup>f</sup> all.

7. But to every one of us is given grace, according to the measure of the gift<sup>g</sup> of CHRIST.

8. Wherefore he<sup>h</sup> saith:<sup>i</sup> Ascending on high He led captivity captive:<sup>j</sup> He gave gifts to men.<sup>k</sup>

9. Now that He ascended, what is it but that He also descended first into the lower parts of the earth?<sup>l</sup>

10. He who descended is the same also who ascended above all the heavens, that He might fill all things.<sup>m</sup>

<sup>a</sup> St. Jerome observes: "This passage bears strongly on heretics, who destroying and corrupting the bond of peace, imagine that they have unity of spirit, which is only preserved by the bond of peace. For when we all do not speak alike, but one says, 'I belong to Paul;' another, 'I am of Apollo;' another, 'I am for Kephas,' we divide the unity of the Spirit, and tear it in pieces."

<sup>b</sup> The Psalmist.

<sup>c</sup> The Psalmist has: "Thou hast received gifts for men." St. Jerome says that the apostle, writing after the foundation of so many churches throughout the world, chose rather to refer to the gifts which He bestowed. He received testimonies of submission from them, as a conqueror from a subdued people, and He bestowed gifts with a munificent hand.

<sup>d</sup> The earth itself may be understood to be the lower parts of creation, to which the Son of God descended. After his death, he descended to the resting-place of the saints, and led them forth to His kingdom. "Our Lord," says St. Jerome, "descended to hell, to lead forth in triumph the souls of the saints, which were there detained."

<sup>e</sup> Manifesting everywhere the fruits of His death.

<sup>a</sup> *Supra* 3: 1.

<sup>b</sup> Rom. 12: 10.

<sup>c</sup> G. P. "you." V. critics.

<sup>d</sup> Pa. 67: 19.

<sup>b</sup> 1 Cor. 7: 27; Philip. 1: 27.

<sup>d</sup> Mal. 2: 10.

<sup>f</sup> Rom. 12: 3; 1 Cor. 12: 11; 2 Cor. 10: 13.

<sup>h</sup> G. P. "and." V. A. C<sup>o</sup>. D<sup>o</sup>. E. F. G.

11. And He gave<sup>6</sup> some indeed apostles, and some prophets,<sup>7</sup> and some evangelists,<sup>8</sup> and others pastors and teachers,<sup>9</sup>

12. For the perfecting of the saints<sup>10</sup> for the work of the ministry,<sup>11</sup> for the building up of the body of Christ;<sup>12</sup>

13. Until we all meet in the unity of faith, and of the knowledge of the Son of God,<sup>13</sup> to a perfect man, to the measure of the age of the fulness of CHRIST;<sup>14</sup>

14. That we may no more be children,<sup>15</sup> tossed to and fro, and carried about with every wind of doctrine by the sleight<sup>16</sup> of men, in craft according to the contrivance of error.<sup>17</sup>

15. But acting truthfully in love, we may grow in all things in Him, who is the head, CHRIST:

16. From whom the whole body, fitted together and connected by every joint which supplieth, according to the operation in the measure of each member,<sup>18</sup> maketh the increase of the body to the building of itself in love.

17. This I say, therefore, and<sup>k</sup> testify<sup>1</sup> in the Lord, that ye walk no longer as even the<sup>m</sup> Gentiles walk, in the vanity of their mind,<sup>19</sup>

18. Having their understanding darkened, being estranged from the life of God<sup>20</sup> by the ignorance which is in them, on account of the blindness of their heart,

<sup>6</sup> "That the Father and the Son are the same God is most manifestly proved from this passage, since what Christ is here said to have established, God the Father, in the first epistle to the Corinthians, is stated to have done." St. Jerome.

<sup>7</sup> Prophets, according to St. Jerome, here mean "those who rebuke and discriminate the unbelievers and the ignorant;" men divinely enlightened, and made acquainted with the secrets of the human heart. They were not a class, but individuals specially favored.

<sup>8</sup> Persons specially devoted to the preaching of the gospel.

<sup>9</sup> Bishops, "who were charged with the care of the whole people." St. Chrysostom. They were at once shepherds of the flock and teachers.

<sup>10</sup> To lead the faithful to the perfect discharge of their Christian duties.

<sup>11</sup> Intrusted to the apostles, pastors, and others.

<sup>12</sup> To build up the mystical body—the Church.

<sup>13</sup> The object of the ministry left by Christ is to bring all to this unity of faith, to this same knowledge of Him, so that each believer may be a perfect man, and attain to maturity in Christ.

<sup>14</sup> This phrase means the full age of the believer. When we first profess the faith, we embrace all revealed truth: our further instruction serves to give us a more distinct perception of each doctrine, and to render it our rule of conduct. "He here means by age, perfect knowledge." St. Chrysostom.

<sup>15</sup> But mature men. Children easily believe what is said by each one, and so change their views, when they are differently instructed. Two similitudes are here combined: that of children, and tempest-tossed mariners. The state of the disciples of philosophy might well be likened to either. The mature Christian does not suffer himself to be moved from the truth as it is in Christ.

<sup>16</sup> It denotes the throw of dice.

<sup>17</sup> Deceit. The wiles of false teachers are assimilated to the cheats of gamblers.

<sup>18</sup> As in the human body the members are fitted to one another, and connected by the various joints, each receiving from the other such influence as serves for the general harmony and strength of the whole, so the various members of the Church are united and combined in one mystic body, to its increase in love.

<sup>19</sup> According to vain and false views, such as the heathens entertained.

<sup>20</sup> The life which through faith we have in God.

<sup>1</sup> Gal. 4: 16.

<sup>2</sup> Rom. 1: 21.

<sup>m</sup> (i. p. -) "other." V. A. B. D\*. F. G. Clem. Cyr. versions.

<sup>k</sup> G. P. "part." V. A. C. versions, fathers.

19. Who despairing,<sup>21</sup> have given themselves up to lasciviousness, to the working of all uncleanness, with greediness.<sup>22</sup>

20. But ye have not so learned the CHRIST.

21. If, however, ye have heard Him,<sup>23</sup> and have been taught in Him, as the truth is in JESUS:

22. That ye lay aside, according to your former mode of life, the old man, that is corrupted<sup>o</sup> according to the lusts of error,<sup>24</sup>

23. And be ye renewed in the spirit of your mind,<sup>p</sup>

24. And put ye on the new man, who is created according to God in justice and holiness<sup>q</sup> of truth.<sup>25</sup>

25. Wherefore laying aside lying, speak ye truth<sup>r</sup> every one with his neighbor, since we are members one of another.<sup>26</sup>

26. Be ye angry,<sup>s</sup> and sin not:<sup>27</sup> let not the sun go down on your anger.<sup>28</sup>

27. Give not place to the devil:

28. Let him who stole, steal no more: but rather let him labor, working with his hands what is good, that he may have whence to give to him who suffereth want.<sup>29</sup>

29. Let no corrupt speech issue from your mouth: but that which is good for the edifying<sup>t</sup> of faith, that it may give grace to the hearers.

30. And grieve not the Holy Spirit of God,<sup>30</sup> in whom ye are sealed unto the day of redemption.

<sup>21</sup> The heathens are destitute of a practical sense of right, although they have an abstract knowledge of the principles of natural law. They are also without hope. St. Jerome explains the Greek term as meaning, destitute of sorrow, or remorse for evils committed.

<sup>22</sup> St. Chrysostom takes G. to mean here, immoderate desire; and St. Jerome ascribes a similar sense to the Latin.

<sup>23</sup> Through His ministers. The apostle knew that they had heard it, but intimates that they may not have duly received and treasured up the instruction.

<sup>24</sup> Their sinful habits as heathens are personified as the old corrupt man.

<sup>25</sup> The conduct of a Christian is here called the new man—the Christian character and virtues. This new being is spiritually created in true holiness.

<sup>26</sup> As we are enlightened by Divine truth, we should prize truth in our dealings with our fellow-men. The love which we owe them, especially as members of the Church, should make us sincere.

<sup>27</sup> It is not an exhortation to indulge anger, but a caution to avoid sin, when anger may be excited by severe provocation. St. Jerome says, that "it is permitted to feel indignation at the infliction of wrong; but that the feeling should resemble a breath of air ruffling, for a moment only, the surface of the mind."

<sup>28</sup> Even when it may be just, it should not be easily prolonged. Before the close of day we should compose our mind. "Whatever sins you commit throughout the day, in work, word, or thought, purge them away by penance as night comes on; let your anger be of short duration, and not prolonged to the following day." St. Jerome.

<sup>29</sup> The apostle exhorts to almsgiving as an atonement for past injustice. Where it is possible to repair injustice by restoring the stolen property to its owner, this natural obligation must be fulfilled. Almsgiving may be substituted, when direct restitution is impossible, and may be added, when restitution has been made.

<sup>30</sup> "The Spirit is not grieved, nor does the Divinity suffer any disturbance; but this is said that we may estimate the Divine affections by the aid of human language." St. Jerome.

<sup>a</sup> G. P. "being past feeling." V. D. E. F. G. versions, fathers, critics.

<sup>o</sup> Col. 3: 8.

<sup>p</sup> Rom. 6: 4.

<sup>q</sup> Col. 3: 12.

<sup>r</sup> 1 Pet. 2: 1; Zach. 8: 16.

<sup>s</sup> Pa. 4: 5.

<sup>t</sup> P. "for the use of edifying." V. D. E. F. G. It.



31. Let all bitterness, and wrath, and anger, and clamor, and blasphemy,<sup>a</sup> be taken away from you, with all malice.

32. And be ye kind one to another,<sup>a</sup> compassionate, forgiving one another,<sup>r</sup> as even God hath forgiven you in CHRIST.

## CHAPTER V.

HE EXHORTS THEM TO IMITATE CHRIST, SHUNNING ALL VICE AND CRIME, AND REDEEMING THE TIME, TO EMBRACE THE SPIRITUAL EXERCISES WHICH HE PROPOSES: HE DIRECTS WIVES TO BE SUBJECT TO THEIR HUSBANDS, AND HUSBANDS TO LOVE THEIR WIVES, AS CHRIST LOVES THE CHURCH.

1. Be ye therefore followers<sup>1</sup> of God, as beloved children:

2. And walk in love,<sup>a</sup> as CHRIST also hath loved us, and delivered Himself up for us an offering and sacrifice<sup>2</sup> to God for a sweet-smelling savor.<sup>3</sup>

3. But let not fornication,<sup>b</sup> and all uncleanness, or covetousness,<sup>c</sup> be even named among you, as it becometh saints:

4. Or filthiness, or foolish talking, or buffoonery,<sup>d</sup> which is not to the purpose:<sup>e</sup> but rather<sup>f</sup> thanksgiving.<sup>g</sup>

5. For know ye this, understanding<sup>h</sup> that no fornicator, or unclean,<sup>i</sup> or covetous man,<sup>j</sup> which is idolatry,<sup>k</sup> hath inheritance in the kingdom of the CHRIST, and God.<sup>l</sup>

6. Let no man deceive you<sup>m</sup> with vain words:<sup>n</sup> for because of these things the anger of God cometh on the children of unbelief.<sup>o</sup>

<sup>a</sup> Insulting or contumelious language against the neighbor.

<sup>1</sup> They are called on in the last verse to imitate His mercy and bounty.

<sup>2</sup> Two sacrificial terms are here employed.

<sup>3</sup> Acceptable, as the sweet odor of an holocaust.

<sup>b</sup> Greediness of pleasure. See St. Jerome.

<sup>c</sup> Ribaldry and obscenity. It is a mild mode of expressing indecency.

<sup>d</sup> Praise to God; or pleasing discourse, edifying the neighbor.

<sup>e</sup> This may refer to self-defilement, or other unnatural impurity.

<sup>f</sup> One desirous of carnal pleasure is meant. Unbridled lust is here called idolatry.

<sup>g</sup> The same is Christ and God. His glorious kingdom is not for the unclean.

<sup>h</sup> Vain speculations, not consistent with revealed truth. St. Jerome understands the text of such as deny any future torments, beyond inward pain of conscience. "These views are presented in captivating language, calculated to soothe sinners, but whilst they inspire confidence, they lead them on to eternal torments."

<sup>i</sup> Persons who cannot be persuaded of the truths of religion.

<sup>a</sup> Col. 3:13.

<sup>v</sup> 2 Cor. 2:10.

<sup>1</sup> John 13:34; 15:12; 1 John 4:21.

<sup>b</sup> Col. 3:5.

<sup>c</sup> P. "jesting."

<sup>d</sup> G. P. "which are not convenient." V. A. B. Col. 3:18.

<sup>e</sup> Eccl. 6:6.

<sup>f</sup> G. P. "this ye know that." V. critica.

<sup>g</sup> G. P. "who is an idolater." V. MSS. vary.

<sup>h</sup> Matt. 24:4; Mark 13:6; Luke 21:8; 2 Thess. 2:3.

<sup>i</sup> P. "disobedience."

7. Be not therefore partakers with them.
8. For ye were once darkness; but now light in the Lord. Walk as children of light:
9. For the fruit of the light<sup>a</sup> is in all goodness, and justice, and truth:<sup>12</sup>
10. Proving, what may be well pleasing to God:<sup>1</sup>
11. And have no fellowship with the unfruitful works of darkness, but rather reprove them.
12. For the things which are done by them in secret, it is shameful even to mention.
13. But all things which are reprov'd, are manifested by the light:<sup>13</sup> for all that is manifested, is light.<sup>14</sup>
14. Wherefore he saith:<sup>15</sup> Rise, thou who sleepest,<sup>m</sup> and arise from the dead, and CHRIST will enlighten thee.
15. See therefore, brethren, how ye walk cautiously: not as foolish,<sup>n</sup>
16. But as wise, redeeming<sup>16</sup> the time, because the days are evil.<sup>17</sup>
17. Therefore be not unwise, but understanding<sup>o</sup> what is the will of God.
18. And be not drunk with wine, wherein<sup>18</sup> is luxury; but be filled<sup>19</sup> with the Holy Spirit,
19. Speaking to yourselves in psalms, and hymns, and spiritual songs, singing and making melody in your hearts<sup>p</sup> to the Lord,<sup>20</sup>
20. Giving thanks always for all things, in the name of our Lord JESUS CHRIST, to God and the Father.

<sup>a</sup> The experience which they had of the blessings of religion, should fortify them against seduction.

<sup>12</sup> The turpitude of evil actions becomes more manifest by the light of revelation, and by contrast with the good conduct of the faithful. "The light reproveth what is done in darkness: so that if you, he says, be virtuous and worthy of admiration, the wicked cannot lie hid, for as when a lamp is set up, all are enlightened, so that a thief cannot steal, in like manner, when your light shines, the wicked will be reprov'd and detected." St. Chrysostom.

<sup>13</sup> It becomes lightsome—it is clear and well understood, or whatever is manifested voluntarily, is light: men seek to conceal only their evil deeds. St. Chrysostom understands it of the change which takes place in the sinner, who, on being rebuked for his transgressions, becomes penitent, and passes to the light.

<sup>14</sup> Isaiah: "Awake and give praise, ye that dwell in the dust." "Arise, be enlightened, O Jerusalem: for thy light is come, and the glory of the Lord is risen upon thee."

<sup>15</sup> Putting it to the best advantage.

<sup>16</sup> Men are the authors of the evils which happen in time: on their account the days are styled evil." St. Chrysostom.

<sup>17</sup> "Drunkenness is not the consequence of wine, but of excess." Idem.

<sup>18</sup> "Is this in our power?" asks St. Chrysostom. "Certainly: for if we banish falsehood, bitterness, fornication, impurity, covetousness from our soul, if we become kind, compassionate, bountiful to one another, if we avoid acrimony, if we try to prepare ourselves; what prevents the Holy Spirit from coming and abiding in us?"

<sup>19</sup> "Let those whose office it is to sing in the church, understand that they must sing in their hearts, rather than with the voice: and that they must not imitate players, who prepare their throats and jaws by various potions and applications. Theatrical tunes and songs should not be heard in the church, but God is to be honoured in fear, in work, and by the knowledge of the Scriptures." St. Jerome.

<sup>1</sup> G. P. "of the Spirit." V. MSS. all critics.

<sup>m</sup> Isaiah 26: 19; 61: 1.

<sup>n</sup> Rom. 12: 2; 1 Thess. 4: 3.

<sup>1</sup> G. P. "to the Lord."

<sup>n</sup> Coloss. 4: 6.

<sup>p</sup> G. P. "heart." V. A.

21. Subject to one another in the fear of CHRIST.<sup>q</sup>
22. Let women be subject<sup>r</sup> to their husbands, as to the Lord :
23. Because man is head of the woman,<sup>s</sup> as CHRIST is head of the Church :<sup>t</sup> Himself is Savior of His<sup>u</sup> body.
24. But as the Church is subject to CHRIST ; so also women to their husbands in all things.<sup>v</sup>
25. Husbands, love your wives, as CHRIST also hath loved the Church, and delivered Himself up for it,
26. That He might sanctify it, cleansing it with the laver of water in the word [of life<sup>w</sup>].
27. That He Himself might present<sup>x</sup> to Himself a glorious Church, not having spot, or wrinkle, or any such thing, but that it may be holy and without blemish.
28. So also<sup>y</sup> the men ought to love their wives, as their own bodies. He who loveth his wife, loveth himself.
29. For no man ever hated his own flesh, but he nourisheth and cherisheth it, as also CHRIST the Church :
30. For we are members of His body, of His flesh, and of His bones.
31. For this cause man shall leave his father and mother,<sup>z</sup> and shall cleave to his wife, and they two shall be one flesh.<sup>1</sup>
32. This mystery<sup>2</sup> is great, but I say in CHRIST, and in the Church.
33. Nevertheless let you also severally each love his wife, as he loveth himself : and let the wife fear her husband.

<sup>q</sup> "If married persons live in harmony, their children are well trained, and their domestics are kept in order, and their neighbors, friends, and relatives receive edification : but if it be otherwise, all things are in inextricable confusion." St. Chrysostom.

<sup>v</sup> "In what word?" asks St. Chrysostom. "In the name of the Father, and of the Son, and of the Holy Spirit."

<sup>2</sup> This term is used of mysteries, properly so called, and of sacraments, as Divine instruments of grace. The mysterious nature of conjugal union is declared by the apostle, in consequence of its typical relation to the union of Christ with the Church. From its first institution it was so referred, although this was not then declared, nor was grace attached to it. "He calls it a great mystery, because blessed Moses, or rather God intimated something great and wonderful." St. Chrysostom.

<sup>q</sup> G. P. "of God." V. Chrys. critics.

<sup>r</sup> Gen. 3 : 16; Col. 3 : 18; 1 Pet. 3 : 1. G. P. "wives be submissive." V. A. Lachmann.

<sup>s</sup> 1 Cor. 11 : 3.

<sup>t</sup> G. P. + "and." V. critics.

<sup>u</sup> G. P. "the."

<sup>v</sup> G. P. "it." V. critics.

<sup>w</sup> G. P. — V. A. B. D. E. F. G. Syr. fathers.

<sup>x</sup> Gen. 2 : 24; Matt. 19 : 5; Mark 10 : 7.

<sup>y</sup> 1 Cor. 6 : 16.

## CHAPTER VI.

LET CHILDREN OBEY THEIR PARENTS, AND SERVANTS THEIR MASTERS: AND ON THE OTHER HAND LET PARENTS BE MINDFUL OF THEIR DUTY TOWARDS THEIR CHILDREN, AND MASTERS TOWARDS THEIR SERVANTS. HE WARNS THEM TO PUT ON THE ARMOR OF GOD, THE VARIOUS PARTS OF WHICH HE EXPLAINS, AND RESIST THEIR SPIRITUAL ENEMIES. HE ALSO ASKS THEM TO PRAY FOR HIM.

1. CHILDREN, obey in the Lord<sup>1</sup> your parents: for this is just.
2. Honor thy father and thy mother,<sup>2</sup> which is the first commandment with promise,<sup>3</sup>
3. That it may be well with thee, and thou mayest live long on the earth.
4. And ye, fathers, provoke not your children to anger; but bring them up in discipline and admonition of the Lord.<sup>4</sup>
5. Servants, be obedient to your<sup>b</sup> masters according to the flesh, with fear and trembling,<sup>5</sup> in simplicity of your heart, as to the CHRIST:
6. Not serving to the eye, as pleasing men, but as servants of the CHRIST, doing from the heart the will of God,
7. Serving with good will, as the Lord, and not men:<sup>6</sup>
8. Knowing, that every one, whatever good he shall do, shall receive this<sup>6</sup> from the Lord, whether *he be* bond or free.
9. And ye, masters, do the same to them,<sup>7</sup> laying aside threats, knowing that the Lord both of them and you<sup>c</sup> is in heaven, and that there is no respect of persons with Him.
10. As to the rest,<sup>8</sup> brethren, be strengthened in the Lord, and in the power of His might.
11. Put ye on the armor<sup>d</sup> of God, that ye may stand against the wiles<sup>e</sup> of the devil:
12. For our wrestling is not against flesh and blood,<sup>10</sup> but against the

<sup>1</sup> In a spirit of faith, from a sense of the Divine obligation: "according to the Lord: for God, he says, hath so commanded". . . . in those things which are not offensive to God." St. Chrysostom.

<sup>2</sup> A special promise of long life is attached to the observance of this commandment. A general threat and promise regarding all the commandments go before.

<sup>3</sup> Instructing them in Christian maxims, and admonishing them to act accordingly. St. Jerome says it means rather admonition and instruction, than austerity.

<sup>4</sup> The apostle wished them to remember their absolute dependence on their masters, that they might not be wanting in respect and obedience.

<sup>5</sup> As serving the Lord rather than men. "Inasmuch as many in the commencement of Christianity, thought that Gentile masters might be elighted, the apostle lays down the rules of the various classes with so much moderation, that he may not be thought to excite the slaves against the masters, and on the other hand he declares that no regard is due to commands of masters, in sinful and profane matters." St. Jerome.

<sup>6</sup> Its reward. All are equal in this respect.

<sup>7</sup> Act in like manner towards them: have God in view, and be governed by Christian principles.

<sup>8</sup> A panoply furnished by God.

<sup>9</sup> The enemy lies in ambush, and may assail us unexpectedly.

<sup>10</sup> Mortal men.

a Exod. 20 : 12; Deut. 5 : 16; Eccl. 3 : 9; Matt. 15 : 4; Mark 7 : 10; Coloss. 3 : 20.

b Col. 3 : 22; Tit. 2 : 9; 1 Pet. 2 : 18.

c G. P. "your Master also." V. MSS. fathers.

d G. P. + "my." V. MSS.

princes and the powers, against the world-rulers of this darkness,<sup>11</sup> against the spirits of wickedness,<sup>12</sup> in the high places.<sup>13</sup>

13. Wherefore take ye the armor of God, that ye may be able to resist in the evil day,<sup>14</sup> and to stand perfect<sup>15</sup> in all things.<sup>15</sup>

14. Stand, therefore, having your loins girt in truth, and having on the breastplate of justice,

15. And your feet shod with the preparation of the gospel of peace.<sup>16</sup>

16. In all things<sup>17</sup> taking the shield of faith, wherewith ye may be able to extinguish all the fiery darts<sup>17</sup> of the wicked one,

17. And take the helmet of salvation,<sup>18</sup> and the sword of the Spirit<sup>19</sup> (which is the word of God).

18. Through all prayer and supplication, praying always in spirit, and watching in it,<sup>20</sup> with all earnestness and entreaty for all the saints,

19. And for me, that speech may be given me in the opening of my mouth with boldness, to make known the mystery of the gospel.

20. For which I am ambassador in a chain,<sup>20</sup> so that in it I may speak boldly, as it behooveth me.

21. But that ye also may know the things which regard me, what I am doing, Tychicus, the beloved brother and faithful minister in the Lord, will make all things known to you,

22. Whom I have sent to you for this same purpose, that ye may know the things which concern us, and that he may comfort your hearts.

23. Peace be to the brethren, and charity with faith from God the Father, and the Lord JESUS CHRIST.

24. Grace with all who love our Lord JESUS CHRIST in incorruption.<sup>21</sup> Amen.<sup>22</sup>

<sup>11</sup> Against those who rule this dark world. The wicked spirits exercise great power in this world; but under Divine control, which makes their efforts subordinate to the great designs of God. St. Chrysostom understands them to be so designated, "because they are the cause of evil works."

<sup>12</sup> Wicked spirits.

<sup>13</sup> These spirits hover around us, and watch for our ruin. "It is the opinion of all the doctors, that the air which separates heaven and earth is full of adverse powers." St. Jerome.

<sup>14</sup> The time of attack. "He calls the evil day the present life and this wicked world, on account of the evils that take place in it." St. Chrysostom.

<sup>15</sup> It contains an allusion to a champion, who maintains his position, having overcome all his antagonists.

<sup>16</sup> The gospel prepares us for the spiritual combat, by inspiring patience.

<sup>17</sup> Darts pointed with inflammable matter.

<sup>18</sup> The saving helmet—hope in our Savior.

<sup>19</sup> This is a beautiful description of the Christian armor. The Divine word is as a sword wherewith the Spirit of God arms the soldier of Christ.

<sup>20</sup> The apostle was bound by a single chain, being in what was styled *custodia militaris*. The condition of a prisoner was unfavorable to his preaching the gospel, although many approached him.

<sup>21</sup> St. Jerome explains the text of those whose love for Christ is manifested in shunning the corruption of sin. "How many love the Lord, and are ready to suffer banishment, martyrdom, distress, and all kinds of ignominy for Him, and nevertheless are overcome by carnal lust! The apostle does not wish grace for them, for the grace of the Lord is with all who love Him without corruption."

<sup>22</sup> G. P. "spiritual wickedness."

<sup>23</sup> G. P. "having done all, to stand."

<sup>24</sup> G. P. "thereunto."

<sup>25</sup> G. P. "Above all." V. MSS. Lat. fathers.

<sup>26</sup> P. "In sincerity."

<sup>27</sup> G. P. "Written from Rome unto the Ephesians, by Tychicus." This is correct, but not authentic.



## PREFACE

### TO THE EPISTLE TO THE PHILIPPIANS.

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THE apostle Paul, in obedience to a supernatural call in a vision, passed into Macedonia, with Luke, Silas, and Timothy, and preached at Philippi, a chief city of that province, about the year 51 or 52, of the Christian era. The expulsion of a demon from the body of a girl, who was possessed by a divining spirit, and brought great gain to her masters, provoked their opposition, and resulted in the scourging and imprisonment of Paul and Silas, by order of the magistrates; but the miraculous earthquake, by which the prison was shaken during the night, its doors thrown open, and the chains of the prisoners loosed, led to the conversion of the jailer and his family, and to the honorable liberation of the apostle and his companion. The faithful of Philippi cherished at all times a tender affection for him, and cheerfully contributed to his wants, especially when he was a prisoner at Rome, whither they sent their offerings by the hands of Epaphroditus, who was probably their bishop. Paul showed his confidence and tender regard for them by accepting their contributions, which he also gratefully acknowledged in this epistle, wherein he praises their piety and zeal. No word of reproof occurs throughout, which is a great token of their fervor. The letter was written in the year 62, and forwarded by Epaphroditus. It is believed to have been one of the last written during the first imprisonment of the apostle at Rome, as it indicates confidence that he would soon be set at liberty.<sup>1</sup> In the meantime, he determined to send Timothy to visit them, in order to learn from him the state of their church.

It commences with expressions of tender affection, and of his earnest desire that they should advance in knowledge and piety. He assures them that his imprisonment has resulted to the advantage of religion, and that the name of CHRIST has been made known by many who were encouraged by his fortitude in suffering, and by others through a spirit

of rivalry and contention. He desired to die, in order to be with CHRIST; but he felt that his presence on earth was still necessary, to strengthen the faithful whom he had brought to the knowledge of salvation. In order to banish from among them all pride and ambition, and to stimulate them to the practice of humility, he presented to their consideration the humiliations and sufferings of CHRIST. He warned them to beware of judaizing teachers, who gloried in circumcision, whilst he who was circumcised, and had been a strict follower of the law, nay, a persecutor of Christians, put no longer any confidence in aught but the justifying grace which comes by faith, through the merits of the Redeemer. He denounces the enemies of the cross as the slaves of sensuality, and declares that eternal perdition awaits them. With great earnestness he exhorts the faithful to practise all virtues; and he thanks them for the new evidence which they had given of their attachment to him, in their gift, of which Epaphroditus was the bearer.

This epistle, though short, is replete with instruction. The mystery of the crucifixion is most strikingly presented to view; the glory and the humiliation of the Son of God are set before us; and the homage due to Him from all intelligent creatures is declared. Enemies of the cross still abound, not merely the open blasphemers of the mystery, but false and weak Christians, whose lives belie their holy profession. Let all ponder the words of the apostle, and they will surely feel remorse and compunction.



# THE EPISTLE OF BLESSED PAUL THE APOSTLE

TO THE

## PHILIPPIANS.

### CHAPTER I.

FROM THE GREAT LOVE WHICH HE HAS FOR THE PHILIPPIANS, HE MANIFESTS TO THEM THAT HIS SUFFERINGS HAVE RESULTED TO THE GREATER ADVANTAGE OF THE GOSPEL, BUT FOR WHICH CONSIDERATION, HE WOULD DESIRE TO BE LOOSED FROM THE BODY, AND TO BE WITH CHRIST. HE EXHORTS THEM TO LIVE IN A MANNER CONFORMABLE TO THE GOSPEL OF CHRIST, OBSERVING THAT THEY HAVE ALREADY SUFFERED AFFLICTIONS FOR HIS SAKE.

1. PAUL and Timothy,<sup>1</sup> servants of JESUS CHRIST,<sup>2</sup> to all the saints in CHRIST JESUS, who are at Philippi,<sup>3</sup> with bishops<sup>4</sup> and deacons,

2. Grace be to you, and peace from God our Father, and the Lord JESUS CHRIST.

3. I give thanks to my God, on every remembrance of you,

4. Always in all my prayers for all of you, making supplication with joy,

5. For your fellowship<sup>5</sup> in the gospel [of CHRIST<sup>6</sup>] from the first day until now :

6. Being confident of this very thing, that He who hath begun in you a good work, will complete it until the day of CHRIST JESUS :<sup>7</sup>

7. As it is meet for me to think this for all of you : because I have

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<sup>1</sup> The apostle associates Timothy with himself, as a bishop sharing the high functions, whose plenitude belongs to the apostleship. Timothy had accompanied Paul in his journeys to Philippi.

<sup>2</sup> Of his apostolic dignity he makes no mention, but uses a common designation.

<sup>3</sup> "What does this mean? Were there at that time many bishops of one city? By no means; but he styled the priests by this name: for up to that time they used the names promiscuously, and the bishop was even styled deacon." St. Chrysostom.

<sup>4</sup> The apostle rejoices in their communion in faith, and in their readiness to contribute to aid the cause of the gospel. They had sent him pecuniary relief to Rome, where he then was.

<sup>5</sup> The final judgment is called emphatically by this name; but the day of death, when each one must appear before the Judge, is here designated. The apostle charitably hoped for their perseverance.

you in my heart, both in my bonds, and in the defence and confirmation of the gospel,<sup>6</sup> ye all *being* partakers<sup>7</sup> of my joy :<sup>c</sup>

8. For God is my witness, how I long after<sup>8</sup> you all in the bowels<sup>9</sup> of JESUS CHRIST.

9. And this I pray, that your charity may more and more abound in knowledge, and in all understanding ;<sup>10</sup>

10. That ye may approve the better things, that ye may be sincere, and without offence, until the day of CHRIST,

11. Filled with the fruit<sup>d</sup> of justice through JESUS CHRIST, to the glory and praise of God.

12. Now, brethren, I desire ye should know that the things regarding me have fallen out<sup>11</sup> rather to the futherance of the gospel :

13. So that my bonds were made manifest in CHRIST, in all the court,<sup>12</sup> and in all other *places* ;<sup>13</sup>

14. And many of the brethren in the Lord *growing* confident by my bonds,<sup>14</sup> were much more bold to speak the word of God<sup>e</sup> without fear.

15. Some indeed even out of envy and contention : but some also through good will preach CHRIST :

16. Some out of charity, knowing that I am set for the defence of the gospel :

17. But some through contention<sup>f</sup> preach CHRIST not sincerely, supposing that they add<sup>15</sup> affliction to my bonds.

18. But what then ? So that by all means, whether by occasion,<sup>16</sup> or in truth, CHRIST be preached ; in this also I rejoice, yea, and I will rejoice.

<sup>a</sup> Whilst he pleaded the cause of Christ, by repelling the charges brought against himself, and labored to maintain and strengthen it, he was not unmindful of the Philippians, whose generous sympathy he experienced. "His chains, therefore, were a confirmation of the gospel : and justly indeed ; for if he had refused to submit to them, he might have appeared to be an impostor, but when he suffers all things—chains and tribulations—he shows that he endures them through no human motive, but for the sake of God, who will reward him." St. Chrysostom.

<sup>b</sup> The grace or suffering for Christ is understood. The Philippians sympathized with the apostle, and shared his sufferings by sending him relief. "What does this mean ?" asks St. Chrysostom ; "was this the grace accorded to the apostle, to be loaded with chains, to be hunted down, to endure numberless hardships ? Undoubtedly."

<sup>c</sup> Love.

<sup>d</sup> Heart.

<sup>e</sup> Sentiment, feeling, discrimination, practical sense of duty.

<sup>f</sup> Resulted in.

<sup>g</sup> The judgment hall, or the pretorian camp, which was at Rome. St. Chrysostom states that the palace was so styled at that time.

<sup>h</sup> Some refer it to men.

<sup>i</sup> Witnessing his intrepidity in suffering.

<sup>j</sup> These appear to have been persons invidious of the honor and success of the apostle, yet not corrupting the gospel. "They preached indeed sound doctrine, but their object, and the intention with which they did so, were corrupt." St. Chrysostom.

<sup>k</sup> The apostle rejoiced that Christ was preached, even when the preacher was influenced rather by a spirit of rivalry, than a zeal for truth.

<sup>l</sup> G. P. "grace." V. Schleusner, Simon.

<sup>m</sup> G. P. "fruits." V. MSS. versions, fathers, all critics.

<sup>n</sup> G. P. — V. A. B. Clem. Al.

<sup>o</sup> G. P. invert versa. V. MSS.

19. For I know, that this<sup>17</sup> shall turn to my salvation, through your prayer, and the supply of the Spirit of JESUS CHRIST,<sup>18</sup>

20. According to my expectation and hope, that in nothing I shall be confounded:<sup>19</sup> but with all confidence, as always, now also CHRIST shall be magnified in my body, whether by life, or by death.

21. For to me to live is CHRIST,<sup>20</sup> and to die gain.<sup>21</sup>

22. And if to live in the flesh, this *is* to me the fruit of labor,<sup>22</sup> and what I shall choose<sup>23</sup> I know not.

23. And<sup>24</sup> I am straitened between two things: having the desire to depart,<sup>25</sup> and to be with CHRIST, *which is* far better:<sup>26</sup>

24. But to abide still in the flesh is<sup>27</sup> needful for your sake.

25. And having this confidence, I know that I shall abide and continue with you all, for your furtherance, and joy of<sup>28</sup> faith.

26. That your rejoicing may abound in CHRIST JESUS for me, by my coming to you again.

27. Only live in a manner worthy<sup>29</sup> of the gospel of CHRIST: that whether I come and see you, or being absent, hear of you,<sup>30</sup> *I may know* that ye stand fast in one spirit, with one mind, striving together for the faith of the gospel;<sup>31</sup>

28. And terrified in nothing by the adversaries: which to them is a cause of perdition, but to you of salvation, and this<sup>32</sup> from God:

29. For to you it is given for CHRIST, not only to believe in Him, but also to suffer for Him:

30. Having the same conflict, such as ye saw in me,<sup>33</sup> and now have heard<sup>34</sup> of me.

<sup>17</sup> The preaching of Christ: or the present suffering condition of the apostle.

<sup>18</sup> Through His grace. "That is, if I be assisted, if a greater supply of His Spirit be given me unto salvation." St. Chrysostom.

<sup>19</sup> Whatever calamity might overtake him, his hope was fixed in Christ.

<sup>20</sup> He lived only to promote the glory of Christ.

<sup>21</sup> To die was for him the gaining of eternal happiness.

<sup>22</sup> Continuance in life would afford him an opportunity to labor.

<sup>23</sup> In this conflict of personal feelings and wishes, which were holy, he abandoned himself to the Divine will.

<sup>24</sup> Which is far better in itself than to remain on earth.

<sup>25</sup> The apostle desired by his stay to advance the Philippians in Christian knowledge, and thus to promote their spiritual joy.

<sup>26</sup> Strenuously exerting yourselves to promote it, and cheerfully suffering all things on its account. The verb alludes to athletic struggles.

<sup>27</sup> This matter is directed by Divine Providence.

<sup>28</sup> When persecuted in their city.

<sup>29</sup> G. P. "For." V. MSS. critics.

<sup>30</sup> G. P. "more needful."

<sup>31</sup> *Infra* 2: 19.

<sup>32</sup> G. P. "hear."

<sup>33</sup> 2 Tim. 4: 6.

<sup>34</sup> Eph. 4: 1: Col. 1: 10; 1 Thess. 2: 12.

<sup>35</sup> Acts 16: 23.

## CHAPTER II.

WITH ADMIRABLE FEELING HE EXHORTS THEM TO MUTUAL LOVE, CONCORD, AND MODERATION, AFTER THE EXAMPLE OF CHRIST, AT WHOSE NAME EVERY KNEE IS BENT, AND TO WORK OUT THEIR SALVATION IN FEAR. HE CONGRATULATES THEM ON THEIR HOLY LIFE IN THE MIDST OF THE WICKED, AND HE IS HAPPY IN HAVING SUCH DISCIPLES. HE PRAISES TIMOTHY FOR HIS SINCERE PREACHING OF THE GOSPEL AND HIS OBEDIENCE: IN LIKE MANNER ALSO EPAPHRODITUS, WHOM HE SENDS TO THEM, AFTER HIS RECOVERY FROM SICKNESS.

1. IF, therefore, there be any consolation in CHRIST, if any solace of charity, if any fellowship of spirit, if any bowels of<sup>a</sup> compassion :

2. Fill up my joy, that ye be of the same mind, having the same charity, of one accord, thinking<sup>b</sup> the one thing.<sup>1</sup>

3. Let nothing *be done* through contention, nor through vain-glory, but in humility, let each esteem the other better than himself,<sup>2</sup>

4. Each one not considering<sup>c</sup> the things which are his own,<sup>3</sup> but those of others.

5. For have this<sup>d</sup> mind<sup>d</sup> in yourselves, which also *was* in CHRIST JESUS;

6. Who being in the form<sup>e</sup> of God, thought it not robbery<sup>e</sup> to be equal<sup>e</sup> with God;

7. But emptied<sup>f</sup> Himself<sup>7</sup> and took the form of a servant,<sup>8</sup> being made in the likeness<sup>g</sup> of men,<sup>9</sup> and in fashion<sup>10</sup> found<sup>11</sup> as a man.

<sup>a</sup> He desires an identity of sentiment and feeling among the faithful, a common charity, a union of mind and heart. "What he says, is this: if ye wish to afford me any consolation in my trials, and any relief in Christ, any comfort of love, if you wish to manifest any communion in spirit, if you have any tenderness and compassion, give me full joy." St. Chrysostom.

<sup>b</sup> Each one ought to think humbly of himself, and consider those points in which his neighbor truly excels him. He should not prefer himself even to manifest sinners, because he might have been worse, had he been exposed to the same temptations; and he knows not into what depths of vice he may yet fall.

<sup>c</sup> His own gifts, or good qualities.

<sup>d</sup> Entertain the same sentiments in regard to yourselves, which you have in regard to Christ. As you believe that He, the Son of God, humbled Himself to death, be ready also to humble yourselves, whatever may be your apparent excellencies.

<sup>e</sup> Nature. Plato de Republica, 2, p. 431.

<sup>f</sup> He deemed it no usurpation, because He Himself was by nature God. St. Chrysostom remarks, that "the apostle says of God Himself, that God, the only begotten Son of the Father, who is in the form of God, who has nothing less than the Father, who is equal to Him, thought it no robbery Himself to be equal to God."

<sup>g</sup> This expression does not imply that He divested Himself of the Godhead; but the assumption of human nature was apparently a yielding up of His majesty and glory. No diminution or change took place in His Divinity.

<sup>h</sup> Slave. He not only assumed human nature, but submitted to be treated as a slave, being scourged as such—nay crucified as the vilest malefactor.

<sup>i</sup> He was like to them, a true man, but undefiled, nay perfect.

<sup>j</sup> Shape, appearance, manner of life.

<sup>k</sup> Presented, ascertained, known.

<sup>a</sup> G. P. "and."

<sup>b</sup> Grotius explains it. "Study this one thing, that nothing be done through contention."

<sup>c</sup> G. P. "let each one consider." V. all critics.

<sup>d</sup> G. P. "let this mind be in you." V. A. R.

<sup>e</sup> P. "made Himself of no reputation." V. Bloomfield.

<sup>f</sup> P. V. Chrysostom, Theodoret.

<sup>g</sup> Heb. 4:15; 7:26.

8, He humbled Himself, and became obedient unto death, even the death of a cross.<sup>h</sup>

9. Wherefore also God hath highly exalted Him, and given Him the<sup>i</sup> name, which is above every name :

10. That at the name of JESUS every knee should bend of those that are in heaven,<sup>k</sup> on earth, and under<sup>i</sup> the earth ;<sup>12</sup>

11. And every tongue should confess, that the Lord JESUS CHRIST is in<sup>13</sup> the glory of God the Father.

12. Therefore, my beloved (as ye have always obeyed), not as in my presence only, but much more now in mine absence, work out your salvation with fear and trembling.<sup>14</sup>

13. For it is God, who worketh in you both to will and to perform<sup>15</sup> according to the good will.<sup>16</sup>

14. [And] do all things without murmurings and disputings :

15. That ye may be faultless and sincere children<sup>n</sup> of God, blameless in the midst of a wicked and perverse generation : among whom ye shine, as lights in the world ;

16. Holding forth the word of life<sup>17</sup> for my glory<sup>18</sup> in the day of CHRIST, because I have not run in vain,<sup>19</sup> nor labored in vain.

<sup>h</sup> Lit. "of the heavenly, earthly, and infernal beings." The angels are commanded to adore Him. Man on earth give Him homage, and such as refuse it now, must give it hereafter. Demons feel His power.

<sup>i</sup> The Vulgate appears to mean that Christ is in glory with His Father ; but the text rather says that the acknowledgment of Christ as Lord redounds to the glory of His Father. *Gloria* has probably been substituted for *gloriam*.

<sup>j</sup> Lest you fall into sin.

<sup>k</sup> The same term is employed for the action of man under grace, and for the Divine action of grace on the human will.

<sup>l</sup> We can rely on no purpose or effort of our own, but on Divine grace, for which we should earnestly pray. God moves us by His grace to will good, and He gives us strength to accomplish it : but our co-operation is necessary. St. Augustin remarks : " Not because the apostle saith, it is God that worketh in you both to will and work, must we think He takes away our free will. For if it were so, then would He not a little before have willed them to work their own salvation with fear and trembling. For when they are commanded to work, their free will is called upon : but with trembling and fear is added, lest by attributing their well-working to themselves, they might be proud of their good deeds, as though they were of themselves." *De gratia et lib. arb.* c. 9. The good will *εὐδοκία* may be the Divine good pleasure, by which God determines to bestow grace on the special objects of His favor ; or the good disposition of the human will, under the influence of grace. No natural disposition, however excellent, can determine the Divine counsels in the distribution of grace. St. Chrysostom explains it : " On account of His love, His pleasure, that the things pleasing to Him may be performed, that they may be according to His will."

<sup>m</sup> Some, with Beza, conceive that there is an allusion to lights held forth as beacons to distressed mariners : but the term may signify simply, holding fast to the faith, which is the principle of salvation. " Being of the number of those who shall be saved—having the seed of life, the pledge of life, life itself." St. Chrysostom.

<sup>n</sup> That he might glory, not vainly, but in the Lord, on the day of judgment, in the success of his labors. " Such is your virtue that it will not only lead you to salvation, but reflect glory on me." *Idem*.

<sup>o</sup> The apostle often uses the similitude of a race, to mark both his personal career and his apostolic labors.

<sup>h</sup> Heb. 2 : 9.

<sup>i</sup> G. P. — V. A. B. O. Orig. Euseb. critics.

<sup>k</sup> Heb. 1 : 6.

<sup>j</sup> Isaiah 45 : 24 ; Rom. 14 : 11.

<sup>l</sup> G. P. " that Jesus Christ is Lord, to the glory."

<sup>m</sup> G. P. 1 Pet. 4 : 9. V. connects both adjectives with the noun : but the gender of the first adjective is different.

17. But if even I be *as* a libation<sup>20</sup> upon the sacrifice<sup>21</sup> and service<sup>22</sup> of your faith, I rejoice, and congratulate with you all.

18. And rejoice ye also, and congratulate with me for the same.<sup>23</sup>

19. And I hope in the Lord JESUS, to send Timothy<sup>p</sup> to you shortly, that I also may be of good comfort, knowing what concerneth you.<sup>q</sup>

20. For I have no man likeminded,<sup>24</sup> who, with sincere affection, is solicitous for you.

21. For all seek their own,<sup>r</sup> not the things of JESUS CHRIST.<sup>25</sup>

22. Now know ye<sup>s</sup> the proof of him, that as a son to a father, he hath served with me in the gospel.

23. Him, therefore, I hope to send to you presently, when I shall have seen the things which concern me.

24. And I trust in the Lord, that I myself also shall come to you<sup>t</sup> speedily.

25. But I have thought it necessary to send to you Epaphroditus, my brother and fellow-laborer, and fellow-soldier,<sup>26</sup> and your apostle,<sup>27</sup> and the helper of my need.

26. For indeed, he longed after you all, and he was afflicted, because ye had heard that he had been sick.<sup>28</sup>

27. For he was sick even to death; but the Lord had mercy on him: and not only on him, but on me also, lest I should have sorrow upon sorrow.<sup>29</sup>

28. Therefore I sent him the more speedily, that on seeing him ye may rejoice again, and I may be without sorrow.

29. Receive him, therefore, with all joy in the Lord, and treat such with honor:

30. Because for the work of CHRIST he was nigh to death, delivering

<sup>20</sup> As a libation over the victim. It has reference to the shedding of his blood, whilst laboring for their salvation.

<sup>21</sup> They, by faith, were victims.

<sup>22</sup> Lit. "liturgy." Their faith was a public office, or act of homage, which the apostle offered to God.

<sup>23</sup> For his sufferings in the cause of Christ. "Congratulate with me, he says, since I rejoice in the prospect of my own death." St. Chrysostom.

<sup>24</sup> So identified with himself in feeling and solicitude for their welfare.

<sup>25</sup> This is popularly said, to express that very many sought their own interests or glory, rather than the glory of Christ.

<sup>26</sup> From these epithets it appears that he was a bishop.

<sup>27</sup> Many infer hence that he was bishop of Philippi: others think that the term may be taken in its lowest signification for messenger sent by the Philippians with money to St. Paul, to relieve his distress. The preceding terms favor the former interpretation.

<sup>28</sup> As their bishop, he felt that his sickness would afflict them.

<sup>29</sup> The sorrow of losing so faithful a colleague, whilst he himself was a prisoner.

o 2 Tim. 4: 6.

q *Supra* 1: 27; *infra* v. 23; 2: 19.

s P. "ye know."

p Acts 16: 1.

r 1 Cor. 13: 5.

t G. P. — V. A. B.

up his life,<sup>30</sup> that he might fulfil what was wanting on your part towards my service.<sup>31</sup>

## CHAPTER III.

NO ONE CAN GLORY IN LEGAL OBSERVANCES: OTHERWISE PAUL WOULD HAVE THE GREATEST REASON TO GLORY IN THEM: WHO NEVERTHELESS CONSIDERED ALL AS LOSS, THAT HE MIGHT GAIN THE JUSTICE OF GOD BY FAITH IN CHRIST, ALWAYS ADVANCING IN ORDER FINALLY TO ATTAIN TO PERFECTION: WHEREFORE HE EXHORTS THE PHILIPPIANS TO IMITATE HIM, RATHER THAN THE DISORDERLY, WHO ARE ENEMIES OF THE CROSS OF CHRIST.

1. As to the rest, my brethren, rejoice in the Lord.<sup>1</sup> To write the same things<sup>2</sup> to you is not, indeed, irksome to me, but *it is* necessary<sup>3</sup> for you.

2. Beware of the dogs,<sup>4</sup> beware of the evil workers,<sup>4</sup> beware of the concision.<sup>5</sup>

3. For we are the circumcision,<sup>6</sup> who worship God in spirit, and glory in CHRIST JESUS, and have no confidence in the flesh:<sup>7</sup>

4. Although I also<sup>8</sup> might have confidence in the flesh. If any other thinketh he may have confidence in the flesh, I more,<sup>8</sup>

5. Circumcised on the eighth day,<sup>9</sup> of the stock of Israel,<sup>10</sup> of the tribe of Benjamin,<sup>11</sup> a Hebrew of Hebrews,<sup>12</sup> as regardeth the law,<sup>12</sup> a Pharisee,<sup>13</sup>

<sup>30</sup> Endangering it, probably by pursuing his journey whilst actually sick, or, as St. Chrysostom thinks, by approaching the apostle at a time of great excitement and suspicion.

<sup>31</sup> This is not a reproach. They did what was in their power, by sending the relief which Epaphroditus, at the peril of his life, hastened to deliver. The personal services which he rendered, all would have willingly performed.

<sup>1</sup> This is said to animate them, as having reason to rejoice in his return.

<sup>2</sup> As those which he had spoken when present. Some think that he repeats what he had said in a former epistle, of which, however, there is no evidence.

<sup>3</sup> The dog being remarkable for impudence, greediness, and petulance, is in Scripture the type of the profane. Here it indicates false teachers, especially the advocates of the Jewish rites. The Philippians are charged to guard against them.

<sup>4</sup> The same are here meant as laboring to corrupt the faith of others.

<sup>5</sup> *Kararajia* is used as a term of reproach for the advocates of circumcision, who by seeking to ingraft it on Christianity, cut off effectually their disciples from Christ. The word is imitated by the Latin and English interpreters.

<sup>6</sup> Circumcised in spirit. He contends that Christians alone are truly circumcised, because the spiritual circumcision, by the mortification of the passions, is more important than the carnal observance.

<sup>7</sup> In circumcision, or legal observances.

<sup>8</sup> In those points in which they gloried, he had the advantage.

<sup>9</sup> In exact conformity with the law, as a child of Jewish parents. Proselytes were circumcised at any age, on submitting to the law.

<sup>10</sup> The original stock, not like the Samaritans or Idumeans.

<sup>11</sup> Which had not been led into captivity, and whose derivation from the primitive stock was therefore undoubted.

<sup>12</sup> By both parents descended from Abraham, of the old and unmixed blood.

<sup>13</sup> Strictest in its observance.

6. As regardeth zeal, persecuting the Church of God,<sup>14</sup> as regardeth the justice which is in the law, having lived blamelessly.<sup>15</sup>

7. But the things which were gain to me, these I considered loss,<sup>16</sup> for CHRIST.

8. Yea, but I esteem all things to be loss, for the excellent knowledge of JESUS CHRIST my Lord: for whom I have forfeited all things, and regard *them* as dirt that I may gain CHRIST,

9. And be found in Him not having my justice, which is by the law,<sup>17</sup> but that which is by faith in<sup>18</sup> CHRIST JESUS:<sup>4</sup> the justice which is of God in<sup>5</sup> faith;<sup>19</sup>

10. To know Him, and the power of His resurrection,<sup>20</sup> and the fellowship of His sufferings:<sup>21</sup> being made conformable to His death:

11. If by any means I may attain to the resurrection, which is from the dead;<sup>22</sup>

12. Not that I have already attained,<sup>23</sup> or am already<sup>24</sup> perfect:<sup>25</sup> but I follow after, if by any means I may lay hold of that for which I am also laid hold of by CHRIST JESUS.<sup>26</sup>

13. Brethren, I do not count that I have laid hold of it.<sup>27</sup> But one thing,<sup>28</sup> forgetting the things that are behind, and stretching forth myself to those that are before,

14. I press towards the mark,<sup>29</sup> for the prize of the call of God from above in CHRIST JESUS.

15. Let us, therefore, as many as are perfect,<sup>30</sup> be of this mind, and if ye be otherwise minded, this also God will reveal to you.<sup>31</sup>

<sup>14</sup> The sincerity of his attachment to the law was evident from the ardor wherewith he once persecuted the followers of Christ.

<sup>15</sup> His conduct had been in strict accordance with the legal prescriptions.

<sup>16</sup> He did not value them; he chose to forfeit all advantages arising from them, rather than be estranged from Christ.

<sup>17</sup> Not that which is grounded on the exact observance of the law.

<sup>18</sup> Lit. "of."

<sup>19</sup> Justice is the gift of God, granted freely to the believer in Christ, who is penitent for sin, and determined to live in conformity with the Divine law.

<sup>20</sup> To know more fully the Divine power displayed in the resurrection of Christ, and to experience its effect in the increased confidence of rising with Him.

<sup>21</sup> To be made worthy to suffer with Him.

<sup>22</sup> This implies no doubt, but earnest solicitude to secure a glorious resurrection, even by the endurance of extreme sufferings. "If I lay hold on His resurrection, that is, if I can suffer so much, if I can imitate Him, if I can become like to Him, suffering as Christ suffered, who was spit upon, buffeted, scourged, and put to death." St. Chrysostom.

<sup>23</sup> The palm of victory.

<sup>24</sup> He might still advance in virtue.

<sup>25</sup> Christ calling him to the faith, introduced him into the race-course, and he now struggled to reach the goal, and secure the object of his calling. "I was, he says, of the number of the lost, I was on the point of being drowned, I was near ruin: God laid hold of me: He even pursued me, as I fled from Him with all my might." St. Chrysostom.

<sup>26</sup> The prize.

<sup>27</sup> One thing only I consider.

<sup>28</sup> As a racer, who does not consider the ground which he has got over, but that which still remains, and hastens to the goal.

<sup>29</sup> All they who imagine themselves to be such, must remember that they are still liable to lose the prize: "What is this? That we must forget what we have done: so that a perfect man should judge himself to be imperfect." St. Chrysostom.

<sup>30</sup> If they entertained not this holy fear of not attaining to salvation, God would enlighten their minds, on



16. Nevertheless whereunto we are come, that we be of the same mind, let us also continue in the same rule.<sup>31</sup>

17. Be ye followers of me, brethren, and observe those who walk so, as ye have our model.<sup>32</sup>

18. For many walk,<sup>33</sup> of whom I often told you,<sup>a</sup> (but now I speak even weeping) the enemies of the cross of CHRIST:<sup>34</sup>

19. Whose end *is* destruction: whose god *is* the belly:<sup>35</sup> and glory *is* in their shame,<sup>36</sup> who mind earthly things.<sup>37</sup>

20. But our citizenship<sup>i</sup> is in heaven:<sup>38</sup> whence also we look for a Savior, the Lord JESUS CHRIST,<sup>39</sup>

21. Who will reform our vile body conformably to His glorious body, according to the working<sup>40</sup> whereby He is able to subject all things to Himself.

## CHAPTER IV.

HE EXHORTS THEM TO PERSEVERANCE AND SPIRITUAL JOY, MODESTY, PRAYER, AND THANKSGIVING, WISHING THEM THE PEACE OF GOD, AND STEADFAST ADHERENCE TO DIVINE THINGS, AND PRAISING THEM FOR THE SUPPLIES SENT BY EPAPHRODITUS.

1. THEREFORE, my brethren, beloved and longed for, my joy and crown: stand thus<sup>i</sup> in the Lord, beloved.

2. I beseech Evodia, and I beseech Syntyche, to be of one mind in the Lord.<sup>2</sup>

hearing the instructions contained in this letter. "This is not said in reference to doctrines, but concerning perfection of life, that none should consider themselves to be perfect: for he that imagines that he has got all has nothing." St. Chrysostom.

<sup>31</sup> The apostle exhorts them to have present to their mind the common principles of faith, and to act accordingly. "To what we have attained, this is already so far accomplished. Do you perceive that he wishes the instructions to be as a rule? The rule does not admit addition or diminution, without losing its essence. In the same rule, that is, the same faith, the same principle." Idem.

<sup>32</sup> "Although I be not present, you nevertheless know my manner of proceeding, that is, my conduct." Idem.

<sup>33</sup> False teachers, or weak Christians. "There were some who made a profession of Christianity, but lived in ease and luxury: which was opposed to the cross: therefore did the apostle speak thus." Idem.

<sup>34</sup> The false teachers undermined the mystery of the redemption—the weak Christians opposed it by their lives.

<sup>35</sup> Sensuality generally distinguishes false teachers, even those who affect severity of character and teaching.

<sup>36</sup> In shameful actions.

<sup>37</sup> Their affections and desires are for the things of earth.

<sup>38</sup> The principles of the Christian life are derived from above—our hopes and interests are heavenly.

<sup>39</sup> To come in glory at the end of time.

<sup>40</sup> Lit. "energy." Divine power, by which He controls all things.

<sup>i</sup> As persons whose thoughts and hopes are in heaven.

<sup>2</sup> They were at variance.

g P. "ye have us for an ensample."

h Rom. 16: 17.

i πολίτευμα municipatus. St. Jerome in Amos c. 4 versus finem.

3. I also ask thee likewise, sincere companion,<sup>3</sup> help these *women*,<sup>4</sup> who have labored with me<sup>5</sup> in the gospel<sup>6</sup> together with<sup>6</sup> Clement,<sup>6</sup> and mine other fellow-laborers, whose names are in the book of life.<sup>7</sup>

4. Rejoice in the Lord always: again I say rejoice.

5. Let your moderation<sup>8</sup> be known to all men:<sup>9</sup> the Lord is nigh.<sup>10</sup>

6. Be anxious<sup>9</sup> about nothing,<sup>11</sup> but in everything by prayer and supplication, with thanksgiving, let your petitions be made known to God.<sup>12</sup>

7. And may the peace of God, which surpasseth all understanding, guard your hearts and minds in CHRIST JESUS.

8. As to the rest, brethren, whatever things are true, whatever modest,<sup>4</sup> whatever just, whatever holy, whatever amiable, whatever of good report, if *there be* any virtue, if any praise [of discipline], think on these things.

9. The things which ye have both learned and received, and heard and seen in me,<sup>13</sup> these do ye: and the God of peace shall be with you.

10. And I rejoiced in the Lord greatly, that now at length your thought for me hath flourished again,<sup>14</sup> as ye did also think,<sup>15</sup> but ye were prevented.<sup>6</sup>

11. I speak not, as if through want: for I have learned<sup>16</sup> to be content with the things which I have.

12. I know even how to be humbled, I know also how to abound: (everywhere and in all things I am instructed) both to feast and to be hungry, both to abound and to be in want.

<sup>3</sup> This is addressed probably to the bearer of the letter. The term here, says Bloomfield, "denotes colleague in office, and I am inclined to agree with those who suppose the apostle means the bishop, or principal presbyter of Philippi, who was, as it were, his deputy and subordinate colleague." St. Chrysostom calls him a fellow-workman and soldier, partner and brother.

<sup>4</sup> The two women just mentioned.

<sup>5</sup> They co-operated by instructing females, and in other ways suitable to their sex.

<sup>6</sup> Many take him to be the same who afterwards filled the Roman See; but it is not certain.

<sup>7</sup> Not caring to specify them, he refers to them generally as known to God, and to be rewarded by Him. The book of life is a figurative expression for the Divine knowledge and love.

<sup>8</sup> St. Chrysostom considers it here to regard the forbearance to be exercised towards the enemies of piety.

<sup>9</sup> He wishes them to act with gentleness, so that it might be manifest to all.

<sup>10</sup> This is understood of the coming of Christ to punish the Jews. The knowledge that this event was not far off was calculated to reconcile Christians to their sufferings. In another sense, the Divine presence is a most effectual means for regulating the interior and exterior, and making our conduct uniformly edifying.

<sup>11</sup> Care is proper, but extreme anxiety is to be shunned. We should do all in our power for success, using the means with which Providence furnishes us, and praying God to bless our endeavors.

<sup>12</sup> God knows our wants and desires before they are expressed; but He wishes us to declare them, that we may be more sensible of our dependence on His bounty.

<sup>13</sup> Which ye have heard me teach, and seen me practise.

<sup>14</sup> Their remembrance of him, which was manifested by their gifts, was like the renewed blossom and fruit of a tree, which during the winter appeared dead.

<sup>15</sup> He moderates the implied reproach, and excuses their neglect.

<sup>16</sup> By experiencing want and distress he learned to endure all hardships.

<sup>a</sup> *Supra* 1: 27.

<sup>b</sup> G. B. P. "also." V. — D<sup>e</sup>. E. F. G. Arm. Or.

<sup>d</sup> P. "honest." *εὐστα*, grave, becoming.

<sup>f</sup> G. P. "ye lacked opportunity."

<sup>c</sup> P. "careful."

<sup>e</sup> G. P. —

13. I can do all things in Him<sup>e</sup> who strengtheneth me.<sup>17</sup>

14. Nevertheless ye have done well, sharing *with me* in mine affliction.

15. Now ye also, Philippians, know that in the beginning of the gospel,<sup>18</sup> when I set out from Macedonia, no church shared with me in the proportion of giving and receiving,<sup>19</sup> but ye only :

16. For to Thessalonica even ye sent once and a second time for mine use.<sup>20</sup>

17. Not that I seek the gift, but I seek the fruit which aboundeth to your account.<sup>21</sup>

18. But I have all things, and abound: I am filled, having received from Epaphroditus the things which ye have sent, an odor of sweetness,<sup>22</sup> an acceptable sacrifice, pleasing to God.

19. And may my God supply<sup>b</sup> every want<sup>i</sup> of yours, according to His riches in glory in CHRIST JESUS.<sup>23</sup>

20. But to our God and Father<sup>24</sup> *be* glory forever. Amen.

21. Salute ye every saint<sup>25</sup> in CHRIST JESUS.

22. The brethren who are with me salute you. All the saints salute you, especially those who are of the household of Cesar.<sup>26</sup>

23. The grace of our Lord JESUS CHRIST *be* with your spirit.<sup>k</sup> Amen.<sup>1</sup>

<sup>17</sup> His power to adapt himself to all varieties of circumstances arose from the strengthening grace of God.

<sup>18</sup> When it was first preached to them.

<sup>19</sup> They gave supplies, and received instruction. This was not in a mercenary or simoniacal spirit.

<sup>20</sup> They sent gifts to him, when at Thessalonica, the metropolis.

<sup>21</sup> He was pleased to witness their generous zeal, which would be rewarded abundantly by God. "I speak on your account, he says, not for myself; for your salvation, for I gain nothing thereby. The benefit is with the donors; for the donors a reward is laid up." St. Chrysostom.

<sup>22</sup> "The Scripture did not hesitate to use in regard to God this human and lowly phrase, to show to men that their gifts were accepted." St. Chrysostom.

<sup>23</sup> He prays that their temporal wants may be supplied, but still more that they may be rewarded hereafter.

<sup>24</sup> To God, who is our Father.

<sup>25</sup> Every Christian.

<sup>26</sup> Already there were Christians in the palace, perhaps among the relatives of the emperor. "He animated and encouraged them, showing that the preaching had reached even the imperial residence; for if the inmates of the palace despised all things for the King of heaven, much more should they." St. Chrysostom.

<sup>r</sup> G. P. "Christ." V. MSS. critics.

<sup>b</sup> G. P. "My God shall supply." V. D\*. F. G. versions.

<sup>i</sup> St. Chrysostom gives three readings: *χρειαν, χαρειν, χαρην*.

<sup>k</sup> G. P. "with you all." V. A. D. K. F. G. versions, Damase.

<sup>1</sup> G. P. "It was written to the Philippians from Rome by Epaphroditus." Critics reject it, although the statement is correct.



## P R E F A C E

### TO THE EPISTLE TO THE COLOSSIANS.

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COLOSSE was one of the chief cities of Phrygia, an inland province of Asia Minor. It is certain that St. Paul visited this province,<sup>a</sup> but it is doubted whether he first, or at all, preached the Gospel to the Colossians, many inferring the contrary from some passages in this epistle.<sup>b</sup> Epaphras is thought with great probability to have been their father in the Gospel, since St. Paul himself testifies that they had been instructed by him. It appears that they were addressed subsequently by Judaizing teachers, who were anxious to engraft the ceremonial observances of the law on the Christian religion, and that they were also urged to adulterate the faith by the admixture of false principles, derived from the Platonic and Pythagorean schools of philosophy, such as we have already explained. The apostle, with his usual vehemence, denounces all these attempts, and maintains that CHRIST is far above the angels, even the most exalted in the heavenly hierarchy. The superstition, which regarded them as necessary mediators, through whom alone our prayers could reach the throne of God, and which ascribed to them the creation and control of the world, is strongly condemned; and the sovereign dominion of CHRIST is affirmed. The atonement which He gave for sin, His abrogation of the ceremonial law, and His headship over all the Church, in heaven as well as on earth, are plainly taught. The same doctrines and maxims which are presented in the letter to the Ephesians, are here inculcated with some variety of language. The letter was written during the first imprisonment of the apostle at Rome, about the year 62.

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<sup>a</sup> Acts 16 : 6 ; 18 : 23.

<sup>b</sup> Ch. 1 : 4.



# THE EPISTLE OF BLESSED PAUL THE APOSTLE

TO THE

## COLOSSIANS.

### CHAPTER I.

THE APOSTLE, HAVING HEARD OF THE FAITH, CHARITY, AND HOPE OF THE COLOSSIANS, PRAYS FOR THEM; THAT THEY MAY BECOME PERFECT IN THE KNOWLEDGE OF GOD, AND IN GOOD WORKS: HE SAYS THAT CHRIST IS THE IMAGE OF GOD, AND THAT BY HIM ALL THINGS WERE CREATED, AND THAT HE IS THE HEAD OF THE CHURCH, BY WHOM ALL THINGS WERE RECONCILED: HE THEREFORE EXHORTS THEM TO CONTINUE IMMOVABLE IN FAITH, AND SAYS THAT HE HIMSELF WAS MADE A MINISTER OF CHRIST TO PREACH THE MYSTERY HIDDEN DURING AGES, BUT NOW MANIFESTED.

1. PAUL, an apostle of JESUS CHRIST, by the will of God, and Timothy the brother :<sup>a</sup>

2. To the saints and faithful brethren in CHRIST JESUS,<sup>b</sup> who are at Colosse.

3. Grace to you, and peace from God our Father, and the Lord JESUS CHRIST.<sup>c</sup> We give thanks to God and the Father<sup>d</sup> of our Lord JESUS CHRIST, praying always for you :

4. Since we heard of your faith in CHRIST JESUS,<sup>1</sup> and the love which ye have towards all the saints,

5. For the hope, which is laid up for you in heaven : which ye have heard in the word of the truth of the Gospel,

6. Which is come unto you, as it is also in the whole world, and bringeth forth fruit, and groweth,<sup>e</sup> as in you, since the day on which ye heard of it, and knew the grace of God in truth,

7. As ye<sup>f</sup> learned from Epaphras, our beloved fellow-servant, who is for you a faithful minister of CHRIST JESUS.<sup>2</sup>

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<sup>a</sup> It is probable that the apostle had not preached to them.

<sup>b</sup> He was probably their apostle and bishop.

<sup>c</sup> 2 Cor. 1 : 1; Philem. 1.

<sup>d</sup> G. P. V. Arm. Copt. Critics reject the clause.

<sup>e</sup> G. P. V. B. Chrys. "to God the Father."

<sup>f</sup> G. P. — V. MSS. Chrys. critics.

<sup>b</sup> B. P. — V. MSS.

<sup>f</sup> O. P. + "also." V. Tischendorf

8. Who also hath manifested to us your love in spirit.<sup>3</sup>

9. Therefore we also, from the day that we heard it, cease not to pray for you, and ask that ye may be filled with the knowledge of His will, in all wisdom and spiritual understanding :

10. That ye may walk worthy of God,<sup>4</sup> pleasing in all things,<sup>5</sup> being fruitful in every good work, and increasing in the knowledge of God :<sup>6</sup>

11. Strengthened with all might according to His glorious power, in all patience and long suffering with joy,

12. Giving thanks to God<sup>1</sup> the Father, who hath made us worthy to share in the lot of the saints in light :

13. Who hath delivered us from the power of darkness, and translated us to the kingdom of His beloved Son ;

14. In whom we have redemption through His blood,<sup>2</sup> the forgiveness of sins :

15. Who is the image of the invisible God, the first-born of every creature :<sup>7</sup>

16. For in Him<sup>8</sup> all things were created in heaven, and on earth, visible and invisible,<sup>1</sup> whether thrones or dominions, or principalities or powers : all things were created through Him, and in Him :

17. And He is before all, and all things subsist in Him.

18. And He is the head of the body, the Church, who<sup>9</sup> is the beginning,<sup>8</sup> the first-born from the dead :<sup>9</sup> that He Himself may be in all things pre-eminent.<sup>10</sup>

19. For it was pleasing<sup>11</sup> that all fulness<sup>12</sup> should dwell in Him,

20. And through Him to reconcile all things to Himself, pacifying

<sup>3</sup> Their mutual love, which was spiritual, grounded on supernatural motives.

<sup>4</sup> So as to be altogether pleasing and acceptable. "As he says, He revealed Himself freely to you, and as you have received so great knowledge, so pursue a course of conduct worthy of your faith." St. Chrysostom.

<sup>5</sup> He existed before any creature. "He is before all."

<sup>6</sup> The Father is said to create all things in the Son, on account of the intimate union of the Divine Persons in the Godhead. All things in heaven and on earth, even the various orders of angelic spirits, were created by Him, and in Him. The unity of the Divine operation, which is alternately ascribed to each Divine Person, is thus strongly expressed. St. Ambrose takes the prepositions to be equivalent, one to the other. *L. 3 de Sp. S. c. 12.*

<sup>7</sup> Christ.

<sup>8</sup> The source of all things.

<sup>9</sup> Christ was the first to rise from the dead.

<sup>10</sup> It is the prerogative of Christ, as man, to be above all mere creatures. The apostle combats the errors of the Oriental philosophy, which ascribed to the angels the prerogatives of the Deity.

<sup>11</sup> To the Father.

<sup>12</sup> The fulness of perfection—the Divine Nature is common to the Son, and Father, and Holy Spirit. The fulness of Divine gifts is in the Son as man. The whole circle of creation centres in Him, since all things are referred to Him. The term here employed, *τὸ πλήρωμα*, had a conspicuous place in the false system above referred to.

<sup>1</sup> G. P. "of the Lord."

<sup>2</sup> G. P. "unto all pleasing."

<sup>3</sup> G. P. — V. Chrys.

<sup>4</sup> P. V. critics reject: "through His blood." The clause is not in V. ed. 1484, nor in Rhem. made from Sixtine.

<sup>5</sup> John 1 : 3.

<sup>6</sup> 1 Cor. 15 : 20; Apoc. 1 : 5.

<sup>7</sup> *πρωτόγενος*. P. "might have the pre-eminence." V. *primatum teneus*.



by the blood of His cross, the things which are on earth, or in heaven.<sup>13</sup>

21. And ye who were once alienated<sup>14</sup> and enemies in mind,<sup>15</sup> by evil works,

22. Yet now He hath reconciled in the body of His flesh<sup>16</sup> by death, to present you holy, and spotless, and blameless before Him :

23. If so ye continue in the faith grounded and steadfast, and not to be moved from the hope of the gospel, which ye have heard, which is preached to every creature<sup>o</sup> under heaven,<sup>17</sup> of which I Paul am made a minister,

24. Who now rejoice in<sup>p</sup> sufferings for you, and fill up the deficiencies<sup>18</sup> of the sufferings of CHRIST, in my flesh for His body, which is the Church :

25. Of which I am made the minister according to the dispensation of God, which is given me for you, that I may spread<sup>19</sup> the word of God :

26. The mystery which hath been hidden from ages and generations, but now is manifested to His saints,

27. To whom God would make known the riches of the glory of this mystery among the Gentiles, which is CHRIST,<sup>20</sup> in you the hope of glory,

28. Whom we preach, admonishing<sup>q</sup> every man and instructing every man in all wisdom, that we may present every man perfect in CHRIST JESUS ;

29. Whereunto also I labor, striving according to His operation which He worketh in me powerfully.

<sup>13</sup> Heaven and earth are said to be reduced to peace through the cross, since the blood of Christ, being the atonement for the sins of men, prepares them for bliss. By this means angels and saints are brought into intimate union.

<sup>14</sup> From God. <sup>15</sup> Their sentiments being totally at variance with Divine truth.

<sup>16</sup> By means of His body, which is truly human flesh. It was important to state this in express terms, as the Phantasists afterwards denied the reality of the Incarnation.

<sup>17</sup> To the whole world.

<sup>18</sup> Nothing was wanting to the fulness of His atonement : but much remained to be done for its application to the souls of men. The labors and sufferings of the apostles and apostolic men were necessary for this end, and likewise patience in suffering on the part of individuals generally. St. Chrysostom considers it a token of great love for Christ on the part of the apostle, that he regards his own sufferings as if Christ endured them in his person, as needful for the completion of the work of human salvation.

<sup>19</sup> It means to fill the nations with the Divine word, by preaching it far and wide, and instructing them thoroughly in it.

<sup>20</sup> Christ is the mystery—His incarnation and death are incomprehensible.

<sup>o</sup> *Supra* v. 6.

p G. P. + "my." V. MSS. critics.

q P. "warning." V. "corripientes."

## CHAPTER II.

HE EXHORTS THEM TO GUARD AGAINST BEING SEDUCED FROM THE FAITH OF CHRIST BY ANY PERSUASIONS OR IMPOSTURES OF PHILOSOPHERS, OR OF PERSONS WISHING TO INTRODUCE THE LAW. BY CHRIST THEY WERE FREED FROM SIN, THE POWER OF THE DEVIL, AND THE HANDWRITING WHICH WAS AGAINST THEM, SO THAT NOW THE LEGAL DECREES ARE TO BE CONSIDERED OF NO ACCOUNT.

1. FOR I would have you know what solicitude<sup>1</sup> <sup>a</sup> I have for you, and for those who are at Laodicea,<sup>2</sup> and whoever have not seen my face in the flesh,

2. That their hearts may be comforted, they being instructed<sup>b</sup> in love, and<sup>3</sup> unto all riches of the fulness<sup>c</sup> of understanding,<sup>4</sup> to the knowledge of the mystery of God the Father, and of CHRIST JESUS,<sup>4</sup>

3. In whom are hidden all<sup>5</sup> the treasures of wisdom and knowledge.

4. Now this I say, that no man may seduce you by loftiness of words.<sup>c</sup>

5. For although I am absent in body, yet in spirit I am with you<sup>f</sup> rejoicing and seeing your order,<sup>g</sup> and the steadfastness of your faith, which is in CHRIST.

6. As therefore ye have received<sup>h</sup> JESUS CHRIST<sup>h</sup> the Lord, walk ye in Him,

7. Rooted, and built up in Him, and confirmed in the faith, as also ye have learned, abounding in Him<sup>h</sup> in thanksgiving.<sup>8</sup>

8. Beware lest any man deceive<sup>i</sup> you<sup>9</sup> by philosophy, and vain deceit<sup>10</sup> after the tradition of men,<sup>11</sup> after the elements of the world,<sup>12</sup> and not after CHRIST :

<sup>1</sup> It denotes the struggle of a wrestler, or champion. It has reference to the verb employed by the apostle in the last verse of the preceding chapter, to denote his strenuous efforts to promote the salvation of souls.

<sup>2</sup> The capital of the province of Phrygia Pacatiana, to which Colosse belonged.

<sup>3</sup> That they may be led. This may be implied in the participle which precedes.

<sup>4</sup> May be enriched with full understanding—with the knowledge of the mystery.

<sup>5</sup> In Christ all knowledge and wisdom are hidden, as treasures in a chest, to be employed as may be needful. Some refer the relative to the mystery as containing concealed treasures, which the mind of the believer explores.

<sup>6</sup> Rejoicing at witnessing in spirit their regularity and good discipline.

<sup>7</sup> As you have been instructed.

<sup>8</sup> In praise through Christ, or on account of His mercy to us.

<sup>9</sup> He who corrupts the faithful, strips them of spiritual treasures.

<sup>10</sup> "The vain deceit of philosophy." Its high pretensions were vain and illusory.

<sup>11</sup> Human speculations. "He touches on and censures the observance of days, and calls the sun and moon elements of the world." St. Chrysostom.

<sup>12</sup> More natural principles, theories grounded on observation of nature.

<sup>a</sup> ἀγωνία. P. "conflict."

<sup>b</sup> G. συμβιβασθέντων. P. "being knit together." Eph. 4:16; infra 2:19. It expresses the fitting in, dovetailing, and connecting of the parts of a structure. Critics prefer the nominative, as in V. MSS.

<sup>c</sup> πληροφωρίας. P. "full assurance."

<sup>d</sup> G. P. "of God and of the Father, and of Christ." MSS. Critics differ. Chrys. "of God the Father, and of Christ."

<sup>e</sup> G. P. "lest any man should beguile you with enticing words." V. A. B. C. D. E.

<sup>f</sup> 1 Cor. 6:3.

<sup>g</sup> G. P. invert.

<sup>h</sup> G. P. "therein." V. D. E.

<sup>i</sup> G. P. "spoil."



ship of the angels,<sup>27</sup> prying into things which he hath not seen,<sup>28</sup> being vainly puffed up in his carnal understanding,<sup>29</sup>

19. And not holding the head,<sup>30</sup> from whom the whole body,<sup>31</sup> supplied and connected by the joints and bands, increaseth with an increase of God.<sup>32</sup>

20. If then ye are dead with CHRIST to the elements of this world,<sup>33</sup> why do ye yet decree<sup>34</sup> as if living in the world?

21. Touch not, taste not, handle not:<sup>35</sup>

22. All which things are unto destruction<sup>36</sup> by the very use,<sup>37</sup> after the commandments and doctrines of men.<sup>38</sup>

23. Which things indeed have a show of wisdom in superstition<sup>39</sup> and humility,<sup>40</sup> and disregard of the body;<sup>41</sup> not in any honor to satiety of the flesh.<sup>42</sup>

<sup>27</sup> The sense seems to be: Let no one rob you of the reward of your faith, who may wish to foster in you a false humility and superstitious worship of angels, treating of things of which he has no knowledge, puffed up to no purpose with carnal imaginations, the inventions of a mind unenlightened from above. It may be doubted what is meant by *ὑπερφυσία τῶν ἀγγέλων*. It most probably refers to the philosophy prevailing in the East, which held the angels to be the creators of the world, and essential mediators, through whom alone the Deity could be approached. This was a false humility, since God admits the lowliest, and the most simple, of His intelligent creatures, to address Him directly. St. Irenæus describes in detail, these speculations, which, however, are extremely difficult to be understood. L. Adv. Hæc. See also, Tertullian, De Præser. c. 23. "There were some who said, that we should go to God, not through Christ, but through the angels." St. Chrysostom. Some understand the Mosiac dispensation by the phrase. Doederlein avows that it does not regard the veneration of angels as practised in the Church. Inst. Theol. Christ. I. 1, c. 2, sec. 1, § 139. See also Grotius in Exod. 20.

<sup>28</sup> Known. This signification is often attached in various languages to the verb "to see." "He knew not the angels: yet he acts as if he had seen them." St. Chrysostom.

<sup>29</sup> With human speculations.

<sup>30</sup> Christ.

<sup>31</sup> The universe—all creation.

<sup>32</sup> A Divine increase.

<sup>33</sup> If you have renounced human speculations grounded on the observation of nature, in order to follow Christ your Teacher.

<sup>34</sup> Lit. "dogmatise." The meaning is: why do you lay down rules of action in conformity with false principles?

<sup>35</sup> These seem to be precepts which the Jewish teachers delivered in regard to certain meats forbidden by the Mosiac law, or which the Gnostics inculcated. It is impossible now to fix their meaning with precision. "If he speak of the law, it is the teaching of man, the time being passed; he spoke thus because they corrupted it, or he refers to the maxims of the heathens." St. Chrysostom.

<sup>36</sup> It may mean that the various meats are all to be consumed—they perish in the very use of them; or it may mean that the observances inculcated by the false teachers defiled those who embraced them.

<sup>37</sup> "Almost all commentators, ancient and modern, take *ἀποχρησι* (and I think rightly), in the sense *use*, or *using*." Bloomfield.

<sup>38</sup> The precepts and doctrines of the Onoetics were of mere human origin, and their disciples found ruin in their observance.

<sup>39</sup> Many imbued with this false philosophy, condemned marriage.

<sup>40</sup> The same errorists practised occasionally incredible austerities in a like spirit.

<sup>41</sup> These things do not spring from any respect for the body, or its wants. The Christian should not pamper his body; but neither should he refuse it necessary support and care.

*πῶς ἐσεοθήσεσθαι*. P. "will worship." Bloomfield: "affected sanctity."

q *Supra* v. 18.

*ῥᾷδίᾳ σώματος*. P. "neglecting of the body." Schott, "dura corporis tractatione."

# CHAPTER III.

HE INSTRUCTS THEM IN MORAL DUTIES, THAT PUTTING OFF THE OLD MAN WITH HIS ACTS, WHICH HE POINTS OUT, THEY MAY PUT ON THE NEW MAN, IN WHOM THERE IS NO DISTINCTION OF NATION, OR CLASS, AND THAT THEY MAY EMBRACE VIRTUE, AND PRAISE GOD IN VARIOUS WAYS, REFERRING ALL THINGS TO HIM: HE THEN SPECIFIES HOW WIVES AND HUSBANDS, CHILDREN AND PARENTS, SERVANTS AND MASTERS, OUGHT TO ACT.

1. IF then ye be risen with CHRIST, seek the things which are above, where CHRIST is, sitting on the right hand of God:

2. Mind the things which are above, not the things which are on the earth:

3. For ye are dead, and your life is hidden with CHRIST in God.<sup>1</sup>

4. When CHRIST, your<sup>a</sup> life,<sup>2</sup> shall appear, then ye also shall appear with Him in glory.

5. Mortify<sup>3</sup> therefore your members,<sup>b</sup> which are on the earth:<sup>4</sup> fornication, uncleanness, lust,<sup>c</sup> evil desire, and covetousness,<sup>d</sup> which is idolatry:

6. For which things the wrath of God cometh on the children of unbelief:<sup>e</sup>

7. In which things ye also once walked, when ye lived in them.<sup>f</sup>

8. But now lay aside ye also<sup>d</sup> all things, anger, wrath, malice, blasphemy, filthy speech from your mouth.

9. Lie not one to another, since ye have put off the old man with his deeds,<sup>g</sup>

10. And have put on the new *man*, who is renewed to knowledge<sup>h</sup> after the image<sup>i</sup> of Him who created him:

11. Where there is not Gentile and Jew, circumcision and foreskin, barbarian [and] Scythian, bond [and] free; but CHRIST *is* all, and in all.<sup>10</sup>

<sup>1</sup> The Christian is dead to sin, and as it were buried, so that his life is hidden from the world. His principles of conduct are concealed from worldlings, or not understood by them. He does not seek human glory, but courts obscurity.

<sup>2</sup> Christ is the source of spiritual life.

<sup>3</sup> Deaden, by self-denial.

<sup>4</sup> Your bodily members, or rather the vices of which they are the instruments.

<sup>5</sup> It denotes extreme lasciviousness.

<sup>6</sup> Or disobedience.

<sup>7</sup> You were habituated to such excesses, when you lived under the influence of those passions.

<sup>8</sup> Sinful character and habits are personified.

<sup>9</sup> The Christian character formed in accordance with revelation, and in imitation of the Divine model.

<sup>10</sup> All distinctions are absorbed in Christ: all His followers are one in Him.

<sup>a</sup> G. P. "our." V. C. D. E. F. G. fathers, critics.

<sup>c</sup> παθος. Unnatural lust. Rom. 1: 28.

<sup>d</sup> Rom. 6: 4; Eph. 4: 22; Heb. 12: 1; 1 Pet. 2: 1; 4: 2.

<sup>b</sup> Eph. 5: 3.

<sup>e</sup> Gen. 1: 28.

12. Put ye on, therefore, as the elect of God, holy and beloved, bowels of compassion,<sup>f</sup> kindness, humility, modesty, patience:

13. Bearing with one another, and forgiving one another, if any man hath a complaint against any one: as even the Lord<sup>g</sup> hath forgiven you, so ye also.

14. But above all these things, *put on* charity, which is the bond of perfection:

15. And let the peace of CHRIST<sup>h</sup> reign<sup>11</sup> in your hearts, in which also ye are called in one body: and be ye thankful.

16. Let the word of CHRIST dwell in you abundantly, in all wisdom, teaching and admonishing one another, in psalms,<sup>i</sup> hymns, and spiritual songs, in grace,<sup>12</sup> singing in your hearts<sup>k</sup> to God.<sup>1</sup>

17. All whatever ye do in word, or in work, all things in the name of the Lord JESUS CHRIST, giving thanks to God, and the Father<sup>m</sup> through Him.

18. Wives, be subject to your<sup>n</sup> husbands, as it behooveth in the Lord.

19. Husbands, love your<sup>o</sup> wives, and be not bitter towards them.

20. Children,<sup>p</sup> obey your parents in all things: for this is pleasing in<sup>q</sup> the Lord.<sup>13</sup>

21. Fathers, provoke not your children to anger,<sup>r</sup> that they may not be discouraged.

22. Servants, obey in all things your masters, according to the flesh, not serving<sup>14</sup> to the eye,<sup>s</sup> as if pleasing men, but in simplicity of heart, fearing God.

23. Whatever ye do, perform from the heart, as to the Lord, and not to men:

24. Knowing that ye shall receive from the Lord the reward of inheritance.<sup>15</sup> Serve ye<sup>t</sup> CHRIST the Lord:

<sup>11</sup> It means to act as judge, determining to whom the prize belongs.

<sup>12</sup> "He either says this, because God has given these things to us through grace, or he speaks of the canticles as being in grace, acceptable, or they admonish and teach one another in grace, or because they had these gifts through grace, or it means from the grace of the Spirit." St. Chrysostom.

<sup>13</sup> Obedience is pleasing when viewed under a religious aspect. This is the force of the phrase.

<sup>14</sup> With eye-service.

<sup>15</sup> The heavenly inheritance as your reward.

<sup>f</sup> G. P. "mercies." V. B. critics.

<sup>g</sup> G. P. "Christ." V. A. D. F. G. Lachmann.

<sup>i</sup> G. P. + "and." V. — B. MSS. critics.

<sup>j</sup> G. P. "the Lord." V. B. MSS. fathers, critics.

<sup>k</sup> G. P. "to your own." V. viris. MSS. B. critics.

<sup>l</sup> B. P. "your." V. 5 MSS. versions, Lachmann.

<sup>m</sup> G. P. "unto." V. B. critics.

<sup>n</sup> Tit. 2: 9; 1 Pet. 2: 18.

<sup>o</sup> G. P. "for ye serve." V. B. 5 MSS. versions.

<sup>h</sup> G. P. "of God." V. B. critics.

<sup>k</sup> G. P. "heart." V. B. MSS. fathers, critics.

<sup>m</sup> 1 Cor. 10: 31. To God who is also Father.

Eph. 5: 22; 1 Pet. 3: 1.

<sup>p</sup> Eph. 6: 1.

<sup>r</sup> Eph. 6: 4.

25. For he who doeth wrong, shall receive<sup>16</sup> what he hath done wrongfully; and with God<sup>a</sup> there is no respect of persons.<sup>17</sup>

## CHAPTER IV.

HE DESIRES THEM TO PRAY FOR HIM, AND TO BE CAUTIOUS AND DISCREET IN THEIR INTERCOURSE WITH UNBELIEVERS; AND HE SENDS PERSONS TO EXPLAIN TO THEM THE THINGS THAT REGARD HIMSELF. HE ADDS THE SALUTATIONS OF SEVERAL, AND DESIRES THIS LETTER, AND THAT OF THE LAODICEANS, TO BE READ IN BOTH CHURCHES.

1. MASTERS, render to your servants what is just and equal, knowing that ye also have a Master in heaven.<sup>1</sup>

2. Be instant in prayer,<sup>a</sup> watching in it with thanksgiving:

3. Praying withal<sup>b</sup> for us also, that God may open for us a door of speech<sup>2</sup> to speak the mystery of CHRIST (for which also I am bound),

4. That I may make it manifest as I ought to speak.

5. Walk in wisdom<sup>c</sup> toward those who are without, redeeming the time.

6. Let your speech be always with grace<sup>3</sup> seasoned with salt,<sup>4</sup> that ye may know how ye ought to answer every man.<sup>5</sup>

7. All the things which regard me Tychicus, the beloved brother, and faithful minister, and fellow-servant in the Lord, will make known to you:

8. Whom I have sent to you for this same purpose, that he may know the things which concern you, and comfort your hearts,

9. With Onesimus, the beloved and faithful brother, who is one of you.<sup>6</sup> They will make known to you all things which are done here.<sup>7</sup>

10. Aristarchus, my fellow-prisoner, saluteth you, and Mark, the

<sup>16</sup> The punishment of.

<sup>17</sup> Slave and master must be judged by God according to their deserts, without regard to their social condition.

<sup>1</sup> This verse more properly belongs to the preceding chapter, as Cardinal Mai observes. The apostle inculcates to masters such treatment of their servants as may be just in itself, and equal to their respective deserts.

<sup>2</sup> May give us an opportunity, as if opening a door—setting him at liberty.

<sup>3</sup> St. Chrysostom: "This means, let not gracious language be used indiscriminately: for it is permitted indeed to speak graciously, but this should be done in suitable circumstances, and with propriety."

<sup>4</sup> Opportunely interspersed with wise observations, tending to edification.

<sup>5</sup> The inquirer, or the assailant of Christian faith.

<sup>6</sup> Your countryman—a Phrygian.

<sup>7</sup> Many things proper to be communicated might not be safely committed to writing by a prisoner.

<sup>a</sup> Rom. 2: 6. B. P. — V. MSS. fathers, versions.

<sup>b</sup> Eph. 6: 19; 2 Thess. 3: 1.

<sup>c</sup> Luke 18: 1; 1 Thess. 5: 17.

<sup>d</sup> Eph. 5: 15.

cousin<sup>d</sup> of Barnabas, concerning whom ye have received orders:<sup>e</sup> if he come to you, receive him:

11. And Jesus,<sup>g</sup> who is called Justus, who are of the circumcision: these only are my fellow-workers in the kingdom of God, who have been a comfort to me.

12. Epaphras, who is one of you,<sup>h</sup> a servant of CHRIST JESUS,<sup>e</sup> saluteth you, always solicitous<sup>f</sup> for you in prayers, that ye may stand perfect, and full in all the will of God:<sup>i</sup>

13. For I bear testimony to him, that he hath much labor<sup>e</sup> for you, and for those who are at Laodicea, and those who are at Hierapolis.<sup>l</sup>

14. Luke, the beloved physician,<sup>j</sup> and Demas, saluteth you.

15. Salute the brethren who are at Laodicea, and Nymphas, and the church which is in his house.

16. And when this epistle shall have been read among you, cause it to be read in the church of the Laodiceans likewise: and read that which is of the Laodiceans.<sup>k</sup>

17. And say to Archippus:<sup>m</sup> See the ministry which thou hast received in the Lord, that thou fulfil it.

18. The salutation with mine hand of Paul.<sup>n</sup> Be mindful of my chains.<sup>o</sup> Grace *be* with you. Amen.

<sup>a</sup> The nature or source of these orders is unknown. St. Chrysostom thinks that they were given to Barnabas in regard to Marcus.

<sup>b</sup> This was a common name. Justus was probably a Roman surname.

<sup>c</sup> He had labored among them in the apostolic ministry (*supra* 1: 8).

<sup>d</sup> Filled with grace for the performance of the Divine will in all things.

<sup>e</sup> Both cities in Phrygia.

<sup>f</sup> He is generally thought to be the evangelist.

<sup>g</sup> Many suppose this to be the epistle to the Ephesians, which may have been sent as a circular, and so inscribed to the Laodiceans; others take it to be a letter which has been lost. St. Chrysostom states, without dissenting, the opinion of those who understood it of a letter sent from Laodicea to the apostle.

<sup>h</sup> He was engaged in the sacred ministry, we know not in what station.

<sup>i</sup> The letter was dictated to an amanuensis.

<sup>j</sup> To pray for his liberation.

<sup>k</sup> P. "sister's son." G. may be understood in either way.

<sup>l</sup> G. P. —

<sup>m</sup> G. P. "meal." V. A. B. C. D. critics.

<sup>n</sup> P. "laboring fervently."



# P R E F A C E

TO THE

## FIRST EPISTLE TO THE THESSALONIANS.

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ST. PAUL, accompanied by Silas and Timothy, after he had preached the Gospel at Philippi, repaired to Thessalonica, anciently called Thermana, a great seaport town, the metropolis of all Macedonia, and residence of the Roman governor. Jews being settled there in great numbers, they had erected a synagogue, which was frequented by many Gentiles, proselytes to their religion. On three successive Sabbaths the apostle preached there, but with little effect as far as regards the Jews, whilst numbers of the proselytes and of heathens received his instructions, and professed themselves followers of CHRIST. The violent opposition of the Jews forced the apostle and his companions to depart by night to Berea, where they were received more respectfully, and listened to with great attention, until the arrival of some Jews from Thessalonica, who succeeded in producing disturbance, and causing the flight of the apostle. Silas and Timothy remained behind, the latter of whom, by his special request, contrived to visit again the faithful of Thessalonica, and strengthen them in their Christian belief. On reaching Paul at Corinth, he reported the good dispositions of this infant church, and determined him to write to them this letter, which is believed to be the first of his epistles. It is ascribed to the close of the year 51, or the beginning of 52; though some date it as late as the year 54.

In this letter the apostle refers to the evidences of Divine approval which marked his preaching, and to the wonderful change wrought in the hearts of the faithful of Thessalonica by the Holy Spirit, who drew them from idolatry to the worship of the living God, and the belief of the Messiah. He appeals to them as witnesses of his sincerity and disinterestedness, as well as of his tender charity towards them, that they may remain attached to the doctrine which they embraced on his teaching. He thanks God for their steadfastness in faith, notwithstanding the persecution which they had suffered from their fellow-countrymen; and to encourage them to persevere, he points to the example of the

churches in Judea, which endured ceaseless opposition from the unbelieving Jews, the murderers of CHRIST, as well as of the prophets. He had earnestly desired to revisit them, but was hitherto prevented by the enemy of all good; and so he had availed himself of the ministry of Timothy, lest, if they were totally abandoned to themselves, the tempter might utterly frustrate his labors, by leading them away from the faith. His prayers were constantly offered up for their perseverance and advancement, and that he might be enabled to see them once more, in order to supply what was deficient in their instruction. In the meantime he warns them to shun all vice, especially impurity and idleness, and to bear in mind that death is but a sleep—the entrance into a new state of being, to be followed by the general resurrection and judgment.

THE  
FIRST EPISTLE OF BLESSED PAUL THE APOSTLE  
TO THE  
THESSALONIANS.

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CHAPTER I.

HE PRAISES THE THESSALONIANS, AND THANKS GOD FOR THEIR PERSEVERANCE IN FAITH, BEING FOLLOWERS AND IMITATORS OF PAUL, NAY, RATHER OF THE LORD HIMSELF, SHOWING TO THE OTHER FAITHFUL THE FRUIT WHICH THE PREACHING OF PAUL PRODUCED AMONG THEM.

1. PAUL, and Silvanus, and Timothy,<sup>1</sup> to the church of the Thessalonians in<sup>a</sup> God the Father and the Lord JESUS CHRIST.

2. Grace to you, and peace.<sup>a</sup> We give thanks to God always for you all, making remembrance of you in our prayers, without ceasing,

3. Being mindful of the work of your faith, and labor,<sup>b</sup> and charity, and the endurance of the hope<sup>c</sup> of our Lord JESUS CHRIST before our God and Father :

4. Knowing, brethren, beloved of God, your election :<sup>d</sup>

5. Because our gospel to you was not in word only, but also in power, and in the Holy Spirit,<sup>e</sup> and in much fulness,<sup>f</sup> as ye know what manner of men we were among you for your sake.

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<sup>1</sup> These having accompanied St. Paul in his travels, were known to the Thessalonians. The apostle associates them with himself in the address, but the letter is his own. He gives himself no title, probably, as St. Chrysostom conjectures, because he addresses recent converts, who were not fully prepared to estimate his apostolic dignity.

<sup>2</sup> Subsisting by His grace, organized under His direction.

<sup>3</sup> Remembering your faith evinced in action, your zeal, your love, your hope in Christ, which enables you to endure all things. When the apostle and his companions visited them, a great tumult was excited, and Jason was obliged to give security for the speedy departure of his guests.

<sup>4</sup> The apostle knowing their election to the faith—the special call with which they had been favored, and the circumstances which marked their conversion.

<sup>5</sup> Accompanied with miracles, and with special influence of the Holy Spirit.

<sup>6</sup> Confidence, conviction, success.

<sup>a</sup> (I. P. + “from God our Father and the Lord Jesus Christ.” V. — A. B. versions, *paterna*.)

<sup>b</sup> B. P. + “of love.”

<sup>c</sup> P. “Knowing, brethren beloved, your election of God.” This collocation of words is contrary to the text.

6. And ye became followers of us and of the Lord, having received the word, in much tribulation, with joy of the Holy Spirit:

7. So that ye became a model<sup>a</sup> to all who believe in Macedonia, and in Achaia.

8. For from you the word of the Lord was spread abroad not only in Macedonia and in Achaia, but also in every place your faith, which is toward God, hath gone forth, so that we have no need to say anything.

9. For they themselves relate of us what manner of entrance we had<sup>c</sup> among you, and how ye turned to God from idols, to serve the living and true God,

10. And to wait for His Son from heaven (whom He raised from the dead), JESUS, who hath delivered us from the wrath to come.

## CHAPTER II.

HE SHOWS HOW SINCERE HE WAS IN PREACHING THE GOSPEL TO THEM; AND THANKS GOD THAT THEY DILIGENTLY KEPT THE DIVINE WORD, ALTHOUGH THEY SUFFERED MUCH FROM THEIR COUNTRYMEN, AS THE CHURCHES OF JUDEA SUFFERED FROM THE JEWS, WHO PERSECUTE ALL PIOUS FOLLOWERS OF CHRIST. HE DECLARES HIS ARDENT LOVE FOR THEM.

1. For yourselves, know, brethren, our entrance in unto you, that it was not vain;

2. But<sup>a</sup> having suffered before, and been treated shamefully<sup>1 b</sup> (as ye know) at Philippi, we were bold in our God to speak to you the gospel of God with much earnestness:<sup>c</sup>

3. For our exhortation *was*<sup>2</sup> not of error, nor of uncleanness, nor in guile;

4. But as we were approved of by God, that the gospel should be intrusted to us: so we speak, not as pleasing men, but God, who proveth our hearts.

5. For neither did we at any time use flattering speech, as ye know: nor an occasion<sup>d</sup> of covetousness: God is witness:<sup>3</sup>

6. Nor sought we glory from men, neither from you, nor from others,

<sup>1</sup> Scourged—which punishment was ignominious.

<sup>2</sup> Was not of error—proceeded not from false principles, or self delusion.

<sup>3</sup> He used no pretext for indulging covetousness.

<sup>d</sup> O. P. "ensamples."

<sup>a</sup> G. P. + "even." V. 7 MSS. versions.

<sup>c</sup> G. P. "contention." Col. 2: 1.

<sup>b</sup> *ἔκδηλον*. P. V. MSS. versions, fathers, critics.

<sup>b</sup> Acts 16: 22.

<sup>d</sup> Philip. 1: 18.

7. When we might have been burdensome<sup>d</sup> to you, as apostles of CHRIST; but we became little ones<sup>e</sup> in the midst of you, even as a nurse cherisheth her children:<sup>f</sup>

8. So desirous of you, we would gladly have imparted to you not only the gospel of God, but even our own souls,<sup>g</sup> because ye were dear to us.

9. For ye remember, brethren, our labor and toil,<sup>h</sup> night and day working, lest we should burden any of you, we preached to you the gospel of God.

10. Ye are witnesses, and God, how holily, and justly, and blamelessly, we were<sup>i</sup> for you who believed:

11. As ye know, how we entreated you and comforted every one of you (as a father his children),

12. Charging you, that ye should walk worthy of God, who hath called you to His kingdom and glory.

13. Therefore we also give thanks to God without ceasing, that when ye received the word of God, which ye heard<sup>j</sup> from us, ye received it not as the word of men, but (as it is indeed) the word of God, who worketh in you, who believe.

14. For ye, brethren, became followers of the churches of God, which are in Judea, in CHRIST JESUS; for ye also have suffered the same things from your own countrymen, as even they from the Jews,

15. Who both killed the Lord JESUS and the<sup>k</sup> prophets, and persecuted us, and they please not God, and are contrary to all men,<sup>l</sup>

16. Forbidding us to speak to the Gentiles, that they may be saved, to fill up their sins always; for the wrath of God is come upon them unto the end.<sup>m</sup>

17. But we, brethren, being taken from you for a short time, in sight, not in heart, hastened more eagerly to see your face with great desire:<sup>n</sup>

18. For we would have come to you, I indeed Paul, both once and again; but Satan prevented us.<sup>o</sup>

<sup>d</sup> When we might have acted with high authority; or when we might have been a charge to you. "It was fit that those who were sent from God to men, should enjoy great honor, as ambassadors coming from heaven." St. Chrysostom.

<sup>e</sup> The apostle employs two distinct images, the first that of children without pretensions, to show that he abstained from a display of high power; the other that of a parent, or of a nurse, who suckles her infant, as he had spiritually nourished the faithful.

<sup>f</sup> Our lives, all that we had.

<sup>g</sup> The Thessalonians saw how piously he acted, with a view to their spiritual advantage.

<sup>h</sup> The Jews were remarkable for hostile feeling to other nations.

<sup>i</sup> Their sins had accumulated so as to provoke Divine vengeance.

<sup>j</sup> This was his earnest desire, which, however, he could not soon accomplish.

<sup>k</sup> The enemy of man is allowed to put obstacles in the way of holy purposes; but God overrules his machinations.

<sup>l</sup> G. *ἡμεῖς*. P. "we were gentle." V. B. C. D<sup>e</sup>. F. G. *παῖδες*, fathers, Lachmann.

<sup>m</sup> Acts 20 : 34; 1 Cor. 4 : 12. G. P. + "for." V. A. D. F. G. versions, critics.

<sup>n</sup> Is. 53 : 1.

<sup>o</sup> G. P. "their own." Chrys. V. 6 MSS. versions.

19. For what is our hope, or joy, or crown of glory? Are not ye before the Lord JESUS CHRIST at His coming?

20. For ye are our glory and joy.

### CHAPTER III.

FEARING LEST THEY SHOULD BE ESTRANGED FROM THE FAITH ON ACCOUNT OF AFFLICTIONS, HE SENT TO THEM TIMOTHY TO STRENGTHEN THEM: ON WHOSE RETURN HE GIVES THANKS TO GOD, THAT THEY CONTINUED STEADFAST IN FAITH AND LOVE: SHOWING HIS GREAT DESIRE TO VISIT THEM, AND TO SUPPLY WHAT MIGHT BE WANTING TO THEIR FAITH.

1. WHEREFORE forbearing<sup>1</sup> no longer, we thought well to remain<sup>a</sup> at Athens alone:

2. And we sent Timothy<sup>b</sup> our brother, and a minister of God<sup>c</sup> in the gospel of CHRIST, to confirm<sup>d</sup> and exhort you for<sup>e</sup> your faith;

3. That no man may be moved in these tribulations: for ye yourselves know, that we are appointed<sup>2</sup> thereunto.

4. For even, when we were with you, we told you before that we should suffer tribulations, as also it is come to pass, and ye know.

5. Wherefore I also, when I could forbear no longer, sent to know your faith, lest perhaps the tempter should have tempted you, and our labor be made vain.

6. But now when Timothy came to us from you, and related to us<sup>f</sup> your faith and charity, and that ye have good remembrance of us always, desiring to see us, as we also you:

7. Therefore we, brethren, were comforted in you, in all our necessity and tribulation,<sup>g</sup> by your faith,

8. For now we live,<sup>3</sup> if ye stand<sup>4</sup> in the Lord.

9. For what thanks can we render for you to God for all the joy wherewith we rejoice for you before our God,

10. Night and day, praying more abundantly, that we may see your face, and supply the deficiencies of your faith?<sup>5</sup>

<sup>1</sup> Not being able to repress or to gratify the desire of seeing them, he resolved on sending Timothy in his stead.

<sup>2</sup> As sentinels to a post. It is the lot of the Christian to suffer for Christ: "This is our task, this is the business of our life: and do you seek repose?" St. Chrysostom.

<sup>3</sup> "He did not say: 'we rejoice,' but, 'we live,' having reference to the life to come." St. Chrysostom.

<sup>4</sup> Are steadfast.

<sup>5</sup> Instruct them more fully and accurately. Faith must be universal in its principle, embracing all that

<sup>a</sup> G. P. "to be left." He speaks of himself.

<sup>b</sup> Acts 16: 1.

<sup>c</sup> G. P. + "and our fellow-laborer." MSS. vary.

<sup>d</sup> G. P. + "you." The pronoun is here in V. 6 MSS. vers. G. P. repeat it. We put it after the second verb.

<sup>e</sup> G. P. "concerning." V. 6 MSS. fathers, Lachmann. f G. P. "brought us good tidings."

<sup>g</sup> G. P. invert. V. 6. MSS. vers. Lachmann.

11. But may our God and Father Himself, and our Lord JESUS CHRIST direct our way to you.

12. And may the Lord multiply you, and make your charity abound<sup>a</sup> one to another, and to all, as even we<sup>b</sup> towards you,

13. To confirm your hearts without blame in holiness before our Father and God, at the coming of our Lord JESUS CHRIST with all His saints. Amen.<sup>c</sup>

## CHAPTER IV.

HE EXHORTS THEM TO OBSERVE THE COMMANDMENTS GIVEN THEM, ABSTAINING FROM FORNICATION, AND LOVING ONE ANOTHER, AND WORKING WITH THEIR HANDS, THAT THEY MAY NOT BE UNDER THE NECESSITY OF DESIRING ANYTHING FROM ANY ONE. HE STATES THE MANNER OF OUR RESURRECTION, THAT THEY MAY NOT BE OPPRESSED WITH EXCESSIVE SORROW FOR THE DEPARTED.

1. For the rest, brethren, we ask and beseech you by<sup>1</sup> the Lord JESUS, that as ye have received<sup>2</sup> from us how ye ought to walk,<sup>3</sup> and please God, so also ye would<sup>a</sup> walk, that ye may abound the more.<sup>4</sup>

2. For ye know what commands I gave you by<sup>5</sup> the Lord JESUS.

3. For this is the will of God,<sup>b</sup> your sanctification,<sup>6</sup> that ye abstain from fornication,<sup>7</sup>

4. That every one of you know how to possess his vessel<sup>8</sup> in sanctification and honor,<sup>9</sup>

5. Not in the passion of lust, even as the Gentiles, who know not God:

6. And that no man overreach, or circumvent his brother in the<sup>c</sup> matter,<sup>10</sup> because the Lord is the avenger of all those things, as we have told you before, and testified.

God has revealed; but believers may not know, in detail, all the revealed doctrines. "They had not learned the whole doctrine, nor all the things which it was right they should learn: as he signifies in the end." St. Chrysostom.

<sup>a</sup> Cherish charity.

<sup>1</sup> "He assumes the person of Christ. We entreat you, he says, by God, for this is: 'in the Lord.'" St. Chrysostom.

<sup>2</sup> Learned.

<sup>3</sup> "In this he includes the whole conduct." St. Chrysostom.

<sup>4</sup> In grace and merit before God: "that you may not confine yourselves to what is commanded, but that you may go beyond it." St. Chrysostom.

<sup>5</sup> By authority—in the name of.

<sup>6</sup> Purity of life.

<sup>7</sup> From all impurity.

<sup>8</sup> Body.

<sup>9</sup> Holy and honored—free from defilement.

<sup>10</sup> In the marriage relation. "There is a species of injustice which regards women, as when a man forsaking his own wife, violates the marriage rights of another: for Paul styles this covetousness, saying, not to overreach or circumvent the brother in the matter." St. Chrysostom, ad Rom. Hom. 3.

<sup>b</sup> G. P. "may the Lord make you to increase and abound in love."

<sup>c</sup> G. P. — V. A. D. E. vers.

<sup>a</sup> G. P. — A. B. "as ye also walk."

<sup>1</sup> Rom. 12: 2; Eph. 5: 17.

<sup>2</sup> 2 Cor. 7: 11.

7. For God hath not called us to uncleanness, but to holiness.

8. Therefore he who despiseth [these things], despiseth not man, but God, who also hath given His Holy Spirit in us.

9. But concerning the love of the brotherhood we<sup>d</sup> have no need to write to you: for ye yourselves are taught of God<sup>e</sup> to love one another.

10. For even ye do it towards all the brethren in all Macedonia. But we entreat you, brethren, to abound the more,

11. And that ye study to be quiet, and to attend to your own business, and to work with your<sup>f</sup> hands, as we commanded you, and<sup>g</sup> that ye walk becomingly<sup>h</sup> towards those without, and that ye want nothing of any man.<sup>i</sup>

12. And we will<sup>j</sup> not have you ignorant, brethren, concerning those who sleep, that ye sorrow not, as even the others<sup>k</sup> who have no hope.

13. For if we believe, that JESUS died, and rose again; so also,<sup>l</sup> those who are asleep through JESUS, God will bring with Him.

14. For this we say to you on the word of the Lord, that<sup>m</sup> we who are alive, who remain to the coming of the Lord, shall not precede those who are asleep.<sup>n</sup>

15. For the Lord Himself with command,<sup>o</sup> and with voice of archangel,<sup>p</sup> and with trumpet of God,<sup>q</sup> shall come down from heaven: and the dead, who are in CHRIST, shall rise first.

16. Then we who are alive, who are left, shall be caught up with them in the clouds to meet CHRIST<sup>r</sup> in the air, and so we shall be always with the Lord.

17. Therefore comfort one another with these words.<sup>s</sup>

<sup>d</sup> St. Chrysostom understands the apostle as forbidding Christians to offend and annoy unbelievers by idleness and mendicity, when they could support themselves by industry.

<sup>e</sup> The heathens.

<sup>f</sup> God will make His deceased servants partakers of the glory of Christ.

<sup>g</sup> Such as shall be alive. The apostle, by the figure of speech which is styled communication, applies it to himself in common with such as shall be in life at the end of time. "He does not say 'we' of himself, for he was not to remain in life until the resurrection; but he means the faithful." St. Chrysostom.

<sup>h</sup> Shall not go before them to judgment. "As if he said: think not that there is any difficulty, when you hear that those who shall be then alive, shall not go before those who have died, and been reduced to ashes, thousands of years before: it is God who does all." Idem.

<sup>i</sup> It also means a shout, such as that of reapers at the harvest, or soldiers rushing to battle, or sailors uniting in work. The voice of the archangel is the shout, the two terms being used to express the same idea.

<sup>j</sup> An archangel is to precede Christ, and wake the dead from their tombs, as with the sound of a trumpet.

<sup>k</sup> With the hope of a glorious resurrection, and of an eternal reward.

<sup>d</sup> G. P. "ye." V. A. B. Chrys.

<sup>e</sup> John 13: 34; 15: 12, 17; 1 John 2: 10; 4: 12.

<sup>f</sup> O. P. "own." V. — A. B. versions, Chrys.

<sup>g</sup> G. P. "that ye may lack of nothing."

<sup>h</sup> A loud-sounding trumpet. Matt. 24: 31.

<sup>i</sup> G. P. — Chrys.

<sup>j</sup> G. P. "I would." V. critics.

<sup>k</sup> B. P. "the Lord." V. 4 MSS.



## CHAPTER V.

HE SAYS THAT THE DAY OF JUDGMENT WILL ARRIVE UNEXPECTEDLY, WHICH, HOWEVER, CANNOT TAKE THEM UNAWARES, SINCE THEY ARE ALWAYS ENGAGED IN PREPARING FOR IT, AS HE EXHORTS THEM TO BE: HE ADMONISHES THEM LIKEWISE TO OBEY THEIR PRELATES, AND INSTRUCTS THEM HOW TO ACT TOWARDS ONE ANOTHER, AND TOWARDS GOD: HE PRAYS FOR THEM, AND ASKS THEM TO PRAY FOR HIM.

1. BUT concerning the times and the moments,<sup>1a</sup> brethren, ye need not that we write to you.

2. For ye yourselves well know,<sup>b</sup> that the day of the Lord shall so come as a thief in the night.

3. For when they shall say, peace and security,<sup>2</sup> then shall sudden destruction come upon them, as pain to a woman with child, and they shall not escape.

4. But ye, brethren, are not in darkness, that that day as a thief should overtake you:

5. For<sup>c</sup> ye are all children of light, and children of day: we are not of night, nor of darkness.

6. Therefore let us not sleep,<sup>3</sup> even as the others, but let us watch, and be sober.

7. For they who sleep, sleep by night: and they who are drunk, are drunk by night.

8. But let us, who are of day, be sober, having on a breastplate of faith,<sup>4</sup> and charity, and *for* a helmet the hope of salvation:<sup>4</sup>

9. For God hath not appointed us to wrath,<sup>5</sup> but for the attainment of salvation through JESUS CHRIST our Lord,

10. Who died for us: that whether we wake, or sleep, we may live together with Him.

11. Wherefore comfort one another, and edify<sup>6</sup> one another, as also ye do.

12. And we beseech you, brethren, to know<sup>7</sup> those who labor among you, and preside over you in the Lord, and admonish you,

<sup>1</sup> The opportune season. He speaks of the end of time.

<sup>2</sup> When men shall flatter themselves that all is secure.

<sup>3</sup> Be slothful.

<sup>4</sup> Hope serves as a helmet to protect us, since we are encouraged by it to struggle against the enemy, feeling assured of Divine protection.

<sup>5</sup> God has not placed us under the necessity of incurring His vengeance. He has not destined us to destruction.

<sup>6</sup> As it were, building up—aiding each other to raise a spiritual building.

<sup>7</sup> To recognize their labors by generous offerings.

<sup>a</sup> Acts 1: 7.

<sup>c</sup> G. P. — V. D. MSS. critics.

<sup>b</sup> 2 Pet. 3: 10; Apoc. 3: 3; 16: 15.

<sup>d</sup> Isaiah 59: 17; Ephes. 6: 14, 17.

13. To esteem them more abundantly in love,<sup>8</sup> for their work: have peace with them.<sup>9</sup>

14. And we entreat you, brethren, admonish the unruly, comfort the faint-hearted, support the weak, be patient towards all.

15. See that none render evil for evil to any man;<sup>10</sup> but always follow that which is good,<sup>11</sup> towards one another, and towards all.

16. Rejoice always.

17. Pray without ceasing.<sup>12</sup>

18. In all things give thanks: for this is the will of God in CHRIST JESUS, in you all.

19. The Spirit quench not.<sup>13</sup>

20. Despise not prophecies,

21. But<sup>14</sup> prove all things:<sup>15</sup> hold that which is good.

22. Abstain from all kind of evil.<sup>16</sup>

23. And may the God of peace Himself sanctify you in all<sup>17</sup> things: that your whole spirit, and soul,<sup>18</sup> and body, may be kept blameless unto the coming of our Lord JESUS CHRIST.

24. Faithful is He who hath called you, who also will perform<sup>19</sup> it.<sup>20</sup>

25. Brethren, pray for us.

26. Salute all the brethren with an holy kiss.

27. I adjure you by the Lord that this letter be read to all the holy brethren.

28. The grace of our Lord JESUS CHRIST be with you. Amen.<sup>21</sup>

<sup>8</sup> To esteem and love them with special regard.

<sup>9</sup> Prevent not supernatural manifestations—the display and communication of Divine gifts.

<sup>10</sup> All things which are not manifestly wrong should be examined before we condemn them. The apostle speaks especially of those who pretended to spiritual gifts, such as prophecy. He wished these not to be rejected or admitted hastily. "Since he had said, 'Despise not prophecies;' that they might not think that he laid the teacher's chair open to all, he adds, 'Prove all things,' that is, what are truly prophecies." St. Chrysostom.

<sup>11</sup> Whatever wears a bad appearance should be shunned.

<sup>12</sup> The spirit is here used for the intellect, especially as enlightened by grace. The soul for the affection. The apostle speaks after a popular manner, without meaning to adopt the notions of philosophers.

<sup>13</sup> Will perfect what He has begun.

<sup>14</sup> O. P. "be at peace among yourselves." Critics. V. MSS. versions, fathers.

<sup>15</sup> Prov. 17 : 13; 20 : 22; Rom. 12 : 17; 1 Pet. 3 : 9.

<sup>16</sup> G. P. + "both." V. critics.

<sup>17</sup> Eccl. 18 : 22; Luke 18 : 1; Coloss. 4 : 2.

<sup>18</sup> G. P. — V. MSS. critics.

<sup>19</sup> Rom. 12 : 17.

<sup>20</sup> P. "wholly."

<sup>21</sup> 1 Cor. 1 : 9.

<sup>22</sup> G. P. "The first epistle unto the Thessalonians was written from Athens." A. B. I. Some have: "from Laodicea."

# P R E F A C E

TO THE

## SECOND EPISTLE TO THE THESSALONIANS.

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THE preceding letter, especially that portion of it which referred to the last judgment, having produced a deep impression on the Thessalonians, some one took occasion to forge another in the name of the apostle, announcing that the judgment itself was at hand. The report of the terror which this announcement spread soon reached St. Paul, who hastened to relieve them from their distressed state of mind, by assuring them that a great apostacy must first take place, and the great enemy of CHRIST must appear, before the final judgment of mankind. He did not, however, fail to set forth this event in all its terrific character, showing that unbelievers will fall under the vengeance of the Sovereign Judge, whilst the followers of CHRIST, who have suffered for His Gospel, shall receive a rich recompense. The coming of the Antichrist is described as marked with Satanic operations, in false miracles, and other delusions, which will lead many astray, God abandoning them to the deceits of the enemy, in punishment of their neglect to correspond with previous manifestations of His truth. Idleness being a prevailing fault among the Thessalonians, and the source of innumerable other vices, the apostle warns the faithful, in this epistle, as well as in the preceding, to apply themselves to some useful occupation, and to shun the company of idle or vicious professors of Christianity. He exhorts them to practise fraternal correction with mildness and charity, and to withdraw from the society of such as refuse to conform their conduct to the rule prescribed in his writings. This letter is assigned to the latter part of the year in which the former was written, or to the following year.



THE  
SECOND EPISTLE OF BLESSED PAUL THE APOSTLE  
TO THE  
THESSALONIANS.

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CHAPTER I.

HE GIVES THANKS FOR THE FAITH AND PATIENCE OF THE THESSALONIANS AMIDST PERSECUTIONS, ON ACCOUNT OF WHICH HE SAYS THAT THEY WILL OBTAIN GLORY, BUT THEIR ENEMIES WILL BE PUNISHED ON THE DAY OF JUDGMENT, AND HE PRAYS THAT THEY MAY BE FOUND WORTHY OF THE DIVINE CALL.

1. PAUL and Silvanus, and Timothy, to the church of the Thessalonians in God our Father, and the Lord JESUS CHRIST.

2. Grace to you, and peace from God our Father, and the Lord JESUS CHRIST.

3. We are bound to give thanks always to God for you, brethren, as it is meet, since your faith groweth exceedingly, and the love of every one of you<sup>a</sup> to one another aboundeth :

4. So that we ourselves also glory in you in the churches of God, for your patience, and faith [and] in all your persecutions, and the tribulations which ye endure,

5. For an example of the just judgment of God, that ye may be counted worthy of<sup>b</sup> the kingdom of God, for which also ye suffer :

6. If<sup>1</sup> yet it is just with God to repay tribulation to those who afflict you :

7. And to you, who are afflicted, rest with us in the revelation of the Lord JESUS from heaven with the angels of His power,

8. In a flame of fire,<sup>c</sup> inflicting vengeance on those who know not God, and on those who obey not the gospel of our Lord JESUS CHRIST :

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<sup>1</sup> "Since." The final punishment of persecutors and the glory of the martyrs show forth the just judgment of God. "He intimates the retribution both of the persecutors, and the sufferers, as if he said that when He shall crown you; and punish them, the justice of God may be seen." St. Chrysostom.

<sup>a</sup> G. P. "all." Chrys.

<sup>b</sup> V. "in."

<sup>c</sup> P. "flaming fire." G. inverts. V. R. D. E. F. G.

9. Who shall be punished with everlasting destruction<sup>2</sup> from the presence of the Lord, and from the glory of His power:<sup>3</sup>

10. When He shall come to be glorified in His saints, and to appear wonderful<sup>4</sup> in all who have believed,<sup>4</sup> for our testimony to you<sup>5</sup> was believed, on that day.<sup>6</sup>

11. Wherefore also we pray always for you, that our God may make you worthy of His call,<sup>7</sup> and fulfil all the good pleasure of His goodness,<sup>8</sup> and the work of faith with power,<sup>9</sup>

12. That the name of our Lord JESUS CHRIST may be glorified in you, and ye in Him, according to the grace of our God and the Lord JESUS CHRIST.

## CHAPTER II.

HE WARNS THEM CONCERNING THE DAY OF THE LORD, NOT TO BELIEVE IMPOSTORS, AND SHOWS THAT THE SON OF PERDITION SHALL FIRST COME, AND PERFORM VARIOUS DECEITFUL PRODIGES, BY WHICH THE REPROBATE SHALL BE LED ASTRAY. HE GIVES THANKS FOR THE ELECTION AND FAITH OF THE THESSALONIANS, AND ADMONISHES THEM TO KEEP THE TRADITIONS RECEIVED FROM HIM, AND PRAYS FOR THEIR CONSOLATION AND CONFIRMATION.

1. Now we ask you, brethren, by the coming of our Lord JESUS CHRIST, and our gathering together unto Him:

2. That ye be not soon moved from your understanding,<sup>1</sup> nor terrified, neither by spirit,<sup>2</sup> nor by word,<sup>3</sup> nor by letter, as sent by us,<sup>4</sup> as if the day of the Lord<sup>5</sup> were at hand.<sup>5</sup>

<sup>1</sup> "That it is not temporary, hearken to Paul saying now of those who know not God, and believe not the gospel, that they shall suffer punishment, eternal destruction." St. Chrysostom.

<sup>2</sup> Being driven from His presence, and pursued into the abyss by His glorious power—His majesty and justice. "His presence will be to some light, to others torment." Idem.

<sup>3</sup> To manifest His wondrous mercy.

<sup>4</sup> It means the testimony which the apostle bore to Divine revelation, when he preached the gospel to them, and which they accepted.

<sup>5</sup> This seems to refer to the day of judgment, which is often styled "that day."

<sup>6</sup> To make them effectually and perseveringly correspond with the call to the faith, which God vouchsafed to them.

<sup>7</sup> It is commonly understood to mean the merciful counsel of Divine goodness, for human salvation: "that the decree of God be executed, that nothing be wanting to you, that you be as He wills." St. Chrysostom.

<sup>8</sup> This may be referred to the verb fulfil: that God may powerfully accomplish the work which faith inspires. He is said to fulfil it, because His grace is the source of human energy in supernatural actions.

<sup>9</sup> Their Christian instruction—the knowledge they had received.

<sup>10</sup> A person professing to be inspired. "He calls false prophets thus, as speaking under the influence of the unclean spirit." St. Chrysostom.

<sup>11</sup> The report of something said by the apostle.

<sup>12</sup> As letters were generally written by amanuenses, it was easy to set forth one as dictated by the apostle. To prevent such imposture, he was accustomed to write his name himself towards the end.

<sup>13</sup> Many passages of the sacred writings present it as nearly approaching: but they regard it as the closing scene of the present dispensation, which is the last.

<sup>14</sup> G. P. "that believe." V. MSS. Chrys. critics.

<sup>15</sup> G. P. "Christ." V. MSS. critics.

8. Let no man deceive you by any means:<sup>b</sup> for unless the apostacy<sup>c</sup> first take place, and the man of sin, the son of perdition,<sup>d</sup> be revealed,

4. Who opposeth,<sup>e</sup> and who is lifted up above all that is called God, or is worshipped,<sup>f</sup> so as to sit<sup>g</sup> in the temple of God, showing himself,<sup>h</sup> as if he were God.<sup>i</sup>

5. Remember ye not that when I was with you, I told you these things?

6. And now ye know what withholdeth,<sup>j</sup> that he may be revealed in his own time.<sup>k</sup>

7. For the mystery of iniquity already worketh:<sup>l</sup> only that he who now holdeth,<sup>m</sup> hold<sup>n</sup> till he be taken out of the way.

8. And then that wicked one shall be revealed, whom the Lord Jesus<sup>o</sup> shall kill with the breath of His mouth,<sup>p</sup> and shall destroy by the manifestation of His presence:

9. Whose coming is according to the working of Satan with all power, and false signs, and prodigies,<sup>q</sup>

10. And in all deceit of iniquity to those who perish: because they received not the love of truth, that they might be saved. Therefore God will send them<sup>r</sup> a strong delusion,<sup>s</sup> that they may believe lying,<sup>t</sup>

11. That all who have not believed the truth, but have agreed<sup>u</sup> to iniquity, may be judged.<sup>v</sup>

12. But we are bound to give thanks to God always for you, brethren

<sup>a</sup> Many understand this of the fall of the Roman Empire. It is also understood of a great but not general defection from the faith. St. Chrysostom says: "He calls Antichrist apostacy, because he is to destroy many, and to lead them away!" He must come before Christ shall come to judgment.

<sup>b</sup> This also is understood of Antichrist. "But who is he? Is it Satan? By no means: but a certain man invested with all his energy." Idem.

<sup>c</sup> Antichrist, opposing the worship of Christ.

<sup>d</sup> "He will overthrow all gods, and order men to adore himself in place of God." St. Chrysostom.

<sup>e</sup> This is thought to refer to the fall of the Roman Empire, of which he did not wish to speak openly. St. Chrysostom remarks: "If he had said, that in a short time the Roman Empire will be overthrown, they would have quickly despatched him as a seditious man, and all the faithful likewise, as living and combating under him."

<sup>f</sup> At the time appointed in the Divine counsels, which overrule all things, even the designs of the wicked.

<sup>g</sup> From the beginning of Christianity, Satan by his agents wrought with a view to defeat its influence. His malignity is a mystery of iniquity. St. Chrysostom thinks that Nero, the type of Antichrist, was here specially had in view.

<sup>h</sup> The apostle is thought to refer to the Roman Emperor, and to intimate that whilst the empire continued, the Antichrist should not appear.

<sup>i</sup> The wonders which Antichrist will perform will be illusory. "He will display all power, but nothing real, all things only for deception." St. Chrysostom.

<sup>j</sup> This is strongly expressed, to show that even the machinations of Satan are under Divine control.

<sup>k</sup> They are forsaken in punishment of the abuse of grace.

<sup>l</sup> Condemned for unbelief.

<sup>m</sup> Eph. 5: 6.

<sup>n</sup> G. P. "as God." V. A. B. D. critics.

<sup>o</sup> G. — P. "only he who now letteth, will let until he be taken out of the way."

<sup>p</sup> G. P. — V. critics.

<sup>q</sup> Rev. V. "an energy of delusion."

<sup>r</sup> σεβασμα, object of worship. Acts 17: 23.

<sup>s</sup> G. P. "that he is God."

<sup>t</sup> G. — P. "only he who now letteth, will let until he be taken out of the way."

<sup>u</sup> Isaiah 11: 4.

<sup>v</sup> P. "had pleasure in."

beloved of God, because God chose you *to be* first<sup>18</sup> fruits<sup>1</sup> unto salvation in sanctification of spirit,<sup>19</sup> and belief of truth:

13. Wherein<sup>m</sup> also He called you by our gospel to the attainment of the glory of our Lord JESUS CHRIST.

14. Therefore, brethren, stand fast: and hold the traditions,<sup>20</sup> which ye have learned, whether by our word, or letter.

15. Now our Lord JESUS CHRIST Himself, and our God and Father, who hath loved us, and given everlasting consolation<sup>21</sup> and good hope in grace,

16. Encourage and confirm your hearts<sup>n</sup> in every good work and word.<sup>o</sup>

### CHAPTER III.

HE DESIRES THEM TO PRAY FOR HIM, TRUSTING THAT THEY WILL KEEP HIS COMMANDS, AND HE WARNS THEM TO SHUN THE SOCIETY OF SUCH CHRISTIANS AS ARE NOT DISPOSED TO FOLLOW UP HIS INSTRUCTIONS, AND TO WORK WITH THEIR HANDS, AS PAUL HIMSELF HAD DONE WHEN AMONG THEM. HE WILL NOT HAVE THEM REGARD SUCH AS ENEMIES, BUT THEY SHOULD REBUKE THEM AS BROTHERS.

1. FOR the rest, brethren, pray for us,<sup>a</sup> that the word of God may run, and be glorified, as even with you:

2. And that we may be delivered from troublesome and wicked men: for all have not faith.<sup>1</sup>

3. But God<sup>b</sup> is faithful,<sup>2</sup> who will confirm, and preserve you from evil.<sup>3</sup>

4. And we have confidence in the Lord concerning you, that ye both do, and will do the things which we command.<sup>c</sup>

5. And may the Lord direct your hearts in the love of God, and the patience<sup>d</sup> of CHRIST.

<sup>18</sup> The Thessalonians were among the early converts.

<sup>19</sup> Sanctification of the soul by the Divine Spirit.

<sup>20</sup> These embrace oral and written teaching.

<sup>21</sup> Consolation arising from the hope of everlasting happiness.

<sup>a</sup> He desires to be delivered from the opposition of the avowed enemies of the faith, and from the snares of dissemblers.

<sup>b</sup> True to His promises—consistent and persevering in His dispensations of grace to those who correspond with it.

<sup>c</sup> Or from the evil one,—Satan.

<sup>d</sup> "That we should bear as He bore, or that we should do such things, or that we should await Him with patience, that is, be prepared." St. Chrysostom.

<sup>1</sup> G. P. "from the beginning." *δεῖ ἀρχῆς*. V. A. B. *ἀναρχῆς*.

<sup>m</sup> G. P. "Whereunto."

<sup>n</sup> G. P. "comfort your hearts, and confirm you." Critics reject "you."

<sup>o</sup> G. P. invert. V. Chrys. critics.

<sup>b</sup> G. P. "the Lord." V. A. D\*. G.

<sup>a</sup> Eph. 6: 19; Col. 4: 3.

<sup>c</sup> G. P. + "you." V. B. D\*.



6. But we charge you, brethren, in the name of our Lord JESUS CHRIST, to withdraw yourselves from every brother who walketh disorderly, and not after the tradition<sup>a</sup> which they<sup>d</sup> received from us.

7. For yourselves know, how ye ought to imitate us: for we were not disorderly among you:

8. Neither did we eat any man's bread for nothing,<sup>e</sup> but with labor and toil, working night and day, in order not to burden any of you.

9. Not as though we had not authority,<sup>f</sup> but that we might give ourselves to you as a pattern to imitate us.

10. For also when we were with you, we declared this to you, that if any one will not work, neither let him eat.

11. For we have heard that some among you walk disorderly, doing no work, but being meddlesome.

12. Now such we command and entreat by<sup>g</sup> the Lord JESUS CHRIST, that working in silence they eat their own bread.

13. But ye, brethren, be not weary in well doing.<sup>h</sup>

14. And if any man obey not our word by the<sup>i</sup> letter, mark him, and do not associate with him, that he may be ashamed:

15. Yet do not regard him as an enemy, but admonish *him* as a brother.

16. Now may the Lord of peace Himself give you everlasting peace in every place.<sup>k</sup> The Lord be with you all.

17. The salutation, with mine hand, of Paul: which is a token in every epistle, so do I write.

18. The grace of our Lord JESUS CHRIST *be* with you all. Amen.<sup>l</sup>

<sup>a</sup> Instruction. "He calls that tradition which is given by words; and our Lord always styles this tradition." St. Chrysostom.

<sup>d</sup> G. P. "he." V. A. D<sup>e</sup>. critica.

<sup>e</sup> Acts 20: 34; 1 Cor. 4: 12; 1 Thess. 2: 9.

<sup>f</sup> 1 Cor. 9: 4.

<sup>g</sup> G. P. "by our Lord." V. A. B. D<sup>e</sup>. F. G. critica.

<sup>h</sup> Gal. 6: 9.

<sup>i</sup> P. "this." Some render the text: "mark him by letter."

<sup>k</sup> G. P. "by all means." V. MSS. fathers, Lachmann.

<sup>l</sup> G. P. "The second epistle to the Thessalonians was written from Athens." Critics reject this. Both letters are thought to have been written from Corinth.



## P R E F A C E

### TO THE FIRST EPISTLE TO TIMOTHY.

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ST. PAUL, when leaving Ephesus for Macedonia, charged Timothy, his favorite disciple, to remain there, and guard the integrity of faith against certain teachers, who sought to adulterate it with Jewish fables. The occasion of his departure was the tumult raised against him by the silversmiths, whose gain was endangered by the exposure of the superstition of worshipping Diana. It was important to instruct Timothy how he ought to act in circumstances so critical, and with what care he should proceed in regard to sacred ministers. On his return the following spring, the apostle assembled them at Miletus, to give them in person his solemn charge for the right exercise of their sacred functions. This letter is assigned by Hug to Pentecost of the year 59, although others more generally date it as late as 64.

The apostle points to the right use of the law, in contrast with the abuse made of it by Judaizing teachers, and states that its restraints are unnecessary for the Christian, guided by faith and moral instinct. In his own person he shows the power of grace, by which a persecutor was changed into a preacher of the Gospel, and he encourages sinners to have recourse to the same remedy. He charges Timothy to devote himself with purity of heart and zeal to the announcement of these saving truths, according to the extraordinary marks of his call to the priesthood. The duty of praying for those in authority, and for all mankind, is strongly insisted on, both as conformable to the Divine counsels for the salvation of all men, and as fraught with advantages to our peace and happiness. Regulations are prescribed for the dress and behavior of women in religious assemblies, and men are exhorted to apply to prayer with hands undefiled by sin. The qualifications of sacred officers are then specified, that in case of unexpected delay in the return of the apostle, Timothy might know how to proceed, and discharge his office in the Church, which is the pillar and ground of truth. He foretells the pernicious errors of the latter days, especially of those who condemn the use of meat, as of something defiled, and decri mar-

riage ; and he declares that all the creatures of God are good, and of themselves innoxious. With increased earnestness he again exhorts Timothy to discharge his duty strenuously, and to call into action the grace of his ordination. The instructions which regard widows, are most important for the preservation of good morals. The rules to be observed in regard to priests are likewise worthy of all attention. The relations of masters and servants remain unchanged by the profession of Christianity ; only obedience is to be lightened by the consideration that it is rendered to a brother in CHRIST. The letter concludes with a solemn and touching address to Timothy, urging him anew to the zealous discharge of his high duties.

THE  
FIRST EPISTLE OF BLESSED PAUL THE APOSTLE  
TO  
TIMOTHY.

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CHAPTER I.

HE REMINDS TIMOTHY OF THE ORDER WHICH HE HAD GIVEN HIM TO RECALL CERTAIN PERSONS FROM THEIR PERVERSE TEACHING, AND TO DELIVER SOUND DOCTRINE. THE LAW WAS MADE ON ACCOUNT OF THE UNJUST. HE GIVES THANKS TO GOD FOR HAVING CALLED HIM FROM PERSECUTING THE CHURCH TO THE APOSTLESHIP. HE OBTAINED MERCY THAT THE PATIENCE OF GOD MAY BE SHOWN FOR THE ENCOURAGEMENT OF SINNERS. HE WARNS TIMOTHY TO ACT AS A BRAVE SOLDIER.

1. PAUL, an apostle of JESUS CHRIST, according to the command<sup>1</sup> of God our Savior,<sup>2</sup> and of\* CHRIST JESUS our hope:

2. To Timothy, beloved<sup>3</sup> child in faith, grace, mercy, and peace from God the<sup>c</sup> Father, and CHRIST JESUS our Lord.

3. As I desired thee to remain at Ephesus,<sup>3</sup> when I went into Macedonia, that thou mightest charge some not to teach otherwise,<sup>4</sup>

4. Nor to give heed to fables<sup>4</sup> and endless genealogies:<sup>5</sup> which furnish disputes,<sup>6</sup> rather than godly edification,<sup>6</sup> which is in faith.

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<sup>1</sup> The call of God implies a command.

<sup>2</sup> The attribute of Savior is here ascribed to God the Father. He, as well as the Son, is the source of our salvation, by His merciful decree, which is common to the three Divine Persons.

<sup>3</sup> In charge of the faithful. Timothy was its first bishop.

<sup>4</sup> He was to see that they should not teach otherwise than the apostle had taught. "These were pseudo-apostles from among the Jews, who wished to draw the faithful once more to the law." St. Chrysostom.

<sup>5</sup> This probably has reference to the *gnosis*, whose production and processions engaged the attention of the Gnostics. These principles, which at a later period were fully developed, were derived from the Chaldean philosophy. Some, however, understand the text of Jewish tables of descent, which gave occasion to trivial disputes. St. Chrysostom explains it of heathen fables concerning the origin of their false divinities.

<sup>6</sup> "Let us not engage in disputes, for we are called Believers, because we receive unhesitatingly the things which are proposed, so as to admit no doubt. If these things were human, we should search into them: but since they are from God, we must honor and believe them." St. Chrysostom.

<sup>a</sup> G. P. + "Lord." V. MSS. critics.

<sup>b</sup> *πντο*. P. "my own." Lit. genuine, true. It implies great affection. *πίκρυ*, "child," has great tenderness.

<sup>c</sup> G. P. "our." Chrys. V. MSS. Tischendorf.

<sup>d</sup> *1q/ra* 4:7; 2 Tim. 2:13; Titus 3:9.

<sup>e</sup> G. *ἀκροαίαν*. Critics. *ἀκροαίαν*. D<sup>a</sup>. Ir. Syr. P. V.

5. Now the end<sup>7</sup> of the commandment<sup>f</sup> is charity from a pure heart, and a good conscience, and faith unfeigned.

6. From which things some going astray, are turned aside to vain talking,

7. Desiring to be teachers of the law,<sup>8</sup> not understanding either what they say, or whereof they affirm.

8. But we know that the law is good,<sup>g</sup> if a man use it lawfully.<sup>9</sup>

9. Knowing this, that law is not made for a just<sup>h</sup> man,<sup>10</sup> but for the unjust, and refractory, for impious men and sinners, for the wicked and defiled, for parricides and matricides, for murderers,

10. Fornicators, sodomites, menstealers, liars [and] perjurers, and whatever else is contrary to sound doctrine,

11. According to the glorious gospel<sup>11</sup> of the blessed God, which is committed to me.

12. <sup>i</sup>I give thanks to Him who hath strengthened me, CHRIST JESUS our Lord, that He deemed<sup>12</sup> me faithful, putting *me* in the ministry :

13. Who before was a blasphemer,<sup>13</sup> and a persecutor, and contumelious :<sup>14</sup> but I obtained mercy [of God] because I acted ignorantly in unbelief.<sup>15</sup>

14. And the grace of our Lord hath abounded exceedingly<sup>16</sup> with faith and love, which is in CHRIST JESUS.

15. Faithful ~~is~~ the saying, and worthy of all acceptance<sup>17</sup> that CHRIST JESUS came into this world to save sinners,<sup>k</sup> of whom I am chief.<sup>18</sup>

16. But for this cause have I obtained mercy, that in me first CHRIST JESUS might show all patience for the instruction<sup>19</sup> of those who should hereafter believe in Him, unto life everlasting.

<sup>7</sup> The object of the ministry.

<sup>8</sup> Affecting to expound and inculcate the Mosaic legislation.

<sup>9</sup> Rightly, according to its intent and spirit.

<sup>10</sup> The moral law is directed to restrain the vicious inclinations of nature. Positive law is intended as an indirect safeguard against them. The just yield willing obedience to both, which serve for them rather as a rule, than a restraint. "The just man is beyond the reach of punishment, and he needs not learn from the law what he is to do, since he has the grace of the Spirit, which inwardly teaches him." St. Chrysostom.

<sup>11</sup> It condemns all vice.

<sup>12</sup> Christ made the apostle worthy of his high office. "See how he states what was his own, and what was of God, ascribing the principal part to the providence of God, repressing what was his own, but so as not to destroy the freedom of the will." St. Chrysostom.

<sup>13</sup> He spoke against Jesus as a deceiver.

<sup>14</sup> He treated the disciples ignominiously.

<sup>15</sup> His ignorance, which was not wholly invincible, did not entitle him to pardon, although it extenuated his guilt.

<sup>16</sup> In his conversion, bestowing on him faith and love.

<sup>17</sup> True, and to be gratefully acknowledged.

<sup>18</sup> The apostle places himself at the head of sinners, as having persecuted Christ in His members. This, however, does not determine the degree of his guilt, since it depends not so much on the external act, as on the disposition of the will. Such expressions have a qualified meaning.

<sup>19</sup> As an example to encourage them. "Let no one, he says, despair of salvation, since I have attained to it." St. Chrysostom.

<sup>f</sup> P. V. "charge." *Supra* v. 3.

<sup>g</sup> G. P. + "And." V. A. F. G. Chrys. Theod.

<sup>h</sup> Rom. 7 : 12; Gal. 2 : 19; 4 : 22.

<sup>k</sup> Matt. 9 : 13; Mark 2 : 17.

<sup>i</sup> Gal. 5 : 22.

17. Now to the King of ages, the immortal, invisible, only<sup>1</sup> God, be honor and glory forever and ever. Amen.

18. This charge I give to thee, child Timothy, according to the prophecies<sup>2</sup> which went before concerning thee,<sup>3</sup> that in them<sup>4</sup> thou mayst war a good warfare,

19. Holding<sup>5</sup> faith and a good conscience, which some putting away have made shipwreck<sup>6</sup> concerning the faith:

20. Of whom is Hymenæus and Alexander, whom I have delivered to Satan,<sup>7</sup> that they may learn not to blaspheme.<sup>8</sup>

## CHAPTER II.

HE DESIRES PRAYERS AND THANKSGIVING TO BE OFFERED FOR KINGS AND MAGISTRATES, AND SAYS THAT THERE IS ONE GOD AND ONE MEDIATOR. HE STATES HOW MAN AND WOMAN SHOULD PRAY, AND HOW A WOMAN OUGHT TO DRESS, AND THAT IT IS NOT BECOMING THAT SHE SHOULD TEACH; SINCE SHE SHOULD LEARN IN SILENCE.

1. I DESIRE therefore first of all<sup>1</sup> that supplications, prayers, intercessions, thanksgivings be made for all men:<sup>2</sup>

2. For kings, and all who are in high station,<sup>3</sup> that we may lead a quiet and peaceable life<sup>4</sup> in all piety and chastity:<sup>5</sup>

3. For this is good and acceptable before God our Savior,

4. Who will have all men to be saved,<sup>6</sup> and to come to the knowledge of the truth.

5. For *there is* one God, and one Mediator between God and men, a man<sup>7</sup> CHRIST JESUS,

<sup>1</sup> Prophecy here may mean, as St. Chrysostom remarks, supernatural intimations that he should be ordained. These gave occasion to his ordination, and to the special charge given him by the apostle.

<sup>2</sup> Encouraged and sustained by them.

<sup>3</sup> As a shield and weapon.

<sup>4</sup> By resisting conscience, men often lose faith: "where the life is open to censure, perverse doctrine is easily embraced: and we see many thus falling into the abyss of evils, and turned away to heathenism." Idem.

<sup>5</sup> Excommunicated. This sentence was often followed by demoniac possession.

<sup>6</sup> Their corporal affliction was directed to produce repentance. "Satan does not produce it: but such is the result." Idem.

<sup>7</sup> This, according to St. Chrysostom, has reference to "the daily worship, in which, as the initiated know, prayers are made for all."

<sup>8</sup> "The priest is, as it were, father of the entire world." St. Chrysostom.

<sup>9</sup> "The kings were not as yet worshippers of God, but for a long time impious emperors continued to succeed one to another." Idem.

<sup>10</sup> The apostle points to the advantage which the faithful derive from the favors conferred by God on civil rulers: "their safety leaves us without solicitude." Idem.

<sup>11</sup> This is the Divine will, not, however, absolutely and unconditionally, since we must embrace the truth, and live accordingly, in order to be saved. "Of what truth? Of faith in Him, for he before said: command them not to teach otherwise." Idem. "He wishes them to be saved, if they also be willing." St. Ambrose.

<sup>12</sup> It is as man that He discharged the office of Mediator, since He could humble Himself, and suffer only in His human nature. The second Divine Person, who had assumed the human nature, gave dignity and value

<sup>1</sup> G. P. + "wise." Chrys. V. MSS. critics.

<sup>2</sup> *Infra* 4: 14. *προσφύραται* ἐν: σκ.

<sup>3</sup> G. *σεμνότητα*. P. "honesty." Chrys. Gloss. V. Schleusner, "chastity." It implies gravity, respectability.

6. Who gave Himself a ransom<sup>b</sup> for all, the testimony<sup>c</sup> in due time,<sup>d</sup>
7. Whereunto<sup>e</sup> I am appointed a preacher, and an apostle (I say the truth,<sup>f</sup> I lie not<sup>g</sup>), a teacher of the Gentiles in faith and truth.
8. I will, therefore, that the men pray in every place,<sup>h</sup> lifting up pure<sup>i</sup> hands without anger and disputing.<sup>j</sup>
9. In like manner also the women in comely apparel, adorning themselves with modesty and sobriety,<sup>k</sup> and not with plaited hair,<sup>l</sup> or gold, or pearls, or costly attire:<sup>m</sup>
10. But as becometh women professing piety with good works.<sup>n</sup>
11. Let woman learn in silence with all subjection.
12. But I suffer not a woman<sup>o</sup> to teach,<sup>p</sup> nor to use authority<sup>q</sup> over the man; but to be in silence.<sup>r</sup>
13. For Adam was first formed,<sup>s</sup> then Eve.<sup>t</sup>
14. And Adam<sup>h</sup> was not deceived:<sup>u</sup> but the woman being deceived was in transgression.<sup>v</sup>
15. Yet she shall be saved by child-bearing,<sup>w</sup> if she<sup>l</sup> continue<sup>x</sup> in faith and love, and holiness, with sobriety.<sup>y</sup>

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to His sufferings. He is our only Mediator of redemption. "A mediator should have something in common with both of those between whom he mediates. As He partakes of the nature of man, because He came unto men, so also He has that of God, because He comes from God." Idem.

<sup>a</sup> The death of Christ was an evidence of the truth of the Divine promises of mercy. It was to be testified and proclaimed by the apostles.

<sup>b</sup> It was given at the proper time, conformably to the prophecies.

<sup>c</sup> For which purpose.

<sup>d</sup> This emphatic affirmation was intended for those to whom Timothy should communicate the letter.

<sup>e</sup> Wherever they may assemble for worship, or privately.

<sup>f</sup> The apostle refers to the ordinary posture of supplicants; and intimates that purity of heart, and composure of mind, are important dispositions for prayer.

<sup>g</sup> This regards the prudent regulation of the whole exterior.

<sup>h</sup> These are not understood to be absolutely condemned, but modesty and simplicity of dress are strongly recommended.

<sup>i</sup> These words are referred to the adorning of themselves.

<sup>j</sup> Publicly and authoritatively.

<sup>k</sup> To lord it over.

<sup>l</sup> It becomes females to observe silence in public assemblies. The general dependence of women is declared by the apostle: yet it sometimes happens that they hold the reins of government, and exercise certain spiritual prerogatives.

<sup>m</sup> The apostle infers the superiority of man, from the fact that he was first created in order to govern the animals, and possess the earth, whilst Eve was subsequently formed for his society.

<sup>n</sup> By the serpent. He yielded to the persuasion of the woman.

<sup>o</sup> She was led to transgress.

<sup>p</sup> Her penalty is to bring forth her offspring in pain: yet she will attain to salvation, by the patient endurance of the pains attendant on parturition. This is said of the sex generally, as St. Chrysostom remarks. Faith and charity will render all who practise them acceptable, the matron as well as the virgin.

<sup>q</sup> "Pious mothers who prepare champions of Christ by the Christian education of their children, will receive," says St. Chrysostom, "a great reward."

<sup>r</sup> Prudence, moderation.

<sup>b</sup> δανήλυρον.

<sup>c</sup> G. P. + "in Christ." V. MSS. Chrys. critics; from Rom. 9:1.

<sup>d</sup> ἀδολαγισμῶν. P. "doubting."

• 1 Pet. 3:3.

<sup>f</sup> 1 Cor. 14:34.

• Gen. 1:27.

<sup>h</sup> Gen. 3:6.

<sup>i</sup> G. P. "they." V. Slav. versions, St. Jerome.



## CHAPTER III.

HE TEACHES TIMOTHY THE QUALIFICATIONS OF BISHOPS AND DEACONS, AND HOW WOMEN OUGHT TO BEHAVE. HE WRITES THAT TIMOTHY MAY KNOW HOW TO ACT IN THE CHURCH, WHICH IS THE PILLAR OF TRUTH; AND HE AT THE SAME TIME EXTOLS THE MYSTERY OF THE INCARNATION OF OUR LORD.

1. It is a faithful<sup>1</sup> saying: If a man desire the office of a bishop, he desireth a good work.<sup>1</sup>

2. It behooveth therefore a bishop to be blameless, a husband<sup>a</sup> of one wife,<sup>3</sup> sober, prudent, decorous,<sup>4</sup> [chaste], hospitable,<sup>5</sup> apt to teach,<sup>6</sup>

3. Not given to wine, no striker,<sup>7b</sup> but modest,<sup>8</sup> not quarrelsome, not covetous, but

4. One who ruleth well his own house, having his children in subjection with all chastity.<sup>9c</sup>

5. But if a man know not how to rule his own house, how shall he take care of the Church of God?

6. Not a neophyte,<sup>10</sup> lest lifted up<sup>d</sup> with pride,<sup>11</sup> he fall into the condemnation of the devil.<sup>12</sup>

<sup>1</sup> True, reliable.

<sup>2</sup> A thing excellent and holy.

<sup>3</sup> A man who had been only once married. All Christians could have but one wife: but no man was to be made bishop or priest, who had been twice married. This restriction was placed by the apostle, that men might not be selected whose repeated marriages gave reason to suppose them to be subject to strong sensual inclinations. In the state of society at that period, it was difficult to find a sufficient number of competent candidates for the ministry among persons who had never been married. Winer (Grammar, § 17) shows, that if the apostle meant to require that the bishop should be married, he should have simply said so, or said that he should have a wife. By saying "the husband of one wife," he evidently designed to put a restriction to which others are not subject. St. Chrysostom thinks that in the actual state of the world, at that time, the apostle used wise condescension in allowing married men to be promoted to the sacred ministry. "He does not say this, as if enacting a law, so that it should be unlawful to be without a wife, but to prevent excess, for among the Jews it was permitted to marry twice, and to have two wives at once." He further observes: "Some say that he indicates one free from a wife: but if such be not the case, he who has a wife may be as one who has not; and he rightly permitted it at that time conformably to the actual state of things." St. Jerome says, that the apostle speaks of one who had had a wife, not of one who still had her.

<sup>4</sup> Of comely deportment.

<sup>5</sup> The necessity of the exercise of this virtue was great in ancient times, when there were few, if any, inns.

<sup>6</sup> Disposed, ready to impart instruction in the doctrines and duties of Christianity.

<sup>7</sup> Not a man of violence, ready to strike. The frequency of self-indulgence and violence at that time gave occasion to these specifications. The apostle required the candidates for the ministry to be at least free from the prevailing vices.

<sup>8</sup> Gentle, conciliatory, reasonable.

<sup>9</sup> It signifies such demeanor as commands respect: but is explained by St. Chrysostom, of chastity.

<sup>10</sup> A recent convert, as it were a new plant in the garden of the Church.

<sup>11</sup> "If before he be a disciple, he is quickly made a teacher, he may become arrogant; if before he learn to obey, he is made a ruler, he will be puffed up." St. Chrysostom.

<sup>12</sup> "The condemnation under which the devil fell, on account of his pride." Idem.

a *Infra* 5: 9; Tit. 1: 7.

b G. P. + "not greedy of filthy lucre." Chrys. V. critics; from v. 8.

c P. "gravity." *Supra* 2: 2.

d Lit. "puffed up." *Infra* 6: 4; 2 Tim. 3: 4.

7. Moreover he ought to have a good testimony from those who are without,<sup>13</sup> that he may not fall into reproach, and the snare of the devil.<sup>14</sup>

8. Let deacons<sup>15</sup> in like manner be chaste,<sup>6</sup> not double-tongued,<sup>16</sup> not given to much wine, not greedy of filthy lucre :

9. Holding the mystery of the faith<sup>17</sup> in a pure conscience.<sup>17</sup>

10. And let these also be first proved :<sup>18</sup> and so let them minister,<sup>12</sup> being charged with no crime.

11. Women<sup>20</sup> in like manner chaste,<sup>5</sup> not slanderers,<sup>21</sup> sober, faithful in all things.

12. Let deacons be husbands of one wife, who rule well their children and their own houses.<sup>22</sup>

13. For they who minister well, gain for themselves a good degree,<sup>23</sup> and much confidence in the faith,<sup>24</sup> which is in CHRIST JESUS.

14. These things I write to thee, hoping to come to thee shortly.

15. But if I tarry long, that thou mayst know how thou oughtest to act in the house of God, which is the Church of the living God, a pillar and ground of the truth.<sup>25</sup>

16. And confessedly great is the mystery of piety,<sup>26</sup> which<sup>a</sup> was manifested in the flesh,<sup>27</sup> was justified in spirit,<sup>28</sup> was seen by angels,<sup>29</sup> was preached to the Gentiles, believed in the world, assumed in glory.<sup>30</sup>

<sup>13</sup> His reputation even among the heathens should be fair.

<sup>14</sup> A man of suspected character is likely to fall into crime, the devil persuading him that his virtue does not avail him. The reproach, as well as the snare, is said to be of the devil, to whom, as the wily prompter of evil, the disgrace and misconduct of sacred ministers are ascribed.

<sup>15</sup> St. Chrysostom observes, that "omitting the order of priests, he passes to speak of the deacons, because there is no great difference between priests and bishops, since priests also are empowered to teach and preside in the Church: so that what he says of bishops, suits priests likewise, for they excel only by the power of ordaining, in which respect only they have the advantage of priests." This is said without prejudice to their governing power or jurisdiction.

<sup>16</sup> Deceitful, dissembling.

<sup>17</sup> Holding the faith of the mystery. All revelation is included.

<sup>18</sup> He wishes them to be exercised for a time in lesser offices, and diligently examined.

<sup>19</sup> Let them act as deacons.

<sup>20</sup> From the connection in which they are mentioned, it may be inferred that they were devoted to sacred offices, such as the instruction of females in the Christian doctrine. "He here speaks of those who had the office of deaconess." St. Chrysostom.

<sup>21</sup> The apostle points out a vice from which even those who profess piety are seldom free.

<sup>22</sup> No married men were to be promoted to orders, who did not evince prudence and zeal in their domestic management. The apostle evidently speaks of their children previously born. He is treating expressly of those who are to be ordained: he is not giving rules how they are to act after ordination.

<sup>23</sup> Promotion to a higher order.

<sup>24</sup> They will be encouraged to undertake whatever may promote it.

<sup>25</sup> The Church is so called because it supports and maintains the truth, God always dwelling in her, and enlightening her.

<sup>26</sup> The mystery which is proposed to our veneration.

<sup>27</sup> By the incarnation of the Son of God.

<sup>28</sup> Vindicated by Divine gifts, prophecy, sanctification, and other graces, which manifest its reality.

<sup>29</sup> The angels were made conscious of it at the moment of its fulfilment, and called on to adore the incarnate Deity.

<sup>30</sup> The glorious ascension of our Lord is the grand consummation of this mystery.

<sup>a</sup> P. "grave."

<sup>f</sup> Rom. 16 : 25.

<sup>g</sup> P. "Even so must their wives be grave."

<sup>h</sup> G. P. "God." Chrys. V. D. Syr. Etb. Arm. Latin fathers, Baumgarten.

## CHAPTER IV.

HE FORETELLS THAT SOME WILL TEACH FALSE DOCTRINE, ESPECIALLY CONCERNING MARRIAGE AND MEATS: AND HE WARNS THE DISCIPLE TO DISREGARD VAIN SPECULATIONS, AND DEVOTE HIMSELF TO PIETY, WHICH IS MORE ADVANTAGEOUS THAN CORPORAL EXERCISE: AND ALTHOUGH HE IS YOUNG, TO BE A PATTERN FOR OTHERS.

1. Now the Spirit<sup>1</sup> manifestly saith, that in the last times<sup>2</sup> some will depart from the faith, giving heed to spirits of error,<sup>3</sup> and to doctrines of devils:<sup>4</sup>

2. Speaking lies in hypocrisy,<sup>5</sup> and having their conscience seared,<sup>6</sup>

3. Forbidding to marry,<sup>7</sup> to abstain<sup>8</sup> from meats, which God hath created<sup>9</sup> to be received with thanksgiving by the faithful,<sup>10</sup> who know the truth.<sup>11</sup>

4. For every creature of God is good,<sup>11</sup> and nothing, which is received with thanksgiving, is to be rejected:

5. For it is sanctified<sup>12</sup> by the word of God and prayer.

6. Proposing these things to the brethren, thou shalt be a good minister of CHRIST JESUS,<sup>4</sup> nourished with the words of faith, and of the good doctrine to which thou hast attained.

7. But avoid foolish<sup>6</sup> and old wives' fables: and exercise thyself to piety.

8. For bodily exercise is somewhat useful:<sup>13</sup> but piety is profitable

<sup>1</sup> The Divine Spirit, under whose guidance he wrote.

<sup>2</sup> The whole period of the Christian dispensation is so called in reference to the previous dispensations. "He speaks of the Manicheans, and Encratites, and Marcionites, and all that class." St. Chrysostom.

<sup>3</sup> Teachers inspired by bad angels.

<sup>4</sup> Doctrines of demoniacal origin, which are taught under the like influence.

<sup>5</sup> These false teachers were at the same time hypocrites, teaching what they did not believe, and affecting severity of life, which their conduct did not exhibit. "What they falsely assert, not through ignorance, not as not knowing, but they lie hypocritically, knowing indeed the truth, and having their conscience seared with a hot iron, their lives being wicked." St. Chrysostom.

<sup>6</sup> Insensible, callous.

<sup>7</sup> Condemning marriage as unlawful. "What then? Do not we, you say, forbid marriage? We do not forbid those who desire to marry: God forbid! but we exhort to virginity those who are unwilling to marry." Idem.

<sup>8</sup> Commanding to abstain from meats, as things unlawful.

<sup>9</sup> The Manicheans denied that meats were created by God: and said that they were produced by the evil principle.

<sup>10</sup> God created food for all mankind, but it is received graciously and religiously by the faithful.

<sup>11</sup> God in the beginning declared all creatures good. They are perverted by human depravity. "In saying 'creature of God,' he included all meats: and he thus uproots the heresy of those who alleged the existence of increate matter, of which these were formed." St. Chrysostom.

<sup>12</sup> The word of God, who gave it for the support of men, renders its use lawful. The devout invocation of the Divine blessing obtains it.

<sup>13</sup> Gymnastic exercises serve to increase bodily strength.

<sup>a</sup> 2 Tim. 3: 1; 2 Pet. 3: 3; Jude 18.

<sup>b</sup> G. P. "seducing spirits." V. MSS. fathers. 1 John 4: 6.

<sup>c</sup> O. P. V. "and." It need not be rendered.

G. P. invert. V. A.

<sup>d</sup> G. P. "profane." *Supra* 1: 4; 2 Tim. 2: 23; Tit. 3: 9.

for all things, having the promise of the life that now is,<sup>14</sup> and of that which is to come.

9. Faithful *is* the saying,<sup>f</sup> and worthy of all acceptance.<sup>15</sup>

10. For we<sup>g</sup> labor for this, and are reproached,<sup>16</sup> because we hope in the living God, who is Savior of all men, especially of the faithful.

11. These things command and teach.

12. Let no man despise thy youth;<sup>17</sup> but be an example of the faithful in word, in conduct, in charity,<sup>h</sup> in faith, in chastity.<sup>18</sup>

13. Until I come, apply to reading, to exhortation, and to doctrine.<sup>19</sup>

14. Neglect not the grace which is in thee,<sup>20</sup> which was given<sup>i</sup> thee by prophecy<sup>21</sup> with imposition of hands<sup>k</sup> of the priesthood:<sup>22</sup>

15. Meditate on these things, be<sup>23</sup> in these things, that thine advancement may be manifest to all.

16. Take heed to thyself,<sup>24</sup> and to the doctrine:<sup>25</sup> be earnest in them. For doing this, thou shalt save both thyself, and those who hear thee.

<sup>14</sup> The general promises of peace and happiness to the good include this life.

<sup>15</sup> This is in confirmation of what precedes.

<sup>16</sup> We labor amidst reproaches and calumnies.

<sup>17</sup> "As long as you exhibit consistency of conduct, no one will despise you for your age, but you will be admired the more." St. Chrysostom.

<sup>18</sup> Perfect chastity—abstinence from all sensual pleasures even in the marriage state—appears to have been required of the sacred ministers, especially of bishops, from the commencement. Although this is not clear from the Scriptures, it is fairly presumed from the general discipline of the Church, which can scarcely have been introduced after the age of the apostles.

<sup>19</sup> The teaching of others.

<sup>20</sup> The gift attached to his office.

<sup>21</sup> Some prophet directed his elevation to the episcopate.

<sup>22</sup> "He speaks here not of priests, but of bishops, for the priests did not ordain a bishop." St. Chrysostom. The apostle elsewhere speaks of the ordination of Timothy by his own hands.

<sup>23</sup> Be engaged in them.

<sup>24</sup> Attention to himself—to his spiritual proficiency—is especially necessary for him whose office is that of teacher in the Church. If he neglect himself, his teaching will be generally without effect, for hearers are little moved by words, when unsupported by example. Besides, what would it avail him to gain multitudes to Christ, if he lose his own soul? "He said happily, 'thyself,' for he who is nourished with the words of doctrine, is the first to derive advantage from it, for whilst exhorting others, he himself is moved to compunction." St. Chrysostom.

<sup>25</sup> The instruction of others.

<sup>f</sup> *Supra* 1: 15; Titus 3: 8.

<sup>g</sup> G. P. + "both." V. A. B. D. Syr. Ar. Copt. Arm.

<sup>h</sup> G. P. "in spirit." V. 5 MSS. versions, fathers, critics.

<sup>i</sup> *Supra* 1: 18.

<sup>k</sup> 2 Tim. 1: 6.

## CHAPTER V.

HE TEACHES HOW AGED MEN AND WOMEN, AND YOUNG WOMEN ARE TO BE GOVERNED, AND ESPECIALLY WIDOWS, EITHER YOUNG OR ADVANCED IN AGE, AND SPECIFIES THE QUALIFICATIONS WHICH THEY SHOULD HAVE, IN ORDER TO BE CHOSEN FOR RELIGIOUS OFFICES. PRIESTS PROPERLY DISCHARGING THEIR OFFICE SHOULD BE DOUBLY HONORED. TIMOTHY SHOULD NOT EASILY RECEIVE AN ACCUSATION AGAINST A PRIEST; BUT HE SHOULD REBUKE PUBLIC OFFENDERS. HE SHOULD OBSERVE THESE RULES, AND LAY HANDS QUICKLY ON NO ONE. HE SHOULD USE WINE IN A SMALL QUANTITY. THE APOSTLE FINALLY TREATS OF VARIOUS SINS.

1. REBUKE not an aged man,<sup>1</sup> but entreat, as a father:<sup>2</sup> young men, as brothers:

2. Old women, as mothers: young women, as sisters in all chastity.<sup>3</sup>\*

3. Honor widows, who are widows indeed.<sup>4</sup>

4. But if any widow hath children, or grandchildren,<sup>5</sup> let her<sup>b</sup> learn first to regulate<sup>6</sup> her own house, and to make a return of duty to her parents:<sup>7</sup> for this is<sup>c</sup> acceptable before God.

5. But let<sup>d</sup> her who is a widow indeed, and desolate,<sup>8</sup> trust in God, and continue in supplications and prayers night and day.

6. For she that is given to pleasure is dead, whilst she liveth.<sup>9</sup>

7. And this<sup>e</sup> command, that they be blameless.

8. But if any one<sup>10</sup> have not care of his own,<sup>11</sup> and especially of those of his household,<sup>12</sup> he hath<sup>13</sup> denied the faith, and is worse than an infidel.<sup>14</sup>

9. Let a widow, not less than sixty years of age, be chosen,<sup>15</sup> who hath been wife of one man,

<sup>1</sup> Lit. "presbyter." Here, however, it means an aged man, which is its primary signification. "Does he speak here of the priestly dignity? I think not, but of any old man." St. Chrysostom.

<sup>2</sup> As addressing a father. Such is the respect due to age, that the apostle desired a bishop to treat an aged man as a father.

<sup>3</sup> This is added as a necessary precaution, lest spiritual affection be changed insensibly into carnal. "Since he gives these instructions to Timothy, let each one consider how he should conduct himself, so as to afford no cause of suspicion, or shadow of pretext, to such as wish to calumniate." St. Chrysostom.

<sup>4</sup> Living chastely, and having no intention to pass to second nuptials.

<sup>5</sup> They ought to manifest their piety by providing for their parent.

<sup>6</sup> To regulate her family piously, to make piety reign in it by her example and influence. Some, however, understand it of the performance of duties towards her family, especially her parents, and consider it equivalent to the following phrase.

<sup>7</sup> For their care in infancy and youth.

<sup>8</sup> Who has made herself solitary.

<sup>9</sup> Whilst in life, she is spiritually dead.

<sup>10</sup> This is understood of any one nearly related to an indigent widow.

<sup>11</sup> Of his near relations.

<sup>12</sup> Those whose close relationship makes them inmates of his dwelling.

<sup>13</sup> Practically, virtually.

<sup>14</sup> Who often fulfils faithfully natural duties to his kindred.

<sup>15</sup> For religious functions, as deaconess. It may be understood of a public act of enrolment in the order. The rule, however, was local and temporary. The age of forty was deemed sufficient. Balsamon ad. Can. 19. Conc. Nic.

\* G. "purity." *Supra* 4: 12.

<sup>b</sup> G. P. "them."

<sup>c</sup> G. P. "good and." V. MSS. versions, critics.

<sup>d</sup> G. P. Chrys. indicative mood.

<sup>e</sup> G. P. "these things."

10. Having testimony for good works, if she have brought up children, if she have exercised hospitality, if she have washed the feet of saints,<sup>16</sup> if she have relieved the afflicted, if she have diligently followed every good work.

11. But the younger widows avoid:<sup>17</sup> for when they have grown wanton in<sup>18</sup> CHRIST, they will marry:

12. Having damnation, because they have made void the former faith;<sup>19</sup>

13. And withal idle also, they learn to go about the houses: not only idle, but even talkative, and meddlesome, speaking things which they ought not.

14. I will,<sup>20</sup> therefore,<sup>20</sup> that the young<sup>h</sup> marry, bear children, be housewives,<sup>21</sup> give no occasion to the adversary,<sup>22</sup> for reproach.

15. For already some are turned aside after Satan.<sup>23</sup>

16. If any believer<sup>i</sup> have widows,<sup>24</sup> let him supply them, and let not the Church be burdened; that it may have sufficient for those who are widows indeed.<sup>25</sup>

17. Let priests<sup>26</sup> who rule well, be esteemed worthy of double honor:<sup>27</sup> especially those who labor in word and doctrine.

18. For the Scripture saith: Thou shalt not muzzle an ox that treadeth out the corn.<sup>k</sup> And: The laborer is worthy of his hire.<sup>1</sup>

19. Against a priest<sup>28</sup> receive not an accusation, unless with<sup>29</sup> two or three witnesses.

<sup>16</sup> This act of attention to travellers was practised by females in the East, the feet easily contracting dust, as sandals were worn. The practice of this kindness towards the faithful, especially the ministers of religion, was deemed a recommendation.

<sup>17</sup> Do not engage them in religious functions by a permanent bond.

<sup>18</sup> The meaning seems to be, that after their dedication by vow to Christ, they may fall into temptations of wantonness. "What means, 'when they have grown wanton?' When they have become lascivious; when they have given themselves to pleasure. He calls the covenant the truth and the faith, as if he said: they have proved false to Him, they have made void and violated their engagements." St. Chrysostom. "It should seem," says Bloomfield, "that these *χήραι* engaged themselves to the performance of certain duties inconsistent with the married state, and that a promise (or vow) of remaining single was expected of them, on being entered on the list."

<sup>19</sup> "The most rational interpretation seems to be that of the ancients, and some eminent moderns, who explain, 'to the breaking of their promise, or vow of remaining unmarried.'" Bloomfield.

<sup>20</sup> He speaks by indulgence, not commanding, but having in view the dangers to which they are exposed.

<sup>21</sup> Manage their domestic affairs.

<sup>22</sup> The enemies of the faith reproached Christians with the scandals occasionally given by young widows professing continence.

<sup>23</sup> Have relinquished their holy purpose and engagements.

<sup>24</sup> His near relatives.

<sup>25</sup> Priests, or bishops.

<sup>26</sup> St. Chrysostom understands it here of age rather than of office, because young men are more likely to sin than aged men. It is more generally understood of priests.

<sup>27</sup> Supported by their testimony. This, of course, is an ordinary rule to be observed as to facts admitting of such testimony. In all courts some facts are received on the testimony of one individual of unimpeachable character, when circumstances corroborate it.

<sup>1</sup> G. P. "against."

<sup>h</sup> P. + "women." It is meant of widows, v. 11. Bloomfield.

<sup>i</sup> G. P. "man or woman that believeth." MSS. vary.

<sup>1</sup> Matt. 10: 10; Luke 10: 7.

§ 1 Cor. 7: 8.

<sup>22</sup> Entirely destitute of friends.

<sup>23</sup> Respect and maintenance.

<sup>k</sup> Deut. 25: 4; 1 Cor. 9: 9.

20. Those who sin<sup>30</sup> rebuke before all, that the others also may fear.

21. I charge *thee* before God, and<sup>m</sup> CHRIST JESUS, and the elect angels,<sup>31</sup> that thou observe these things without prejudice, doing nothing through partiality.<sup>32</sup>

22. Lay hands<sup>33</sup> quickly on no man, nor be partaker of other men's sins.<sup>34</sup> Keep thyself chaste.<sup>35</sup>

23. Do not still drink water,<sup>36</sup> but use a little wine for thy stomach's sake, and thy frequent infirmities.

24. Some men's sins are manifest, going before to judgment:<sup>37</sup> and some also they follow after.

25. In like manner also the good works are manifest; and those which are otherwise, cannot be hid.

## CHAPTER VI.

LET SERVANTS OBEY THEIR MASTERS, WHETHER BELIEVERS OR UNBELIEVERS; THOSE WHO TEACH OTHERWISE ARE TO BE AVOIDED. HE POINTS OUT THE EVIL OF AVARICE, AND EXHORTS TIMOTHY TO SHUN IT, AND EMBRACE THE CHRISTIAN VIRTUES, CONFORMABLY TO THE FAITH WHICH HE PROFESSED IN BAPTISM, AND TO OBSERVE THESE PRECEPTS TO THE END. HE TELLS HIM TO WARN THE RICH TO SHUN PRIDE, AND TO ENCOURAGE THEM TO PRACTISE ALMSGIVING.

1. Let as many as are servants under yoke<sup>1</sup> count their masters worthy of all honor, lest the name and doctrine of the Lord<sup>a</sup> be blasphemed.<sup>2</sup>

<sup>20</sup> Notorious delinquents. It would be improper to expose secret offenders. Delinquent priests may be rebuked before their colleagues.

<sup>31</sup> The mention of the holy angels, in conjunction with God and Jesus Christ, shows that they are conscious of what passes here below. Although not omniscient, they know in God what regards the salvation of men, in promoting which they act an important part.

<sup>32</sup> In exercising the office of judge, a bishop especially should avoid all bias.

<sup>33</sup> In ordination. "He terrifies Timothy; then having said this, he passes to that which was most of all necessary, and on which the well-being of the Church depends, namely, ordination." St. Chrysostom.

<sup>34</sup> By hasty ordinations. To promote rashly candidates to the ministry is to be partaker of the sins which they have committed, and which render them unworthy; and of the sins which they may commit by abusing sacred things.

<sup>35</sup> This is justly regarded as a command to observe perfect chastity.

<sup>36</sup> Do not drink water only. The fever of Timothy induced him to practise total abstinence. St. Paul wished him to use wine, on account of his delicate health, but sparingly. "Since he commanded a man so devoted to fasting, and so long using water, that he fell sick, and seriously so, to keep himself chaste, and he did not reject the admonition, much more should we, when we receive an admonition from any one, not be displeased." St. Chrysostom.

<sup>37</sup> This may have reference to those who are candidates for orders. Those whose misconduct is notorious are easily judged; but the unworthiness of others may not be at once known.

<sup>1</sup> Bondage is likened to a yoke, which presses on the necks of the servants.

<sup>2</sup> If Christian slaves treated their masters disrespectfully, the enemies of Christianity would blaspheme Christ as encouraging, by His doctrine, insubordination. The apostle points to this result as one which should influence the conduct of those who are zealous for the Divine honor.

<sup>m</sup> G. P. + "the Lord." V. critics.

<sup>a</sup> G. P. "of God." Chrys. V. D<sup>a</sup>.

<sup>m</sup> P. "pure." *Supra* 4: 12. ἀγνός.

2. But let those who have believing<sup>3</sup> masters not despise *them* because they are brethren:<sup>4</sup> but serve *them* the rather, because they are faithful and beloved, who are partakers of the benefit.<sup>5</sup> These things teach and exhort.

3. If any man teach otherwise, and consent not to the sound words of our Lord JESUS CHRIST, and to that doctrine which is according to piety,

4. He is proud,<sup>b</sup> knowing nothing, but languishing about questions and strifes of words: from which arise envy, strife, blasphemies,<sup>c</sup> evil suspicions,

5. Conflicts of men corrupt in mind, and destitute of the truth, thinking piety to be gain.<sup>d</sup>

6. But piety with sufficiency<sup>e</sup> is great gain.<sup>7</sup>

7. For we brought nothing into this world:<sup>f</sup> it is clear<sup>g</sup> that we can carry nothing out.

8. But having food and clothing,<sup>h</sup> with these let us be content.

9. For they who will become rich, fall into temptation, and into the snare of the devil,<sup>i</sup> and many useless<sup>k</sup> and hurtful desires, which drown men in ruin and perdition.

10. For the love of money is the root of all evils;<sup>8</sup> which some desiring have erred from the faith, and have entangled themselves in<sup>9</sup> many sorrows.

11. But thou, O man of God, flee these things: and follow after justice, piety, faith, charity, patience, meekness.

<sup>3</sup> Whose masters are Christians.

<sup>4</sup> Having a common faith, which puts them on an equality in spiritual things, servants might be led to indulge a familiarity, implying contempt.

<sup>5</sup> This seems to designate the masters. The service rendered to them is a benefit in return for the protection and maintenance of their slaves. "Greater benefits are conferred by masters on their slaves, than by domestics on masters, for they spend their money to procure for those the necessities of life and clothing, and are solicitous to provide for all their wants: so that the masters perform greater service for them: which he intimates, saying that they who receive in return your service are faithful and beloved, they labor, and suffer distress for your repose; should they not receive much honor from their domestics?" St. Chrysostom.

<sup>6</sup> Making it a matter of interested speculation.

<sup>7</sup> Spiritually, and with reference to eternity. A moderate portion of the goods of this world is necessary for subsistence: but piety is true wealth, because it makes the soul satisfied under every visitation of Providence, and prepares her for bliss hereafter.

<sup>8</sup> This general expression must not be taken absolutely, since many evils spring from other sources.

<sup>9</sup> Or "pierced themselves with." "These desires are thorns, and as when one handles thorns, he pierces his hands and wounds them, similar will be the result, if one yields to these desires; he will wound his soul." St. Chrysostom.

<sup>b</sup> Lit. "puffed up."

<sup>c</sup> P. "rallies." *Supra* 3: 6; 2 Tim. 3: 4.

<sup>d</sup> G. P. + "from such withdraw thyself." Chrys. V. A. D<sup>8</sup>. V. G. verdon, Laehmenn.

<sup>e</sup> P. "contentment." V. Macknught.

<sup>f</sup> Joh 1: 21; Eccl. 5: 14.

<sup>g</sup> P. "certain."

<sup>h</sup> Prov. 27: 26.

<sup>i</sup> G. P. — V. D<sup>8</sup>. F. G. Chrys. Theodoret. *Supra* 3: 7; 2 c. 2: 26.

<sup>k</sup> P. "foolish." *δωροφύς*. V. reads *δωρηφύς*. 2 al. Chrys. Anton.



12. Fight the good fight of faith,<sup>10</sup> lay hold on eternal life,<sup>11</sup> wherunto thou art<sup>1</sup> called, and hast confessed a good confession<sup>12</sup> before many witnesses.

13. I charge thee before God, who quickeneth all things, and CHRIST JESUS, who gave testimony<sup>13</sup> under Pontius Pilate, a good confession,<sup>14</sup>

14. That thou keep the commandment<sup>14</sup> without spot, blameless, until the coming of our Lord JESUS CHRIST,

15. Whom<sup>15</sup> in due time the blessed and only Potentate,<sup>16</sup> the King of kings, and Lord of lords, will show :

16. Who alone hath immortality, and dwelleth in light unapproachable: whom no man hath seen,<sup>17</sup> but neither can he see:<sup>18</sup> to whom be honor and empire everlasting. Amen.

17. Charge the rich of<sup>19</sup> this world not to be high-minded, nor to trust in uncertain<sup>20</sup> riches, but in the living God (who giveth us<sup>21</sup> all things abundantly to enjoy)<sup>16</sup>

18. To do good, to become rich in good works, to give easily, to communicate,<sup>17</sup>

19. To lay up for themselves a good foundation<sup>18</sup> for the time to come, that they may lay hold on eternal life.

20. O Timothy, keep the deposit,<sup>19</sup> avoiding profane novelties of words,<sup>2</sup> and oppositions of falsely styled knowledge,<sup>20</sup>

21. Which some promising,<sup>21</sup> have erred concerning the faith. Grace be with thee. Amen.<sup>22</sup>

<sup>10</sup> The metaphor is taken rather from an agonistic struggle in the games: but it is difficult to express it.

<sup>11</sup> This is a continuation of the same metaphor. Timothy is exhorted to secure the prize.

<sup>12</sup> This is a Hebraism: Thou hast made a good profession of the faith. St. Thomas of Aquin refers it to the time of his ordination. His faith was then solemnly professed before a large assembly.

<sup>13</sup> Christ testified that He was the Son of God.

<sup>14</sup> He is said to keep the commandment unblemished and blameless, when he proves such in announcing the true doctrine: "contracting no stain either in regard to dogmas or conduct." St. Chrysostom.

<sup>15</sup> With the eyes of the body.

<sup>16</sup> His Providence supplies all our wants. To the rich He gives abundance, and even to the poor He furnishes support; the rich being His agents for this purpose. Whenever any suffer extreme want, it is to be ascribed to the unfaithfulness of those who were made depositaries of the Divine gifts for the common benefit.

<sup>17</sup> To share their substance with their needy brethren.

<sup>18</sup> Two metaphors are here combined.

<sup>19</sup> The doctrine committed to him—the ministry with which he was intrusted.

<sup>20</sup> Gnostics, that is, men of science, was the designation affected by the earliest heretics. They professed superior knowledge, and despised the simple belief of the faithful. "See how he again orders us not to engage with such persons: shunning, he says, the oppositions: to which no reply should be made. Why? Because they undermine faith—they do not allow us to stand firmly and securely. Let us not rely on that knowledge, but on faith, the firm and adamant rock: for neither floods nor winds rushing upon us can do us any injury, since we stand immovable on the rock." St. Chrysostom.

<sup>21</sup> Professing.

<sup>1</sup> G. P. + "also." V. MSS. critics.

<sup>2</sup> G. P. "which." Chrys.

<sup>3</sup> John 1: 18; 1 John 4: 12.

<sup>4</sup> Luke 12: 15.

<sup>5</sup> G. *κενοφωνία*. P. "vain babbling."

<sup>6</sup> G. P. "The first from Timothy was written from Laodicea, which is the chiefest city of Phrygia Pacatiana." This is without authority—some date it from Athens, some from Macedonia, some from Nicopolis.

<sup>7</sup> Matt. 27: 11; John 18: 33, 37.

<sup>8</sup> *ἡσυχία*. Apoc. 17: 14; 19: 16.

<sup>9</sup> G. P. "in." Chrys. V. D. E. versions.

<sup>10</sup> G. P. "richly." V. MSS. critics.



## P R E F A C E

### TO THE SECOND EPISTLE TO TIMOTHY.

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THE apostle, whilst he was a prisoner at Rome, probably the first time, wrote a second letter to Timothy. The circumstances in which it was written, as gathered from the contents, favor this supposition, inasmuch as they coincide with those which marked the former letter. It is, indeed, unlikely, that he enjoyed so much indulgence during the imprisonment which immediately preceded his death, as would enable him to communicate with others by writing. Yet the mention of the approaching consummation of his ministry in the last chapter, and some facts which it is difficult to reconcile with the account of his first journey, have induced the general opinion that this was the last letter from his pen.

He praises the faith of Timothy, and exhorts him to employ to the utmost the grace of the holy ministry, both in maintaining the integrity of faith, and in devoting himself exclusively to its duties. The rewards of laboring and suffering for CHRIST, and the punishment of apostacy, are placed in view, and he is reminded that in the Church, as in a noble mansion, there are vessels of a mean sort, as well as others elegant and precious. He is stimulated to aspire after the possession of all virtue, and to seek to reclaim, by persuasion and forbearance, those who are entangled in error. The errors which are to arise, and the vices which are to mark their professors, are set forth, and the limit which Divine Providence puts to their progress, is declared. By his own example, the apostle encourages Timothy to endure all things for the Gospel, and assures him that suffering is the common lot of the devoted servants of CHRIST. He directs him to continue to study the Scriptures, which afford instruction and comfort to all who read them with faith, and which direct them in the path of salvation. In the most solemn manner he charges Timothy to preach the word, and guard the faithful from error, telling him also to come quickly to him, since the end of his career is drawing nigh.

Both these epistles contain admirable instructions for bishops and all sacred ministers. They should be frequently perused, and made the subject of serious meditation, by all who wish to correspond to their holy vocation, and employ well the gift bestowed on them in ordination.

THE  
SECOND EPISTLE OF BLESSED PAUL THE APOSTLE  
TO  
TIMOTHY.

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CHAPTER I.

HE GIVES THANKS TO GOD FOR THE FAITH OF TIMOTHY, WHICH HE DIRECTS HIM TO MANIFEST BY FEARLESS PREACHING. CHRIST DESTROYED DEATH, AND CHOSE PAUL FOR THE TEACHER OF THE GENTILES, RESERVING FOR HIM THE REWARD DUE TO HIS LABORS. HE SAYS THAT ALL THE ASIATICS FORSOOK HIM, AND PRAISES THE FAMILY OF ONESIPHORUS, WHICH HAD RENDERED HIM MANY SERVICES.

1. PAUL, an apostle of JESUS CHRIST by the will of God, according to the promise of the life<sup>1</sup> which is in CHRIST JESUS :

2. To Timothy, beloved child, grace, mercy, peace from God the Father, and CHRIST JESUS, our Lord.

3. I thank God, whom I serve from *my* forefathers<sup>2</sup> with pure conscience, that without ceasing, I have remembrance of thee in my prayers night and day :

4. Desiring to see thee, mindful of thy tears,<sup>3</sup> that I may be filled with joy,

5. When I call to mind the unfeigned faith which is in thee, which also first dwelt in thy grandmother Lois,<sup>4</sup> and in thy mother Eunice, and I am sure in thee also.

6. For which cause I admonish thee to stir up<sup>5</sup> the grace of God,<sup>6</sup> which is in thee by the laying on of my hands.

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<sup>1</sup> Spiritual and eternal. "Immediately from the beginning he cheered his mind. Speak not to me, he says, of these dangers, since they procure for us eternal life, where there is nothing of the kind, where pain, sorrow, and mourning are wanting." St. Chrysostom.

<sup>2</sup> His hereditary zeal for the Divine service is stated, in order to prepare him for receiving the admonitions about to be addressed to him.

<sup>3</sup> On separating.

<sup>4</sup> She had embraced the faith, probably simultaneously with her daughter.

<sup>5</sup> As a dull fire.

<sup>6</sup> The Divine gift imparted in ordination. "The grace of the Spirit, the presidency in the Church, for mira-

7. For God hath not given us the spirit of fear; but of power, and love, and sobriety.<sup>7</sup>

8. Be not, therefore, ashamed of the testimony of our Lord,<sup>8</sup> nor of me His prisoner; but suffer<sup>9</sup> together with the gospel according to the power of God:<sup>10</sup>

9. Who hath delivered<sup>b</sup> us, and called *us* with His holy calling, not according to our works,<sup>c</sup> but according to His own purpose, and the grace which was given us in CHRIST JESUS before ages.<sup>11</sup>

10. But is now made manifest by the illumination<sup>12</sup> of our Savior JESUS CHRIST,<sup>13</sup> who hath destroyed indeed death, but hath brought to light, life<sup>14</sup> and incorruption by the gospel:

11. Wherein I am appointed<sup>a</sup> a preacher and apostle, and teacher of the Gentiles.

12. For which cause, also, I suffer these things, but I am not ashamed. For I know whom I have believed, and I am sure that He is able to keep my deposit unto that day.

13. Hold fast the form of sound words, which thou hast heard of me in faith and in love in CHRIST JESUS.

14. Keep the good deposit by the Holy Spirit, who dwelleth in us.<sup>15</sup>

15. Thou knowest this, that all who<sup>16</sup> are in Asia, are turned away from me, among whom are Phigellus and Hermogenes.

16. The Lord grant mercy to the family<sup>f</sup> of Onesiphorus,<sup>17</sup> for he often refreshed me, and was not ashamed of my chain:<sup>18</sup>

17. But when he was come to Rome, he sought me out diligently, and found *me*.

cles, for all worship: for it is in our power both to quench and to enkindle it: wherefore he elsewhere says: 'Do not quench the Spirit.' It is quenched by sloth and neglect: it is enkindled by vigilance and attention." St. Chrysostom.

<sup>7</sup> Moderation, prudence. It would appear that Timothy had become timid, if not tepid.

<sup>8</sup> Be not ashamed to testify to His Divine nature and doctrines. "These things should not be a matter of shame, but of great glory. I mean the cross of Christ, for there is no other evidence of His love for mankind that equals this: not heaven, not the sea, not the earth, not the production of all things out of nothing, no other thing is as the Cross." Idem.

<sup>9</sup> He should not shrink from hardships, such as soldiers endure in a campaign. The minister of Christ should be ready to suffer all things for the sake of the gospel.

<sup>10</sup> He must rely on Divine power for support under his trials and sufferings.

<sup>11</sup> It may have reference to the indefinite periods ascribed to the *æons* by the Oriental philosophy.

<sup>12</sup> The coming of our Lord.

<sup>13</sup> He enlightened us, and bestowed on us life and incorruption. His grace is the commencement and pledge of life and immortality.

<sup>14</sup> "What is the deposit? the faith, the preaching." St. Chrysostom. The apostle represents his faith and confidence under the image of a deposit committed to the care of a most trustworthy person.

<sup>15</sup> The Holy Spirit is with the prelates of the Church, to enable them to guard Divine truth, and exercise their ministry.

<sup>16</sup> The most conspicuous.

<sup>17</sup> He was dead, since his family is noticed, not himself.

<sup>18</sup> He was not ashamed to own him as a friend, even when in chains.

<sup>a</sup> Rom. 8: 15.

<sup>c</sup> Tit. 3: 5.

<sup>e</sup> 1 Tim. 2: 7.

<sup>b</sup> G. P. "saved."

<sup>d</sup> 1 Tim. 6: 14.

<sup>f</sup> Intra 4: 19.

18. The Lord grant him to find mercy from the<sup>19</sup> Lord<sup>s</sup> on that day.<sup>20</sup><sup>1</sup> And in how many things he ministered to me at Ephesus, thou best knowest.

## CHAPTER II.

HE EXHORTS TIMOTHY TO TEACH OTHERS SINCERELY, AND TO SUFFER FOR CHRIST, AND MENTIONS THE REWARD HEREAFTER, AND THE RESURRECTION OF CHRIST. HE DIRECTS HIM TO SHUN CONTENTIONS AND PROFANE SPEECHES, AND FOOLISH QUESTIONS CONCERNING THE LAW. HE SPEAKS OF THE GREAT HOUSE THAT HAS VARIOUS VESSELS, AND POINTS TO THE VIRTUES WHICH THE SERVANT OF GOD OUGHT TO PRACTISE.

1. BE thou, therefore, my child, strong in the grace<sup>1</sup> which is in CHRIST JESUS:

2. And the things which thou hast heard from me through<sup>2</sup> many witnesses, the same commit to faithful men, who shall be fit to teach others also.

3. 'Suffer<sup>3</sup> as a good soldier of CHRIST JESUS.

4. No one being a soldier<sup>4</sup> [to God] entangleth himself in the concerns of life, that he may please him to whom he pledged himself.<sup>5</sup>

5. For he also who striveth for the mastery<sup>6</sup> is not crowned,<sup>7</sup> except he strive lawfully.<sup>8</sup>

6. The husbandman must labor first in order to partake of the fruits.<sup>9</sup>

7. Understand what I say: for the Lord will<sup>10</sup> give thee understanding in all things.

<sup>1</sup> "This," says St. Chrysostom, "is expressive of the consubstantiality of the Persons, not of diversity of nature."

<sup>2</sup> The day of judgment. "He had pity on me, he says: therefore shall he be rewarded on that awful and tremendous day, when we shall need much mercy." St. Chrysostom. This is an instance of prayer for a departed soul.

<sup>3</sup> "Be sober, therefore, he says, be vigilant, hold fast the grace of the Lord, which combats and struggles together with you: do what depends on you with great earnestness and determination." Idem.

<sup>4</sup> Timothy was instructed by the apostle, and by many of his fellow-laborers.

<sup>5</sup> Suffer hardships, as in a campaign.

<sup>6</sup> The apostle uses the comparison of a soldier, who does not engage in the common pursuits of men, being wholly devoted to the profession of arms.

<sup>7</sup> The commander, in whose service he enlisted. "If he who enlists in the service of an emperor is forbidden by human laws to undertake suits, to meddle in forensic affairs, or to engage in mercantile pursuits, how much more should he who is engaged in the warfare of faith, abstain from all traffic!" St. Ambrose, *De Officiis*, l. 1, c. 36.

<sup>8</sup> The athlete, or champion.

<sup>9</sup> With laurel.

<sup>10</sup> If he violates the rules laid down for the athletes, he cannot obtain the prize.

<sup>11</sup> The husbandman must first labor before he partake of the fruits: so the minister of Christ must labor before he can enter into happiness.

<sup>12</sup> Gen. 19 : 24. It may be simply a Hellenism, equivalent to "Himself."

<sup>13</sup> *Intra* 4 : 8.

<sup>14</sup> G. P. + "Thou therefore." Chrys. MSS. V. Copt. Arm.

<sup>15</sup> G. P. optative. Chrys. V. MSS. Tischendorf.

8. Be mindful that the Lord JESUS CHRIST is risen from the dead, of the seed of David, according to my gospel,<sup>10</sup>

9. Wherein I suffer even unto chains, as an evil doer: but the word of God is not bound.<sup>11</sup>

10. Therefore I endure all things for the elect,<sup>12</sup> that they also may obtain the salvation which is in CHRIST JESUS, with heavenly glory.

11. A faithful saying: For if we be dead together,<sup>13</sup> we shall also live together.<sup>14</sup>

12. If we endure,<sup>15</sup> we shall also reign together: if we deny<sup>16</sup> Him,<sup>c</sup> He also will deny us:

13. If we believe not,<sup>17</sup> He continueth faithful, He cannot deny Himself.<sup>18</sup>

14. Of these things put them in mind, testifying<sup>19</sup> before the Lord. Contend not<sup>e</sup> in word:<sup>20</sup> for it is profitable for nothing, but the subverting of the hearers.

15. Study to present thyself approved to God, a workman who needeth not to be ashamed, rightly handling<sup>21</sup> the word of truth:

16. But shun profane and vain speeches: for they grow much to impiety:

17. And their<sup>22</sup> speech spreadeth as a canker: of whom is Hymenæus and Philetus,

18. Who have erred from the truth, saying that the resurrection is already past,<sup>23</sup> and subvert the faith of some.

19. But the sure foundation of God standeth,<sup>24</sup> having this seal:

<sup>10</sup> The apostle preached the resurrection, as well as the incarnation.

<sup>11</sup> Even in chains Paul announced it to those who approached him. In the meantime it was spread abroad by others. "If we preach in chains, how much more does it behoove you who are free to do so?" St. Chrysostom.

<sup>12</sup> They are the chief objects of apostolic zeal.

<sup>13</sup> With Christ, by suffering.

<sup>14</sup> With Him in glory.

<sup>15</sup> With Him.

<sup>16</sup> By apostasy, or a flagitious life.

<sup>17</sup> If we prove incredulous, or if we break our pledged faith.

<sup>18</sup> He must prove consistent—He cannot abjure His prerogatives.

<sup>19</sup> Bearing witness to these truths, impressing them on their minds.

<sup>20</sup> Wordy strife is forbidden to the faithful, but the maintenance of the truths against gainsayers is a duty of the ministers of religion.

<sup>21</sup> Dividing. "He used this expression with great propriety; for many wrest and torture it in various ways, and many ill consequences flow from this source. He did not say directing, but rightly dividing; that is, cut off what is false, and remove and cut away such things with much care." St. Chrysostom.

<sup>22</sup> Of those who indulge vain speculations.

<sup>23</sup> Denying the resurrection of the body, and explaining the apostolic doctrine as referring to spiritual resurrection in baptism.

<sup>24</sup> Those who are firmly founded in God, or those whom God has chosen and made a firm foundation. "He shows that they were not firm even before they fell, for otherwise they would not have fallen on the first assault." St. Chrysostom.

<sup>c</sup> Matt. 10: 33; Mark 8: 38.

<sup>d</sup> Rom. 8: 3.

<sup>e</sup> G. P. "charging them before the Lord, that they strive not about words to no profit, but to the subverting of the hearers." V. A. C<sup>s</sup>. Ethiop. It. Latin fathers.



The Lord knoweth those who are His,<sup>24</sup> and, Let every one who nameth the name of the Lord,<sup>5</sup> depart from iniquity.

20. But in a great house not only are there gold and silver vessels, but also wooden and earthen: and some indeed to honor, but some to dishonor.

21. If any man, therefore, cleanse himself from these things,<sup>26</sup> he shall be a vessel unto honor, sanctified, and useful to the Lord, prepared for every good work.

22. But shun youthful desires, and follow justice, faith, [hope], charity, and peace, with those who call on the Lord with a pure heart.<sup>27</sup>

23. And shun foolish and senseless<sup>28</sup> questions,<sup>1</sup> knowing that they beget strifes.

24. But the servant of the Lord must not wrangle, but be meek towards all, fit to teach, patient,

25. With modesty correcting those who resist the truth, if<sup>29</sup> perhaps God will give them at any time repentance to know the truth,

26. And they may recover themselves from the snares<sup>1</sup> of the devil, by whom they are held captive at his will.<sup>30</sup>

### CHAPTER III.

HE FORETELLS THAT THERE WILL BE MEN ENGAGED IN VARIOUS SINS, WHO, LEADING WOMEN ASTRAY, WILL RESIST THE TRUTH: AND HE EXHORTS TIMOTHY TO PRACTISE THE VIRTUES AFTER HIS EXAMPLE, AND TO SUFFER PERSECUTIONS WITH FORTITUDE. HE SPEAKS ALSO OF THE ADVANTAGES TO BE DERIVED FROM THE HOLY SCRIPTURES.

1. KNOW this also, that in the last days dangerous times\* shall come:<sup>1</sup>

2. Men will be lovers of self, covetous, boastful, haughty, blasphemous,<sup>2</sup> disobedient to parents, ungrateful, wicked,

<sup>24</sup> "Strong souls remain firm and unmoved." St. Chrysostom.

<sup>26</sup> "Do you see that one is a golden or an earthen vessel, not by nature, or by constitutional necessity, but by our own choice?" Idem.

<sup>27</sup> With these especially: but as far as possible with all men.

<sup>28</sup> "He knew that it is useless to engage in such contests, and that there would be no end to them, but that quarrels and hatred, insults and reproaches would attend them." St. Chrysostom.

<sup>29</sup> "Those only are to be forsaken of whom we can clearly see, and are convinced that they will never be converted, whatever may be said to them." Idem.

<sup>30</sup> "We often find many no way censurable in regard to faith, but punishable on account of their wicked life; as in other instances we find men without reproach as to their conduct, but lost on account of some perverse doctrine: for these things are connected. Do you see that we fall into the snare of the devil, when we neglect to do the will of God?" Idem. The image employed is of prisoners of war reduced to slavery, and obliged to conform to the will of the conqueror.

<sup>1</sup> Men, such as are here described, are more numerous at certain periods. The apostle points to them as recreant to their Christian profession.

<sup>2</sup> Insolent and contumelious.

\* Numb. 16: 5. Sept.

<sup>1</sup> 1 Tim. 1: 4; 4: 7; Tit. 3: 3.

<sup>2</sup> 1 Tim. 4: 1; 2 Pet. 3: 3; Jude 18.

<sup>1</sup> G. P. "Christ." V. MSS. critics.

<sup>2</sup> G. P. "snare." 1 Tim. 6: 9.

3. Without affection, without peace,<sup>3</sup> slanderers, incontinent, cruel, unkind,<sup>b</sup>

4. Traitors, headstrong,<sup>c</sup> puffed up, and lovers of pleasure more than<sup>d</sup> of God:

5. Having indeed an appearance of piety,<sup>e</sup> but denying its power. Now shun these.

6. For of these are they who creep into houses, and lead captive weak women burdened with sins, who are led away with various desires:<sup>f</sup>

7. Always learning,<sup>g</sup> and never attaining to the knowledge of the truth.

8. But as Jannes and Mambres<sup>h</sup> resisted<sup>i</sup> Moses,<sup>j</sup> so these also resist the truth, men corrupted in mind, reprobate concerning the faith.

9. But they shall not advance further: for their folly will be manifest to all, as theirs also was.

10. But thou hast known<sup>k</sup> my teaching, conduct, purpose, faith, long suffering, love, patience,

11. Persecutions, sufferings: what things happened to me at Antioch, Iconium, and Lystra: what persecutions I suffered, and out of all the Lord delivered me.

12. And all who will live piously in CHRIST JESUS shall suffer persecution.<sup>l</sup>

13. But bad men and impostors<sup>m</sup> shall grow worse and worse, erring and driving into error.

14. But continue thou in the things which thou hast learned, and which are committed to thee,<sup>n</sup> knowing from whom<sup>o</sup> thou hast learned.

15. And because from infancy thou hast known the Holy Scriptures,<sup>p</sup>

<sup>3</sup> Not observant of leagues, or who will enter into no treaty of peace.

<sup>b</sup> Professors of Christianity, who by an affectation of austerity, recommend error.

<sup>c</sup> The authors of error often corrupt confiding females, and use them to spread it. See Irenæus, l. 2, Adv. Hær.

<sup>d</sup> This, as appears from the Greek, is said of the deluded women. Their natural curiosity prompts them to listen to new teachers, and they are fickle in their views.

<sup>e</sup> The names are not recorded by Moses, but they appear to have been notorious among the people, since the apostle speaks of them as known characters.

<sup>f</sup> Art fully acquainted with.

<sup>g</sup> This is verified at all times in a greater or less degree. "He here terms persecutions, tribulations, pains: for no man who enters on the path of virtue is free from sorrow, tribulation, pain, temptations." St. Chrysostom.

<sup>h</sup> Lit. jugglers. The practice of superstitious of various kinds was connected with their vain philosophy.

<sup>i</sup> From the apostle himself.

<sup>j</sup> The plety of his mother had placed the Scriptures in his hands as soon as he was able to read them.

<sup>k</sup> ἀπέλαυσας. P. "despleers of those that are good."

<sup>l</sup> 1 Tim. 3: 6; 6: 4.

<sup>m</sup> O. P. "Jambres." V. S. G.

<sup>n</sup> G. P. "and hast been assured of." Chrysa. "thou hast believed."

<sup>o</sup> G. P. "lovers." Phil. 3: 19.

<sup>p</sup> Exod. 7: 11.

which can instruct thee to salvation, by the faith which is in CHRIST JESUS.

16. Every Scripture divinely inspired is<sup>b</sup> profitable for teaching, for reproof, for correction, for instruction in justice,

17. That the man of God may be perfect, fitted for every good work.

## CHAPTER IV.

HE DESEECHEs TIMOTHY BY CHRIST, OUR JUDGE, TO PREACH BOLDLY AGAINST FALSE TEACHERS, AND SUCH AS HEAP THEM TOGETHER FOR THEMSELVES, AND TO SUFFER PATIENTLY WHATEVER AFFLICTIONS MAY COME UPON HIM. HE FORETELLS HIS OWN DEATH AND THE REWARD WHICH AWAITS HIM: CALLING TO HIM TIMOTHY, BECAUSE HE WAS FORSAKEN BY MANY, AND HAD SUFFERED MUCH FROM ALEXANDER. IN HIS FIRST TRIAL HE WAS FORSAKEN BY ALL, BUT DELIVERED BY THE LORD.

1. I CHARGE<sup>a</sup> *thee* before God and<sup>b</sup> JESUS CHRIST, who is to judge the living and the dead, at His coming,<sup>1</sup> and His kingdom:

2. Preach the word, be instant in season, out of season:<sup>2</sup> reprove, entreat, rebuke with all patience and doctrine.<sup>c</sup>

3. For a time will come, when they will not endure sound doctrine, but according to their own desires they will heap up<sup>3</sup> teachers to themselves, having itching ears,<sup>4</sup>

4. And from the truth indeed they will turn away the hearing, but they will be turned to fables.

5. But watch thou, in all things<sup>d</sup> struggle,<sup>5</sup> do the work of an evangelist,<sup>6</sup> fulfil thy ministry. [Be sober.]

6. For I am now to be sacrificed,<sup>7</sup> and the time of my dissolution is at hand.

<sup>1</sup> When He shall manifest Himself, and establish His everlasting kingdom.

<sup>2</sup> At all times. It does not preclude the judicious selection of the occasion.

<sup>3</sup> "Nothing is more emphatic than this expression, which points to the promiscuous multitude of teachers." St. Chrysostom.

<sup>4</sup> "Socking speakers whose object is to please and delight their hearers." Idem.

<sup>5</sup> "Labor beforehand, before the pestilence spread; put your sheep in safety, before the wolves appear." Idem.

<sup>6</sup> Preach the gospel strenuously.

<sup>7</sup> Offered as a libation. It was customary to pour a libation on the victim just before it was struck and immolated.

<sup>a</sup> G. P. "All Scripture is given by inspiration of God, and is profitable." The verb substantive should be supplied only in the second place. He states the uses of inspired writings, but does not say that every writing is inspired. 2 Pet. 1:20.

<sup>b</sup> G. P. + "therefore." V. MSS. critics.

<sup>c</sup> G. P. invert.

<sup>d</sup> G. P. + "the Lord." V. MSS. critics.

<sup>e</sup> G. P. refer to "watch."

7. I have fought a good fight,<sup>8</sup> I have finished the course,<sup>9</sup> I have kept the faith.<sup>10</sup>

8. As to the rest, a crown of justice<sup>11</sup> is laid up for me, which the Lord, the just Judge,<sup>12</sup> will render to me on that day:<sup>13</sup> and not to me only, but to those also who love His coming. Hasten<sup>14</sup> to come to me quickly.

9. For Demas, loving this world, hath forsaken me, and is gone to Thessalonica:

10. Crescens to Galatia, Titus to Dalmatia.

11. Only Luke is with me. Take Mark, and bring him with thee, for he is useful to me for the ministry.<sup>15</sup>

12. But I have sent Tychicus to Ephesus.<sup>16</sup>

13. The cloak,<sup>17</sup> which I left at Troas with Carpus, when thou comest, bring with thee, and the books, but especially the parchments.<sup>18</sup>

14. Alexander the coppersmith hath done me much evil: the Lord will render<sup>19</sup> to him according to his works:

15. Whom do thou also shun: for he hath greatly withstood our words.

16. In my first defence<sup>20</sup> no one stood by me, but all forsook me: may it be not laid to their charge.

17. But the Lord was with me, and He strengthened me, that the preaching may be accomplished through me, and all the Gentiles may hear:<sup>21</sup> and I was delivered out of the mouth of the lion.<sup>22</sup>

\* I have struggled well in the contest. It has reference to the games, in which the athletes, or champions, contended for the mastery. St. Chrysostom remarks that the apostle does not speak in a boasting spirit, but "he desires to relieve the dejection of his disciple, bidding him to have courage, since he is going to obtain a crown, having finished his career, and secured a happy end: you should rejoice, he says, not grieve."

\* He compares himself to one who has reached the goal. "How did he finish his course? He ran round the whole world, beginning from Galilee and from Arabia, and going to the ends of the earth." Idem.

<sup>10</sup> He kept it faithfully, and lived according to it, despite of persecution.

<sup>11</sup> A crown, the reward of virtue—a just crown—a crown justly due, in virtue of the gratuitous promise of God. How different from the crown of laurel which the successful athlete received from the judges!

<sup>12</sup> Not partial, not liable to be blinded.

<sup>13</sup> The day of judgment.

<sup>14</sup> "He wished to see him before he died, and probably to make to him special communications." St. Chrysostom.

<sup>15</sup> St. Chrysostom understands it of the preaching of the gospel.

<sup>16</sup> He was the bearer of the letter to the Ephesians, which was written during the first imprisonment.

<sup>17</sup> The true reading and meaning of this word are uncertain. Some take it to mean a box for the books, whilst it is more generally understood of a cloak; which by some is conjectured to have been a robe used for sacred functions. St. Chrysostom explains it as meaning a robe, but mentions, without rejecting, the opinion, that it meant a box.

<sup>18</sup> What these were it is idle to conjecture.

<sup>19</sup> The charity of the apostle does not permit us to regard this as a curse.

<sup>20</sup> His trial before Nero, when he was permitted to speak in his own behalf.

<sup>21</sup> His escape from the former danger was providentially directed to the spreading of the faith.

<sup>22</sup> "He had fallen into the very jaws of the lion: for he here styles Nero a lion, on account of his ferocity and the strength of his empire." St. Chrysostom.

18. The Lord hath delivered<sup>23</sup> me from every evil work: and He will preserve me unto His heavenly kingdom, to whom *be* glory forever and ever. Amen.

19. Salute Prisca, and Aquila, and the family of Onesiphorus.

20. Erastus remained at Corinth.<sup>24</sup> And I left Trophimus sick at Miletus.

21. Hasteu to come before winter. Eubulus, and Pudens, and Linus, and Claudia, and all the brethren salute thee.

22. The Lord JESUS CHRIST *be* with thy spirit. Grace *be* with you.<sup>25</sup> Amen.

<sup>23</sup> From sin, and from the machinations of his enemies.

<sup>24</sup> This may have been one of those sent to bring relief to the apostle.

<sup>25</sup> G. P. "shall deliver."

<sup>26</sup> G. P. "The second epistle unto Timotheus, ordained the first bishop of the church of the Ephesians, was written from Rome, when Paul was brought before Nero the second time." This is not of certain authority.



## P R E F A C E

### TO THE EPISTLE TO TITUS.

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TITUS, to whom this letter is addressed, is known to us only from it, and from incidental mention of him in the writings of St. Paul, as also from ecclesiastical writers. He was a convert from heathenism, but his birthplace and the time of his conversion are unknown. St. Paul, his father in the Gospel, left him in charge of the faithful of Crete, now called Candia, an island south of the archipelago, famous in mythology, and some of whose inhabitants were among the witnesses of the miraculous gift of tongues on the day of Pentecost. It is not known when the apostle preached the faith in that island; but St. Jerome thinks that it was after his release from his first imprisonment at Rome, on his way to the East. Hug conjectures that, when sailing from Cenchra for Syria, adverse winds drove him in the direction of Crete, where, being for some time detained, he may have labored for the conversion of the inhabitants. It is certain that the apostle on his way to Rome the first time, touched at Crete; but there is no likelihood that he preached there at that time, since he was a prisoner, and it does not appear that the ship in which he sailed, remained there any length of time.

The character of the Cretans was of the worst kind: they were given to idleness, licentiousness, and mendacity, so that even the faithful needed the stern rebukes of the preachers of the Gospel, to keep them within the line of duty. The apostle, accordingly, points out to Titus with what care he must select those who are to aid him in the sacred ministry, from what vices they must be free, and what qualifications they must possess. He exhorts him to reprove with authority the Judaizers, who might be found in the island, since Jews were numerous there, and to allow no regard to be paid to the fables which they circulated with a view to adulterate the faith. To the aged and to the young, to women especially, he gives practical instructions how they must adorn their Christian profession by the exercise of virtue; and he cautions slaves against insubordination and theft—vices incidental to their condition. The holiness which becomes the followers of CHRIST is strongly insisted

on, the object of His coming in the flesh being, to form to Himself a faithful people, pure and temperate, observant of every social duty, and devoted to God. The apostle directs Titus to shun the obstinate abettor of error, if one or two remonstrances fail to gain him to the truth, as his conversion is rarely to be hoped for, since he sins against the light of grace, and stands self-condemned by his resistance to the Holy Spirit. This letter is supposed by Hug to have been written shortly after the letters to the Thessalonians, whilst others consider it one among the latest. Macknight thinks that it was written from Colosse, in the course of his last apostolical journey, which ended in his imprisonment at Rome. Others date it from Nicopolis, because the apostle directed Titus to meet him there, but his words denote that he was not there when writing. See ch. 3 : 12.



# THE EPISTLE OF BLESSED PAUL THE APOSTLE

TO

## TITUS.

### CHAPTER I.

AFTER MENTIONING IN HIS ADDRESS THE HOPE OF ETERNAL LIFE, WHICH IS ALREADY MANIFESTED, HE SHOWS WHAT PERSONS SHOULD BE ORDAINED PRIESTS AND BISHOPS; AND HE SPEAKS OF CERTAIN PERSONS WHO ARE TO BE SEVERELY REBUKED ON ACCOUNT OF THEIR VICES. ALL THINGS ARE CLEAN FOR THOSE WHO ARE CLEAN. SOME DENY GOD BY THEIR ACTIONS.

1. PAUL, a servant of God,<sup>1</sup> and an apostle of JESUS CHRIST, according<sup>2</sup> to the faith of the elect of God, and to the knowledge of the truth, which is after piety,

2. Unto<sup>3</sup> the hope of eternal life, which God, who lieth not, promised before ages :<sup>4</sup>

3. But hath manifested in due time His word, in the preaching which is committed to me according to the commandment of God our Savior :

4. To Titus, beloved child, after the common faith, grace<sup>a</sup> and peace from God the Father, and CHRIST JESUS our Savior.

5. For this cause I left thee in Crete, that thou shouldst set in order the things that are wanting,<sup>4</sup> and establish priests in every city; as I also appointed thee.

<sup>1</sup> In the epistle to the Romans he styles himself a servant of Jesus Christ. "Since the Father and the Son are one, and he who believeth in the Son, believeth also in the Father, the servitude may be referred indiscriminately to the Father and the Son." St. Jerome.

<sup>2</sup> It is thought to mean here, the end to which his apostleship was directed, namely, to spread that faith which is necessary in order to be the chosen servants of God. Rom. 1 : 5. St. Chrysostom explains it as meaning that the elect were intrusted to his care.

<sup>3</sup> To the end of inspiring this hope, and securing its object.

<sup>4</sup> Correct everything.

<sup>a</sup> 2 Tim. 1 : 9; Eph. 3 : 11.

<sup>b</sup> Luke 1 : 47; *infra* 3 : 6; Jude 25.

<sup>c</sup> G. P. = "mercy." V. C<sup>ss</sup>. D. E. F. G. Svc. Chrys. ecclesies.

6. If any one is free from censure,<sup>a</sup> the husband of one wife,<sup>b</sup> having faithful children, not under charge of dissoluteness, or unruly.

7. For a bishop<sup>c</sup> should be free from censure, as a steward of God:<sup>d</sup> not proud, not passionate, not given to wine,<sup>e</sup> no striker, not covetous of filthy lucre;

8. But hospitable, kind, sober,<sup>f</sup> just, holy, continent,

9. Embracing that faithful speech which is according to doctrine, that he may be able<sup>g</sup> to exhort in sound doctrine,<sup>h</sup> and to rebuke the gainsayers.

10. For many also are disobedient,<sup>i</sup> vain talkers, and deceivers, especially those of the circumcision,<sup>j</sup>

11. Whose mouths must be stopped: who subvert<sup>k</sup> whole houses, teaching unseemly things for sake of filthy lucre.

12. One of them, a prophet of their own,<sup>l</sup> said: The Cretans are always liars, evil beasts, sluggish<sup>m</sup> bellies.<sup>n</sup>

13. This testimony is true. Wherefore rebuke<sup>o</sup> them sharply, that they may be sound in faith,

14. Not giving heed to Jewish fables,<sup>p</sup> and commandments of men who turn from the truth.<sup>q</sup>

15. All things *are* clean<sup>r</sup> to the clean, but to the defiled and unbelievers,<sup>s</sup> nothing is clean,<sup>t</sup> but both their mind and conscience are defiled.

<sup>a</sup> One who had not fallen under public censure—not been accused of any crime.

<sup>b</sup> Only once married.

<sup>c</sup> The priest and bishop are embraced by the same term. St. Chrysostom thinks that bishops are specially meant, who were placed in the chief cities of the island, over whom Titus was to exercise a general superintendence, such as metropolitans exercise over their suffragans.

<sup>d</sup> As a steward appointed by God to dispense His gifts.

<sup>e</sup> "I shall never believe a drunkard to be chaste." St. Jerome.

<sup>f</sup> Converts from Judaism.

<sup>g</sup> Destroy their faith in Christ.

<sup>h</sup> Epimenides. The term prophet was applied to poets, and is here used by the apostle, either ironically, because he was so esteemed by the Cretans, or seriously, because he treated of the Pagan oracles. Aratus has a similar passage.

<sup>i</sup> Falsehood, ferocity, and sensuality are ascribed to them.

<sup>j</sup> Severe rebukes are sometimes necessary, on account of the indifference and insensibility of those whom we address. They should, however, be rarely employed, and generally with some qualification, or something to mitigate their asperity. "As he who rebukes a meek and noble spirit, injures and destroys him, so he who flatters one who needs severity, corrupts him and does not suffer him to rise." St. Chrysostom. The apostle uses the image of a physician, who cuts off a gangrened member to save life.

<sup>k</sup> By which they encumbered and disfigured religious truth.

<sup>l</sup> The precepts of those, who refused to receive the gospel of Christ, and who insisted on Rabbinical traditions.

<sup>m</sup> Everything becomes perverted by the evil intention of those who abuse it. Men of corrupt principles spoil the best actions. This corresponds with the words of Ecclesiastics: "All these things shall be for good to the holy, so to the sinners and the ungodly they shall be turned into evil."

<sup>a</sup> 1 Tim. 3: 2.

<sup>b</sup> (J. P. + "both." V. St. Jerome, Latin fathers.

<sup>c</sup> P. "unruly."

<sup>d</sup> *dzoromwos*.

<sup>e</sup> *σωφρονα*. P. V. St. Jerome: "pudicum."

<sup>f</sup> P. *inverts*.

<sup>h</sup> Rom. 14: 20.

<sup>i</sup> Eccl. 39: 32.

16. They profess that they know God, but by their works they deny Him, since they are abominable and incredulous,<sup>m</sup> and unfit<sup>n</sup> for any good work.

## CHAPTER II.

HE POINTS OUT HOW HE OUGHT TO TEACH OLD MEN AND WOMEN, YOUNG WOMEN AND MEN, AND BE A PATTERN FOR ALL: HE STATES IN WHAT THINGS THE GRACE OF GOD, WHICH HAS APPEARED, INSTRUCTS US: AND SHOWS LIKEWISE THE BLESSINGS BESTOWED ON US BY CHRIST.

1. BUT speak thou the things which become sound doctrine:
2. That the aged men be sober, chaste, prudent, sound in faith, in love, in patience.
3. Aged women in like manner in holy attire,<sup>1</sup> not slanderers, not enslaved<sup>2</sup> to much wine, teaching well,<sup>a</sup>
4. That they may teach<sup>3</sup> the young women prudence,<sup>4</sup> to love their husbands, to love their children,
5. To be discreet, chaste, [sober], taking care<sup>b</sup> of the house,<sup>5</sup> kind, obedient to their husbands, that the word of the Lord may not be blasphemed.<sup>6</sup>
6. The young men in like manner exhort to be sober.<sup>7c</sup>
7. In all things show thyself a pattern of good works, in doctrine, in integrity, in gravity,
8. Using sound speech, not open to censure, that he who is of the contrary part<sup>8</sup> may be ashamed, having no evil to say of us.<sup>d</sup>

<sup>1</sup> The noun refers to dress, but may include the general deportment. St. Jerome takes it to mean, that their dress, gait, motion, look, speech, and silence should present a certain dignity and propriety.

<sup>2</sup> "It is a kind of servitude and degraded condition that our senses should be overpowered by wine, so that we are not our own masters, but are slaves of wine." St. Jerome.

<sup>3</sup> In private. "He allows women to exhort at home, but he does not permit them to preside, or to deliver a long discourse." St. Chrysostom.

<sup>4</sup> The prudence which the elder teaches consists in the love which the younger should bear to their husbands and children.

<sup>5</sup> Domestic in their habits; attentive to the affairs of their house. "The wife who has care of her house will also be prudent and economical; she will not devote herself to pleasure, nor make untimely expenses, or do other such things." Idem.

<sup>6</sup> Religion is dishonored, when those who make a profession of piety neglect domestic duties. "If it happen that a believing woman living with an unbelieving man is not virtuous, he is wont to blaspheme God." Idem.

<sup>7</sup> Wise, chaste, temperate.

<sup>8</sup> The unbeliever.

<sup>m</sup> P. "disobedient."

<sup>n</sup> P. "reprobate."

<sup>a</sup> 1 Tim. 2: 12.

<sup>b</sup> *ἐκτρέφει*. P. "reapers at home." *ἐκτρέφεις*. V. A. C. D<sup>e</sup>. E. F. G. Tischendorf.

<sup>c</sup> G. P. + "in doctrine showing incorruptness, gravity, sincerity."

<sup>d</sup> G. P. "you." V. MSS. Chrys. critica.

9. Servants to be obedient to their masters, pleasing *them* in all things, not contradicting.<sup>9</sup>

10. Not purloining,<sup>10</sup> but in all things showing good fidelity,<sup>a</sup> that they may adorn<sup>11</sup> the doctrine of God our Savior in all things.

11. For the grace of God<sup>r</sup> our Savior hath appeared to all men,

12. Instructing us, that denying impiety and worldly lusts, we should live soberly, and justly, and piously, in this world,

13. Waiting for the blessed hope, and coming<sup>12</sup> of the glory of our great God and Savior<sup>s</sup> JESUS CHRIST,<sup>13</sup>

14. Who gave Himself for all, that He might redeem us from all iniquity, and cleanse for Himself an acceptable<sup>14</sup> people, zealous of good works.

15. These things speak, and exhort, and reprove, with all authority. Let no man despise thee.<sup>15</sup>

### CHAPTER III.

HE POINTS TO THE VIRTUES, TO THE EXERCISE WHEREOF TIMOTHY OUGHT TO EXHORT THE FAITHFUL, AND TO THE VICES AGAINST WHICH HE SHOULD GUARD THEM: AND HE STATES THAT WE HAVE BEEN DELIVERED FROM OUR FORMER SINS THROUGH THE MERE GOODNESS OF GOD, THROUGH THE LAVER OF REGENERATION, BRING MADE IN HOPE HEIRS OF ETERNAL LIFE: AND HE ADMONISHES HIM THAT, TEACHING THESE THINGS, HE SHUN VAIN DOCTRINE, AND HERETICS LIKEWISE.

1. ADMONISH them to be subject to princes<sup>a</sup> and powers, to obey,<sup>b</sup> to be ready for every good work:<sup>1</sup>

2. To slander no one, not to be quarrelsome, but modest, showing all meekness to all men.

\* Their obedience should be cheerful, and without murmuring. "Since persons of every state of life can be happy in their own sphere, he wishes slaves to feel contented with their lot, and not to imagine that they cannot be servants of the Lord on account of their bondage; but on the contrary, to be convinced that they please God and fulfil His will, by being subject in all things to their masters, and taking pleasure in their condition." St. Jerome.

<sup>9</sup> He points to a vice very common among servants.

<sup>10</sup> The practice of virtue, even by slaves, becomes an ornament to religion.

<sup>11</sup> Glorious manifestation.

<sup>12</sup> "Jesus Christ our Savior is styled the Great God." St. Jerome. "Where are they," cries St. Chrysostom, "who say that the Son is less than the Father?"

<sup>13</sup> St. Chrysostom: "Chosen, having nothing in common with others."

<sup>14</sup> Suffer no one to slight your authority. The apostle wished Timothy to make his authority respected by his gravity and zeal.

<sup>15</sup> This may be deemed a limitation of the duty of obedience, which does not extend to anything evil.

<sup>a</sup> G. P. "all good fidelity."

<sup>r</sup> G. P. "that bringeth salvation." Chrys. V. F. G. Cyr. Hier. Lucif. Copt. Ethiop.

<sup>s</sup> Middleton on the Greek article, c. 3, p. 52.

<sup>b</sup> P. "peculiar." *ὑποειρημένος*. In Hellenistic usage it means special, or excellent. St. Jerome.

<sup>a</sup> G. P. "principalities."

<sup>b</sup> *πειθαρχεῖν*. V. obediēre verbo. P. "to obey magistrates."

3. For we ourselves also were once foolish, incredulous,<sup>a</sup> erring, enslaved to various lusts and pleasures, living in malice and envy, hateful, hating one another.

4. But when the goodness and kindness of our Savior God<sup>d</sup> appeared ;

5. Not by works of justice done by us,<sup>e</sup> but according to His mercy, He saved us by the laver of regeneration and renewing of the Holy Spirit,<sup>3</sup>

6. Whom He hath poured forth on us abundantly through Jesus CHRIST our Savior,

7. That being justified by His grace, we may be heirs according to hope of eternal life.

8. It is a faithful saying:<sup>4</sup> And these things I will have thee affirm strongly, that they who believe God should take care to apply themselves to good works. These things are good and useful to men.<sup>5</sup>

9. But avoid foolish questions,<sup>f</sup> and genealogies,<sup>6</sup> and contentions, and strifes about the law: for they are useless and vain.

10. Shun an heretical man<sup>7</sup> after a first and second admonition:

11. Knowing that such a one is subverted,<sup>8</sup> and sinneth, being self-condemned.<sup>9</sup>

12. When I shall send to thee Artemas, or Tychicus, hasten to come to me to Nicopolis:<sup>10</sup> for I have determined to pass the winter there.

13. Send forward Zenas, the lawyer, and Apollo, with care, that nothing may be wanting to them.

14. And let ours<sup>11</sup> also learn to apply themselves to good works<sup>12</sup> for necessary purposes, that they may not be fruitless.

<sup>a</sup> He does not affirm that they had done such works.

<sup>3</sup> Baptism is here declared to be the instrument of a new birth, and of a new state of the soul, which receives sanctifying grace.

<sup>4</sup> This is confirmatory of what precedes.

<sup>5</sup> Good works are profitable to those who perform them, and edifying to those who witness them. They are far more effectual than arguments.

<sup>6</sup> Family descents, such as the Jews paraded, or speculations about *cosm*, such as the Chaldean philosophers and early Gnostics devised. Matters not revealed, and of no practical utility, are safely passed over.

<sup>7</sup> One who clings to his own views in opposition to the public teaching of the apostolic ministry. He is to be shunned, because his obstinacy in error leaves no hope of his conversion. "He who after one or two admonitions refuses to abandon his error, imagines that his reprover is in error, and getting ready for strifes and disputes of words, endeavors to gain over his teacher to his sentiment." St. Jerome.

<sup>8</sup> Lost—has fallen away from faith—is on the road to perdition. St. Chrysostom observes that the apostle directs us to "avoid contests with heretics, that we may not labor in vain, since no good result is to be hoped for."

<sup>9</sup> Since he resists an authority which he formerly acknowledged to be of God. "He is said to be self-condemned, because the fornicator, adulterer, murderer, and other sinners, are driven from the Church by the priests: but heretics pass sentence on themselves, going forth from the Church of their own accord: which departure seems to be the condemnation of their own conscience." St. Jerome.

<sup>10</sup> St. Jerome takes it for a city in Epirus, built by Augustus to perpetuate the memory of his victory over Antony.

<sup>11</sup> The faithful, our brethren.

<sup>12</sup> To almsgiving, especially for holy undertakings.

<sup>c</sup> P. "disobedient." St. Jerome, "insuasibiles."

<sup>e</sup> 2 Tim. 1: 9.

<sup>d</sup> Middleton.

<sup>f</sup> 1 Tim. 1: 4: 4: 7; 2 Tim. 2: 23.

15. All those who are with me, salute thee: salute those who love us in faith. The grace [of God<sup>s</sup>] be with you all.<sup>h</sup> Amen.<sup>i</sup>

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<sup>s</sup> G. P.—

<sup>h</sup> Critics — Amen.

<sup>i</sup> G. P. "It was written to Titus, ordained the first bishop of the Church of the Cretians, from Nicopolis, of Macedonia." Jaspis remarks that this city was not yet built, and that Nicopolis in Epirus is probably the place whence it was written.

## P R E F A C E

### TO THE EPISTLE TO PHILEMON.

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ONESIMUS, a fugitive slave, whose master was a Christian, a resident of Colosse, was won to the faith by St. Paul, when a prisoner at Rome. The conversion of the slave was so sincere, that by the advice of the apostle he ventured to return to his master, being furnished with a strong letter, in which he was recommended to his favor and forgiveness in a simple but touching manner. The affection of Philemon for Paul was such, that the latter might have presumed on his consent to retain Onesimus at Rome, for his own service; but he preferred sending him back, to show how sincerely he respected the rights of his friend, and how strongly he inculcated the duty of obedience and dependence to those who in that state of society were subject to the dominion of others. It is by a special design of Providence that this short epistle remains to us as a splendid instance of the power of religion over insubordinate and dishonest slaves, a class who are generally considered irreclaimable, and a beautiful manifestation of the tenderness of apostolical charity, which embraces as a favorite child the converted bondman. It is also an evidence that the Gospel is not directed to disturb the actual order of society, by teaching men to disregard their obligations, however severe their enforcement may appear. It proclaims, indeed, to all, the necessity of justice and charity towards all, and teaches that nothing can warrant cruelty to a fellow-being: but it does not indulge vain theories of philanthropy to the prejudice of social order. The result, however, of the influence of religion necessarily is the mitigation of social evils, the moral elevation of individuals of all classes in society, and the advancement of civilization, freedom, and virtue.





# THE EPISTLE OF BLESSED PAUL THE APOSTLE

TO

## PHILEMON.

HE SENDS BACK TO PHILEMON, WHOSE CHARITY AND FAITH HE PRAISES, HIS SERVANT ONESIMUS, RECOMMENDING HIM TO HIS MASTER, AND TAKING ON HIMSELF THE RESPONSIBILITY OF THE FAULT WHICH HE HAD COMMITTED. HE INTIMATES THE WISH TO HAVE HIM TO ATTEND ON HIM WHILST PREACHING THE GOSPEL.

1. PAUL, a prisoner<sup>1</sup> of CHRIST JESUS,<sup>2</sup> and Timothy the brother :<sup>2</sup> to Philemon the beloved, our fellow-laborer,<sup>3</sup>

2. And to Appia, the beloved sister,<sup>4b</sup> and to Archippus, our fellow<sup>5</sup> soldier,<sup>6</sup> and to the church in thy house.<sup>6</sup>

3. Grace to you and peace from God our Father, and the Lord JESUS CHRIST.

4. I give thanks to my<sup>7</sup> God, always making remembrance of thee in my prayers,

5. Hearing of thy charity, and the faith which thou hast in the Lord JESUS, and toward all the saints,<sup>8</sup>

6. That the communion of thy faith<sup>9</sup> may become evident<sup>4</sup> in the knowledge<sup>10</sup> of every good [work], which is in<sup>11</sup> you<sup>9</sup> in CHRIST JESUS.

<sup>1</sup> He was then in prison at Rome. This circumstance was calculated to give great force to his appeal in behalf of the slave.

<sup>2</sup> He was probably known to Philemon. Although his name is here used, the letter is written by Paul alone.

<sup>3</sup> This term was applied to laymen, who co-operated with the apostles by the exercise of zeal and charity.

<sup>4</sup> St. Chrysostom conjectures that she was the wife of Philemon. The apostle desired her influence with her husband in behalf of Onesimus.

<sup>5</sup> Engaged with him in the holy ministry, sharing in its hardships and dangers.

<sup>6</sup> His house served as a place of religious assembly.

<sup>7</sup> There is much tenderness and devotion in this phrase.

<sup>8</sup> Charity, proceeding from faith in Christ.

<sup>9</sup> Communion in good works, proceeding from faith; or the communion of faith, the faith which is common to all.

<sup>10</sup> The apostle wished Philemon to advance in the practice of virtue, so as to know and practise every good work: to know its excellence, and eagerly embrace the occasion of practising it. "Among.

<sup>a</sup> G. P. invert. V. MSS. Tischendorf.

<sup>b</sup> B. P. — V. 5 MSS. Lachmann.

<sup>d</sup> *εργων*. P. "effectual." St. Jerome. V. read: *εναργων*.

<sup>c</sup> Col. 4: 17.

<sup>e</sup> P. V. B. "na." Critics.

7. For I<sup>a</sup> have had great joy<sup>a</sup> and consolation in thy charity, because the bowels of the saints<sup>b</sup> are refreshed through thee, brother.

8. Wherefore though I have much confidence in CHRIST [JESUS] to command thee what is becoming,

9. For love I entreat rather, being such<sup>12</sup> an one as Paul, an old man, and now a prisoner also of JESUS CHRIST:

10. I beseech thee for my child, whom I have begotten<sup>13</sup> in<sup>1</sup> chains, Onesimus,

11. Who in time past indeed was unprofitable to thee, but now is profitable both to me and to thee,

12. Whom I send back to thee.<sup>k</sup> And do thou receive him as mine own bowels:<sup>4</sup>

13. Whom I would have retained with me, that in thy stead<sup>15</sup> he might minister to me in the bands of the gospel:<sup>16</sup>

14. But without thy counsel<sup>17</sup> I would do nothing,<sup>18</sup> that thy good<sup>19</sup> might not be as of necessity, but voluntary.

15. For perhaps he therefore departed from thee<sup>1</sup> for a time, that thou mightest receive him again forever:<sup>20</sup>

16. Not now as a servant, but instead<sup>m</sup> of a servant a beloved brother, especially to me:<sup>21</sup> but how much more to thee, both in the flesh,<sup>22</sup> and in the Lord?

17. If then thou regard me as a partner, receive him, as myself:

18. And if he hath done thee any wrong,<sup>23</sup> or oweth anything, charge it to me.<sup>24</sup>

19. I, Paul, have written with mine hand: I will repay, that I may not say to thee, that thou owest me even thyself:<sup>25</sup>

<sup>a</sup> The text refers it to Paul himself. "I being such, as Paul, an old man."

<sup>b</sup> Converted to the faith and baptized.

<sup>1</sup> This is an expression of tender affection, founded on the natural relation of father and child.

<sup>12</sup> Rendering such services as Philemon would have desired to render in person.

<sup>13</sup> Whilst I continue a prisoner on account of the gospel.

<sup>14</sup> Consent.

<sup>15</sup> Would not detain him.

<sup>16</sup> Thy favor.

<sup>17</sup> The apostle intimates that the temporary flight of the slave was Divinely permitted to give occasion to his conversion, and to his consequent devotedness forever to the service of his master. The union of both forever in the enjoyment of God is also intimated. "Sometimes evil is the occasion of good, and God turns to a happy result the perverse designs of men." St. Jerome.

<sup>18</sup> By calling him his child and brother, he disposes Philemon to regard him with affection, notwithstanding the difference of their social condition. "In calling him child, he shows his affection; in styling him brother, he shows his great benevolence and respect for him." St. Chrysostom.

<sup>19</sup> In the domestic relation of servant to master.

<sup>20</sup> Onesimus may have taken some of his master's money, which he spent, and could not return.

<sup>21</sup> He offers to repay it, if Philemon require it, and gives to his promise a legal form.

<sup>22</sup> The apostle reminds him how greatly he is indebted to him as the instrument of his conversion, and intimates that he ought not to demand payment. He claims him playfully as his own servant.

<sup>a</sup> B. P. "we." V. A. C. F. G. Theodor.

<sup>b</sup> P. V. G. *Χαρις*.

<sup>1</sup> G. P. "my." Chrys. V. — A. D\*. E. F. G.

<sup>12</sup> G. P. — Chrys.

<sup>13</sup> 2 Cor. 6: 12; 7: 15; Philip. 1: 8; 2: 1; Col. 3: 12.

<sup>14</sup> G. P. — V. + A. C. D\*. E. critic.

<sup>15</sup> G. P. "above"—besides.

20. Yea, brother. May I enjoy thee in the Lord:<sup>26</sup> refresh my bowels in the Lord.<sup>a</sup>

21. Confident of thine obedience, I have written to thee, knowing that thou wilt do even more than I say.<sup>27</sup>

22. But withal prepare me also a lodging: for I hope that through your prayers I shall be given to you.<sup>28</sup>

23. Epaphras, my fellow-prisoner in CHRIST JESUS, saluteth thee,

24. Mark, Aristarchus, Demas and Luke, my fellow-laborers.

25. The grace of our Lord JESUS CHRIST be with your spirit. Amen.<sup>o</sup>

<sup>26</sup> He regards the kind treatment which he anticipates for Onesimus, as rendered to himself as a service, and a source of comfort to him.

<sup>27</sup> This may be an intimation of the hope that Philemon may manumit Onesimus.

<sup>28</sup> He hoped to be set at liberty, so as to be able to visit them. Prayer has mysterious force, and obtains Divine aid, by which the designs of persecutors are defeated, and their will made instrumental for good. The lodging which he desired, was with a view to have a convenient place to preach the gospel.

<sup>a</sup> P. V. B. critics: "in Christ."

<sup>o</sup> G. P. Amen. "Written from Rome to Philemon by Onesimus, a servant." This does not appertain to the text, although it be correct.



## P R E F A C E

### TO THE EPISTLE TO THE HEBREWS.

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THIS letter has always been received by the Greek fathers, and by the Eastern churches generally, as the work of the apostle Paul;<sup>1</sup> but among the Latins, doubt existed for some time in regard to its author and its inspiration. From the letter of Clement of Rome to the Corinthians, it is clear that he used freely this epistle, as well as the other inspired writings, although he did not quote the author by name, which he was not wont to do, unless when referring to the letters to the Corinthians written by the apostle. The doubt which subsequently arose as to its inspiration, may be traced to the abuse made of it by the Montanists and Novatians, in support of their errors, which led several to seek for reasons to question its authority, because it does not commence like the other epistles, and there is a marked difference in the style. Origen, who was struck by the peculiarity of style, observed, nevertheless, that the ancients had, not without reason, handed it down as the work of Paul.<sup>2</sup> St. Jerome and St. Augustin followed the common tradition of the Oriental churches, which finally prevailed also in the Roman Church,—Pope Innocent, in his letter to Exuperius, having enumerated fourteen epistles of Paul, as the Council of Carthage had a short time before done, under the influence of Augustin. The Council of Trent recognized it among the inspired writings, in the name of the apostle. Calvin could not persuade himself that Paul was its author, although he admitted its inspiration.

Critical observations support the belief of the authenticity of this letter. It is in accordance with the known facts of history in regard to the faithful of Palestine. James and Stephen had sealed their course by martyrdom, and their glorious end was pointed to with a view to strengthen the faith of those who had been instructed by them in the word of God.<sup>3</sup> The faithful had suffered loss of property and other annoyance from their unbelieving countrymen, but as yet the persecution had not generally assumed a sanguinary character,<sup>4</sup> the Jews being

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<sup>1</sup> St. Jerome, *ep. ad Dardan.*

<sup>2</sup> Heb. 13 : 7.

<sup>3</sup> *Apud. Euseb. H. E. l. 6 : 25.*

<sup>4</sup> *Ibid. 10 : 32, 34.*

restrained by the policy of the Romans from glutting their appetite for Christian blood. The splendor of the Jewish ceremonial, and the multitude of the legal observances, retained a strong influence over the converts from Judaism, and exposed them to great danger of relapsing, as is evident from the whole tenor of this epistle. The last verses clearly mark Paul as the author, and the time at which it was written, that of his liberation from confinement, whilst he was yet in Italy.

The difference of style is not such as to leave no traces of the peculiar mode of thought and expression, observable in the other writings of this apostle. On the contrary, all critics admit that the ideas are the same, although presented somewhat differently; and a remarkable similitude is found in several turns of speech. In the other epistles some variety is seen, according to the circumstances of the faithful whom he addressed; and the fact that this is an essay, rather than a familiar letter, may account for the greater diversity which in this is apparent. This also may be the cause of his omitting the introductory sentences, in which he is wont to declare his apostleship, which he may have been led to omit even through reverence for CHRIST, whom he styles the apostle of our profession. Moreover, he gloried in being the apostle of the Gentiles, and might, therefore, decline using this title, when addressing his fellow-countrymen.

There can be little doubt that this epistle was originally composed in Greek, since it is only in that language that the ambiguity exists in the meaning of the term applied to signify covenant, or last will, of which the writer avails himself. The Hebrew term means strictly a league or compact, not the will of a testator.

The various dispensations of God, and His communications to men, are glanced at in the commencement, to make the readers the more sensible of the advantages granted to Christians, who are taught by God's own Son, the Lord of angels, the Creator and Ruler of the universe. His humiliation in death was directed to our sanctification and glory, it being proper that He should resemble us in nature, in order to perform the more effectually the office of Redeemer. Moses was indeed a faithful servant of God, but CHRIST is His own beloved Son, who has the control over His house, which is the Church composed of those who believe in His doctrine. The faithlessness of the body of the Israelites who came forth from Egypt, caused them to be denied entrance into the land of promise, and the Jewish converts should learn by their example not to fail in faith, or fall away from their hope in CHRIST. A better rest is proposed to us, into which our High Priest has entered as our forerunner.

# THE EPISTLE OF BLESSED PAUL THE APOSTLE

TO THE

## HEBREWS.

### CHAPTER I.

THE NEW TESTAMENT ESTABLISHED BY CHRIST EXCELS THE OLD TESTAMENT GIVEN BY THE MINISTRY OF ANGELS, AS CHRIST IS GREATER THAN THE ANGELS IN ORIGIN, DOMINION, POWER, AND HONOR.

1. GOD who formerly spake to the fathers by the prophets, at different times<sup>1</sup> and in various ways:<sup>2</sup>

2. Lastly<sup>3</sup> in these days<sup>4</sup> hath spoken to us by *His* Son, whom He hath appointed heir of all things,<sup>5</sup> by whom also He made the world:<sup>6</sup>

3. Who being the brightness<sup>7</sup> of His glory,<sup>8</sup> and the impression<sup>9</sup> of His substance,<sup>8</sup> and upholding<sup>9</sup> all things by the word of His power,<sup>10</sup>

<sup>1</sup> In various portions. It pleased God not all at once to reveal fully Himself and His counsels; but according to His Supreme wisdom, He communicated such truths as it was important for man to know in the various stages of human society.

<sup>2</sup> Sometimes by angels, sometimes by internal illumination, sometimes by visions, sometimes by dreams.

<sup>3</sup> The present is the last state of mankind. The revelation by Christ is to be followed by no fuller revelation.

<sup>4</sup> To Christ, as man, a universal inheritance is promised. Through His Church He reigns in all believers, and His power will crush the ungodly. He is Lord of all things, although styled heir.

<sup>5</sup> Lit. the *cons*—the periods—ages. It is equivalent to all things which exist in time—the material world.

<sup>6</sup> It corresponds with the description of Wisdom. "He called the Son the brightness of His glory; and with what propriety this is said, you may learn from Christ, who says of Himself: 'I am the light of the world.' On this account He called Him the brightness, as light from light." St. Chrysostom.

<sup>7</sup> The term means an impression such as is produced by a seal. Wisdom is called, "the reflection of unseen light, and the stainless mirror of the energy of God, and the image of His goodness." The apostle seems to have had this passage in view. In Christ is reflected the glory of the Godhead, which cannot be seen in itself—the Divine essence is presented to contemplation, His sacred humanity bearing the stamp of the Deity, which dwelt in it.

<sup>8</sup> The term may signify either substance or person. The Son is the perfect reflection of the glory of the Father, the same Divine nature being common to both. His human nature also reflects the Divine.

<sup>9</sup> "Governing all with authority." St. Chrysostom.

<sup>10</sup> By His powerful word: His sovereign will.

\* G. P. "In these last days." V. MSS. critics.

b G. P. "worlds."

c Wisdom 7: 26.

when He had<sup>4</sup> made a purification of sins,<sup>11</sup> sitteth on the right hand of the Majesty on high :

4. Being made so much greater than the angels,<sup>12</sup> as He hath inherited a more excellent name than they.

5. For to which of the angels did He ever say : Thou art My Son,<sup>13</sup> this day have I begotten Thee ?<sup>c</sup> And again : I will be to Him<sup>6</sup> a Father, and He shall be to Me a Son ?<sup>14</sup>

6. And when he bringeth again<sup>15</sup> the first-begotten into the world, He saith, And let all angels of God<sup>16</sup> adore Him.<sup>a</sup>

7. And of the angels indeed He saith : Who maketh His angels spirits, and His ministers a flame of fire.<sup>17</sup>

8. But to the Son : Thy throne, O God,<sup>18</sup> is forever and ever :<sup>k</sup> the sceptre of Thy kingdom is a sceptre of right.<sup>1</sup>

9. Thou hast loved justice, and hated iniquity : therefore God,<sup>19</sup> Thy God hath anointed Thee with the oil of gladness above Thy partners.<sup>20</sup>

10. And : Thou, O Lord, in the beginning didst found the earth :<sup>m</sup> and the heavens are works of Thine hands.

11. They shall perish, but Thou shalt remain,<sup>n</sup> and they all shall grow old as a garment :

12. And as a vesture Thou shalt change them<sup>o</sup> and they shall be changed : but Thou art the self-same, and Thy years shall not fail.

13. But to which of the angels hath He ever said : Sit on My right hand,<sup>p</sup> until I make Thine enemies Thy footstool ?

<sup>11</sup> The work of redemption is ascribed to Him who created, and who still preserves the world, and the exaltation of His humanity, in recompense of His atonement, is declared. "As regards Him, He saved all." St. Chrysostom.

<sup>12</sup> The humanity of Christ was exalted in glory far above the angels, because He alone was truly the Son. The apostle insists on this, because the Jews were wont to glory in the law as given by angels.

<sup>13</sup> God cherished and protected David as a son ; but Christ is His only begotten.

<sup>14</sup> This was spoken directly of Solomon ; but was referred to Christ.

<sup>15</sup> The Psalmist, who elsewhere treats of the future kingdom of Christ. St. Chrysostom understands the assumption of our nature to be this bringing in of the Son.

<sup>16</sup> The superiority of Christ to the angels is manifest from the worship which they were commanded to render Him.

<sup>17</sup> It may be rendered, "Who maketh His angels as the winds, and His ministers as a flame of fire." God gives to the angels the speed of the winds, and to the same, who minister at His throne, the power of a burning flame. Martini gives this interpretation, together with the more common one.

<sup>18</sup> The Divinity of Christ is manifest from the application to Him of this text by the apostle. St. Chrysostom remarks, that the article is prefixed to the noun, which is peculiar to the true God.

<sup>19</sup> This, as well as the preceding address, is in the vocative case.

<sup>20</sup> The anointing with oil was among the usual manifestations of joy. Allusion also may be made to the anointing of kings and priests. Christ is said to be anointed above His companions, because His merits transcend all human merit. Priests, kings, and prophets, were vastly inferior to Him.

<sup>d</sup> G. P. + "by Himself." V. A. B. Arm. critics.

<sup>e</sup> G. P. + "our." V. A. B. D\*. E. Syr. Athan. Cyr. Al. Hieron. critics.

<sup>f</sup> Ps. 2 : 7.

<sup>g</sup> Ps. 98 : 6.

<sup>h</sup> Ps. 44 : 7, 8.

<sup>i</sup> Ps. 101 : 26.

<sup>j</sup> G. P. "fold them up." *ἐλτίς*. V. D\*. *ἀλλὰ τίς*.

<sup>k</sup> Ps. 109 : 1 ; 1 Cor. 15 : 25.

<sup>l</sup> 2 Kings 7 : 14.

<sup>m</sup> Ps. 103 : 4.

<sup>n</sup> *εὐεργετός*. Rev. V.

<sup>o</sup> G. P. "Thou remainest." V. D. E.



14. Are they not all ministerial<sup>21</sup> spirits, sent for service,<sup>22</sup> on account of those who are to inherit salvation?<sup>23</sup>

## CHAPTER II.

SINCE THE TRANSGRESSION OF THE COMMANDMENTS GIVEN BY THE ANGELS WAS PUNISHED SEVERELY, MUCH MORE SO SHALL PUNISHMENT FALL ON THOSE WHO TRANSGRESS THE COMMANDMENTS OF CHRIST, WHO, BY ASSUMING HUMAN NATURE, AND ENDURING DEATH ON THE CROSS, BECAME LESS THAN THE ANGELS, AND THEREBY BECAME THE AUTHOR OF SALVATION TO THOSE WHO BELIEVE IN HIM.

1. WHEREFORE we ought to observe more diligently the things which we have heard, lest we run out.<sup>1</sup>

2. For if the word spoken by angels<sup>2</sup> was firm, and all transgression and disobedience received a just recompense ;

3. How shall we escape,<sup>3</sup> if we neglect so great salvation ?<sup>4</sup> Which having been first declared by the Lord, was confirmed to us by those who heard,<sup>5</sup>

4. God testifying with them by signs and wonders, and various miracles,<sup>6</sup> and communications of the Holy Spirit according to His will.

5. For not to angels hath God subjected the world to come,<sup>6</sup> of which we speak.

6. But some one testifieth somewhere,<sup>7</sup> saying : What is man, that Thou art mindful<sup>8</sup> of him,<sup>9</sup> or a son of man, that Thou visitest him ?

7. Thou madest him a little less than angels :<sup>9</sup> Thou crownedst him with glory and honor : and didst set him over the works of Thine hands.

<sup>21</sup> "Liturgical," charged with the performance of Divine offices.

<sup>22</sup> Deaconship, to serve and benefit the elect.

<sup>23</sup> The Jews themselves considered angels in this light, so that the apostle could confidently appeal to them, and show thence how much inferior they were to the Son, who is enthroned at the right hand of the Father. It cannot be inferred from this that all the heavenly spirits are engaged in the same office.

<sup>1</sup> The metaphor is taken from a leaky vessel. It expresses the danger of apostatizing.

<sup>2</sup> The Mosaic law.

<sup>3</sup> Punishment.

<sup>4</sup> Such abundant means of saving our souls. The Jews principally regarded temporal blessings : the Christian hopes for eternal rewards.

<sup>5</sup> Their testimony established the fact that our Lord had thus spoken.

<sup>6</sup> The Christian dispensation was such in reference to the prophets : but the heavenly kingdom may be likewise understood.

<sup>7</sup> This mode of citation is often observed, when the author and passage quoted are previously well known.

<sup>8</sup> This psalm seems directly to regard the creation. The dignity of man placed over all other animals is strikingly represented. In a secondary but higher sense it sets forth the dignity of Christ, to whom all creation is subject.

<sup>9</sup> Adam approached the angels in excellence : Christ humbled Himself beneath them by taking on human nature.

q P. "ministering." *ἀκροπομπὰς*.

r P. "let them slip." V. Syr. Ar. Chrys. Bloomfield, critics.

b Mark 16 : 20 ; Acts 5 : 32.

c Ps. 8 : 5, 6.

8. Thou hast subjected all things under his feet:<sup>10 d</sup> For in subjecting all things to him, He left nothing not subject to him. But now we do not yet see all things subjected to him.<sup>11</sup>

9. But we see Him, who was made little less than angels, Jesus, crowned with glory<sup>12</sup> and honor<sup>e</sup> on account of the suffering of death:<sup>13</sup> that by the grace of God<sup>14</sup> He should taste death for every one.

10. For it became Him,<sup>15</sup> for whom *are* all things, and by whom *are* all things, who brought many sons to glory,<sup>f</sup> to perfect,<sup>16</sup> by suffering, the author<sup>g</sup> of their salvation.

11. For He who sanctifieth, and they who are sanctified, *are* all of one. On which account He is not ashamed to call them brethren, saying:

12. I will declare Thy name to My brethren: in the midst of the church I will praise Thee.<sup>h</sup>

13. And again: In Him I will put My trust.<sup>i</sup> And again: Behold, I and My<sup>k</sup> children, whom God hath given Me.

14. Because, therefore, the children are partakers of flesh and blood, He also in like manner partook of them:<sup>17</sup> that by death He might destroy him who had the empire of death, that is, the devil,<sup>18</sup>

15. And deliver those who, through fear of death, were all their life subject to bondage.

16. For nowhere<sup>19</sup> doth He take hold of<sup>20</sup> angels, but He taketh hold<sup>i</sup> of the seed of Abraham.

17. Wherefore He ought in all things to be made like to the brethren.

<sup>10 d</sup> The sacred writer; but as he relates what God ordained, it may be understood of God Himself.

<sup>11</sup> To any mere man.

<sup>12</sup> This was seen in the diffusion of His worship. His glory in heaven was the object of faith.

<sup>13</sup> In reward of His sufferings.

<sup>14</sup> His death took place through the Divine goodness and mercy to mankind. His subsequent exaltation manifested the Divine counsel.

<sup>15</sup> God the Father.

<sup>16</sup> Consummate. Christ was perfect without suffering, but His sufferings were necessary for the accomplishment of His office as Redeemer. "Since God in the first place honored His Son by leading Him through suffering, truly the assumption of the flesh in order to suffer what He suffered, was greater than the creating of the world, its production out of nothing. This indeed, was an exercise of love towards men: but that in a far higher degree." St. Chrysostom.

<sup>17</sup> Christ assumed human nature to rescue men from the power of the devil.

<sup>18</sup> "This points to the wonderful fact, that the devil was overcome by the means whereby he had prevailed, and that Christ wounded him by the weapon which was his strong arms throughout the world. This proves the great power of the conqueror." St. Chrysostom.

<sup>19</sup> In no part of Scripture is it said.

<sup>20</sup> He does not take on Him to redeem them. He does not lay hold on them to save them. "He borrows a metaphor from those who pursue fugitives, and make every effort to lay hold on them as they flee, and to seize them as they retreat. For when human nature fled far away from Him, since we were estranged far from God, and were without God in this world, He pursued and laid hold of us." St. Chrysostom.

<sup>d</sup> Matt. 28: 18; 1 Cor. 15: 16.

<sup>e</sup> Philip. 2: 8.

<sup>f</sup> G. P. "sufferings."

<sup>g</sup> G. *τὸν ἀρχηγόν*. P. "the captain." V. Rosenmüller from Dionysius: *ὑδμων ἀρχηγός*.

<sup>h</sup> Ps. 21: 23.

<sup>i</sup> Ps. 17: 3; Isai. 8: 17.

<sup>k</sup> G. P. "the."

<sup>l</sup> P. "took on him." Trollope says, that this is neither the meaning of the verb, nor suitable to the context.

ren, that He might be a merciful and faithful high priest to God, to expiate the sins of the people.

18. For inasmuch as He Himself suffered and was tempted,<sup>a</sup> He is able also to help those who are tempted.

# CHAPTER III.

CHRIST BEING THE SON, IS FAR MORE EXCELLENT THAN MOSES, WHO WAS A FAITHFUL SERVANT IN THE HOUSE OF GOD. WE MUST THEREFORE TAKE CARE TO OBEY HIM IN ALL THINGS, LEST LIKE THE UNBELIEVING JEWS, WE BE DENIED ENTRANCE INTO HIS REST.

1. WHEREFORE, holy<sup>1</sup> brethren, partakers of the heavenly calling, consider the Apostle<sup>2</sup> and High Priest of our profession,<sup>a</sup> JESUS,<sup>3</sup>

2. Who is faithful to Him who made Him,<sup>4</sup> even as Moses<sup>b</sup> in all His house.

3. For He was deemed worthy of greater glory than Moses, as he who buildeth hath greater honor than the house.<sup>5</sup>

4. For every house is built by some one: but He who made all things, is God.

5. And Moses indeed was faithful in all His house as a servant,<sup>c</sup> for a testimony of those things which were to be spoken:<sup>d</sup>

6. But CHRIST as a Son in<sup>7</sup> His<sup>e</sup> house: which<sup>f</sup> house we are, if we retain the confidence and joyful hope,<sup>g</sup> firm unto the end.<sup>9</sup>

7. Wherefore as the Holy Spirit saith:<sup>h</sup> To-day, if ye hear His voice,

8. Harden not your hearts, as in the provocation<sup>10</sup> in the day of temptation<sup>11</sup> in the desert,

<sup>a</sup> His temptations were external: but the endurance of them furnishes us with a new motive to appeal to Him for succor in danger.

<sup>1</sup> This epithet is here used to distinguish the faithful from the unbelieving Jews, his brethren according to the flesh.

<sup>2</sup> The special Messenger of His Father.

<sup>a</sup> Whom we confess to be our Teacher, Savior, and Lord.

<sup>3</sup> The Father is represented as constituting the Son His Ambassador to men, and High Priest to mediate in their behalf.

<sup>4</sup> The builder is greater than the material building—the head of a family is greater than the family which springs from him.

<sup>5</sup> To testify to those things which should be known in order to prepare for the Christian revelation.

<sup>6</sup> The Son acts as master in the house of His Father, with authority over the servants.

<sup>7</sup> The hope in which we glory.

<sup>8</sup> Our actual state is independent of future contingencies: but the consummation of the Divine work in our souls requires our co-operation.

<sup>9</sup> At Meriba.

<sup>11</sup> Massah, which means temptation, was also the name of a place.

<sup>a</sup> G. P. + "Christ." V. A\*. C\*. D\*. versions, critics.

<sup>c</sup> A dependant, not a slave.

<sup>e</sup> P. "his own." God's, v. 5. Trollope.

<sup>g</sup> Ps. 94: 8; *infra* 4: 7.

<sup>b</sup> Numb. 12: 7.

<sup>d</sup> G. P. "over."

<sup>f</sup> G. P. "whose." V. D.

<sup>h</sup> Sept. Exod. 17: 7.

9. Where<sup>i</sup> your fathers tempted Me: proved,<sup>k</sup> and saw My works  
 10. Forty years: wherefore I was angry<sup>l</sup> with<sup>12</sup> that generation, and said: They always err in heart.<sup>13</sup> And they know not My ways,  
 11. So I swear in My wrath: They shall not enter into My rest.  
 12. See, brethren, lest there be in any of you an evil heart of unbelief<sup>14</sup> to depart from the living God.  
 13. But exhort one another daily, as long as 'to-day' is named,<sup>15</sup> that none of you be hardened through the deceitfulness of sin.<sup>16</sup>  
 14. For we are made partakers of CHRIST:<sup>17</sup> if, nevertheless, we retain the beginning of [His] substance<sup>m</sup> firm to the end.  
 15. Whilst it is said: To-day if ye hear His voice, harden not your hearts, as in that provocation.  
 16. For some hearing provoked *Him*, but not all who came out of Egypt by Moses.  
 17. But with whom was He angry forty years? Was it not with those who sinned, whose corpses fell in the desert?<sup>n</sup>  
 18. And to whom did He swear that they should not enter into His rest, unless to those who were incredulous?  
 19. And we see that they could not enter in, because of unbelief.

## CHAPTER IV.

SINCE THE JEWS ON ACCOUNT OF THEIR UNBELIEF DID NOT ENTER INTO THE PROMISED REST, AND OTHERS MUST ENTER IN THEIR STEAD, WE SHOULD TAKE CARE NOT TO FRUSTRATE OUR HOPE, BUT BY FAITH PREPARE TO BE ADMITTED INTO IT. HE TREATS OF THE WORD OF GOD, WHICH IS LIVING AND EFFECTUAL, AND THAT HE SEES ALL THINGS, AND HAS BECOME INFIRM IN ORDER TO COMPASSIONATE OUR INFIRMITIES.

1. LET us therefore fear, lest a promise being left<sup>1</sup> of entering into His rest, any of us<sup>a</sup> appear to be wanting.<sup>2b</sup>

<sup>i</sup> I was weary of, loathed, was disgusted with.

<sup>k</sup> Their perverse affections lead them astray.

<sup>l</sup> The danger of relapsing into Judaism was great, in consequence of the high veneration which they had cherished from infancy for Moses and the law.

<sup>12</sup> As long as time runs on.

<sup>13</sup> Error, or worldly allurements.

<sup>14</sup> We are made sharers in the glory of Christ, provided we retain to the end that principle of life and hope which we have in Him.

<sup>1</sup> The promise is left to be secured by us.

<sup>a</sup> To fall in the conditions necessary to secure it.

<sup>i</sup> G. P. "when." V. D\*. E.

<sup>1</sup> Eccl. 50: 25.

<sup>m</sup> τῆς ἐπιστάσεως. P. "our confidence." *Intra* 11: 1; *supra* v. 6.

<sup>n</sup> Numb. 14: 37.

<sup>a</sup> G. P. "of you."

<sup>k</sup> G. P. "Mo." V. A. C.

<sup>b</sup> P. "to come short of it."

2. For to us also the good news was announced, as well as to them, but the word heard, not being mixed with faith<sup>3</sup> on the part of those who heard,<sup>4</sup> did not profit them.

3. For we who believe shall enter<sup>5</sup> into the rest, as He said: As I swear<sup>6</sup> in My wrath: If they shall enter into My rest: and indeed the works being completed from the creation of the world.<sup>4</sup>

4. For he said somewhere<sup>5</sup> of the seventh day thus: And God rested on the seventh day from all His works.<sup>7</sup>

5. And in this *place* again: They shall not enter into My rest.

6. Since then it remaineth<sup>8</sup> that some must enter into it, and they to whom it was first announced, did not enter in on account of unbelief:

7. He again limiteth a certain day, To-day, saying by David, after so long a time, as is said<sup>9</sup> above:<sup>10</sup> To-day if ye hear His voice, harden not your hearts.

8. For if Jesus<sup>7</sup> had given them rest, he would never speak of another day afterwards.

9. A sabbath rest<sup>81</sup> therefore remaineth for the people of God.

10. For he who is entered into his rest, hath himself also rested from his own works, as God from His own.

11. Let us hasten<sup>8</sup> therefore to enter into that rest, that no man may fall into the same example of unbelief.<sup>9</sup>

12. For the word of God is living and effectual, and sharper than any two-edged sword, and reaching to the dividing of the soul and spirit,<sup>10</sup> of the joints also and marrow,<sup>11</sup> and is a discerner of the thoughts and intentions of the heart.<sup>12</sup>

<sup>3</sup> This is thought to contain an allusion to the process of digestion, by which the food is incorporated with us. Faith serves to appropriate to us the blessings which are proclaimed.

<sup>4</sup> The rest spoken of was, therefore, different from that of the seventh day.

<sup>5</sup> This is a familiar way of quoting a well-known passage.

<sup>6</sup> The promise remains—it is still left for others to embrace it.

<sup>7</sup> Joëse. The apostle shows that the rest which the Israelites obtained in the land of Canaan, cannot be meant, since the Psalmist speaks of a certain time as still to come.

<sup>8</sup> St. Chrysostom remarks that the apostle uses a peculiar term, which was a favorite one with the Jews, having reference to their sabbath. He adds: "That is the true rest, whence pain, and grief, and mourning, are banished, where cares or struggles or fear do not arise to trouble and afflict the soul, but the fear of God only reigns, which gives delight."

<sup>9</sup> Lost we be punished in like manner.

<sup>10</sup> By the soul here is understood the principle of animation: by the spirit, the understanding and conscience, on which Divine grace exercises its influence.

<sup>11</sup> Penetrating the whole man—the inmost recesses of the heart. The revealed word, embraced with faith, sinks into the mind, and becomes the regulating principle of one's whole life. The parts of the body are referred to, with a view of expressing more fully its efficacy.

<sup>12</sup> This can be said of the truth revealed, only inasmuch as it is applied by the conscience of the individual to his thoughts and intentions. It is literally true of Him who is the Word. It appears that the apostle rises from the word preached to the Eternal Word.

<sup>1</sup> G. P. "in them that heard it." V. "ex his qui audierunt." MSS. vary.

<sup>4</sup> G. P. "do enter." A. C. "let us then enter."

<sup>6</sup> Ps. 94: 11.

<sup>7</sup> Gen. 2: 2.

<sup>8</sup> *Supra* 3: 7.

<sup>10</sup> G. P. — V. A. C. D<sup>e</sup>. E. versions, fathers, critics.

<sup>11</sup> Rev. V.

<sup>12</sup> 2 Pet. 1: 10. "Earnestly endeavor." Rev. V.

13. And no creature is invisible in His sight: but all things are naked and open<sup>13</sup> to His<sup>1</sup> eyes,<sup>14</sup> to whom<sup>15</sup> is our speech.

14. Having then a great High Priest, who is entered into the heavens, Jesus the Son of God, let us hold fast the profession.<sup>16</sup>

15. For we have not a high priest, who cannot have compassion for our infirmities: but one tried in all things in like<sup>17</sup> manner without sin.<sup>18</sup>

16. Let us therefore go with confidence to the throne of grace, that we may obtain mercy, and find grace for seasonable aid.

## CHAPTER V.

CHRIST BEING DULY CONSTITUTED OUR HIGH PRIEST, AND OFFERING PRAYERS TO THE FATHER, WAS HEARD. LEARNING OBEDIENCE FROM HIS SUFFERINGS, HE BECAME A CAUSE OF ETERNAL SALVATION TO THOSE WHO OBEY HIM; BUT THEY TO WHOM THE APOSTLE WROTE WERE NOT CAPABLE OF THE SUBLIME MYSTERIES THAT REGARD HIM.

1. For every high priest taken from among men is appointed for men in things<sup>a</sup> which regard<sup>1</sup> God, that he may offer gifts and sacrifices for sins:

2. Who can have compassion on the ignorant, and erring, since he himself also is encompassed with infirmity:

3. And therefore, as for the people, so also even for himself he ought to offer<sup>2</sup> for sins.

4. And no one taketh to himself the honor,<sup>b</sup> but he who is called by God, as Aaron:

5. So also CHRIST did not glorify Himself, to become a high priest, but He who said to Him: Thou art My Son,<sup>c</sup> to-day have I begotten Thee.

6. As He saith also in another place: Thou art a priest forever,<sup>3d</sup> according to the order of Melchisedech.

<sup>13</sup> The term here employed has reference, as St. Chrysostom remarks, to the stripping off the skin, by which the interior of animals offered in sacrifice was laid open.

<sup>14</sup> This can scarcely be said of aught but the Word.

<sup>15</sup> "To whom we must give an account." Trollope.

<sup>16</sup> The faith we have professed. "What profession does he mean?" asks St. Chrysostom: "that there is a resurrection, that there is a reward hereafter, that there are numberless blessings laid up for us; that Christ is God—the orthodox faith."

<sup>17</sup> This, however, must not be understood of any irregular inclination, since human nature was perfect in Him.

<sup>18</sup> Without sinning under the trials; and without being tempted by inward propensity to sin.

<sup>a</sup> The apostle proceeds to show that Christ was a High Priest, and of a more perfect order than that of Aaron, although not offering sacrifices like the ancient priesthood.

<sup>b</sup> To make sin offerings.

<sup>c</sup> Being the Son of God, He was, even as man, entitled to the high priesthood.

<sup>1</sup> Ps. 33: 18; Eccl. 15: 20.

<sup>d</sup> Ps. 2: 7.

<sup>a</sup> *Supra* 2: 17.

<sup>b</sup> Exod. 28: 1; 2 Par. 26: 13.

<sup>c</sup> Ps. 109: 4.

7. Who in the days of His flesh, with a strong cry and tears, when He offered up prayers and supplications<sup>4</sup> to Him who could save Him from death,<sup>5</sup> was heard for His reverence:<sup>6</sup>

8. And indeed, though He was the Son [of God], He learned<sup>6</sup> obedience from the things which He suffered:

9. And being consummated,<sup>7</sup> He became for all who obey Him a cause of eternal salvation,

10. Called by God a high priest, according to the order of Melchisedech:

11. Of whom we have much to say, and difficult to utter, since ye are become dull of hearing.

12. For when by this time<sup>8</sup> ye ought to be teachers, ye need to be taught again the first principles of the oracles of God; and are become such as have need of milk,<sup>9</sup> not of solid food.

13. For every one who partaketh<sup>8</sup> of milk,<sup>9</sup> is unskilled in the word of justice:<sup>10</sup> for he is a babe.

14. But solid food is for the full-grown, for those who by use have their senses exercised to discern good and evil.

## CHAPTER VI.

HE DOES NOT MEAN TO TREAT OF THE RUDIMENTS OF FAITH, SINCE THEY WHO AFTER BAPTISM RELAPSE INTO SIN, CANNOT BE REBAPTIZED, BUT ON THE CONTRARY ARE LIABLE TO AN ETERNAL CURSE; BUT COMFORTING THE HEBREWS, HE EXHORTS THEM TO IMITATE THE LONG SUFFERING OF ABRAHAM, IN ORDER TO PARTAKE OF THE BLESSINGS WHICH GOD PROMISED HIM WITH AN OATH.

1. WHEREFORE omitting to speak of our commencement<sup>4</sup> in CHRIST, let us proceed to more perfect things,<sup>1</sup> not laying again a foundation of penance from dead works,<sup>2</sup> and of faith towards God,

<sup>4</sup> In Gethsemane. Of the loud cry no mention is there made; but He sent forth a loud cry at the moment of His death.

<sup>5</sup> He did not absolutely pray to escape death, but with submission to the will of His Father: He triumphed over death by rising from the tomb.

<sup>6</sup> Practically.

<sup>7</sup> Having completed the work of man's redemption.

<sup>8</sup> The length of time during which they had been Christians.

<sup>9</sup> This metaphor is used by the apostle for imperfect instruction.

<sup>10</sup> Sublime doctrine.

<sup>1</sup> "These are correct and sound doctrines: for we call him perfect who unites with faith a correct course of conduct." St. Chrysostom.

<sup>2</sup> The necessity of abandoning sin was a matter of primary instruction.

<sup>3</sup> *ἐν τῇ φόβῳ*. P. "in that He feared." *Infra* 12: 28: "reverence." Schleusener approves of V. Chrys. "on account of the regard which the Father had for Him."

<sup>4</sup> G. P. "and." V. B<sup>es</sup>. C. Copt. Or. Cyr. Chrys.

§ 1 Cor. 3: 2.

<sup>5</sup> *τὸν τῆς ἀρχῆς τοῦ Χριστοῦ λόγον*. V. *inchoationis Christi sermonem*.

2. Of the doctrine of baptisms,<sup>3</sup> and of the laying on<sup>b</sup> of hands,<sup>4</sup> and of resurrection of the dead, and of eternal judgment.

3. And this we will do, if God permit.

4. For it is impossible<sup>5</sup> for those who were once enlightened,<sup>6a</sup> tasted also the heavenly gift,<sup>7</sup> and were made partakers of the Holy Spirit,<sup>8</sup>

5. Tasted moreover the good word of God,<sup>9</sup> and the<sup>10</sup> powers of the world to come,

6. And are fallen away;<sup>11</sup> to be renewed<sup>4</sup> again<sup>12</sup> to penance, since they crucify to themselves again<sup>13</sup> the Son of God, and make Him a mockery.<sup>14</sup>

7. For the earth which drinketh in the rain that often cometh on it, and bringeth forth herbage<sup>15</sup> meet for those by whom it is tilled, receiveth blessing from God;<sup>16</sup>

8. But that which bringeth forth thorns and briers is rejected,<sup>17</sup> and nigh a curse:<sup>18</sup> whose end is to be burnt.<sup>19</sup>

9. But of you, beloved, we trust better things, and nearer to<sup>a</sup> salvation: although we thus speak.

10. For God is not unjust,<sup>20</sup> to forget your work, and the<sup>f</sup> love which ye have shown for His name, who have ministered to the saints, and do minister.<sup>21</sup>

<sup>3</sup> The Christian was taught to distinguish baptism from the various legal purifications, and from the baptism of John.

<sup>4</sup> "For in this manner they received the Holy Spirit: for when Paul laid his hands on them, the Holy Spirit, he says, came upon them." St. Chrysostom.

<sup>5</sup> Morally speaking—extremely difficult. "You cannot say, if we live loosely, we shall be baptized again, we shall be again instructed, we shall receive the Spirit again: or if we now fall away from the faith, we shall again, by receiving baptism, wash away our sins, and obtain the same blessings as before. You deceive yourselves, he says, entertaining such thoughts." Idem.

<sup>6</sup> By faith, and by baptismal grace.

<sup>7</sup> The Eucharist.

<sup>b</sup> By the imposition of hands.

<sup>8</sup> Have relished the Divine truths.

<sup>9</sup> Have known by faith—experienced in their hearts the influence of the heavenly spirits—have become deeply sensible of the glory which awaits us in the heavenly kingdom.

<sup>10</sup> From faith.

<sup>11</sup> As in baptism. "What then?" asks St. Chrysostom: "Is penance rejected? Not penance; God forbids: but renovation by penance . . . it is not practicable to restore them to the same splendor."

<sup>12</sup> Virtually, by casting Him away—by apostasy.

<sup>13</sup> Exposing Him to shame—denying the redemption, and His Divine character.

<sup>14</sup> Every kind of produce.

<sup>15</sup> Its fertility is a Divine blessing. "He says that God is the author of all things, indirectly condemning the heathens who ascribed the fruits of the earth to its natural fecundity." St. Chrysostom.

<sup>16</sup> It is abandoned as useless for cultivation.

<sup>17</sup> As fertile lands were believed to be blessed, so a barren soil was called accursed.

<sup>18</sup> The brambles and weeds that incumber the soil are sometimes burnt.

<sup>19</sup> The Divine goodness bestows grace more abundantly, according as good works are performed under the influence of grace already received: and God has bound Himself by His gracious promises to give to those who humbly sue for aid. Although no work of man in itself merits any reward, or farther aid of grace, yet it would be unjust to withhold what was once promised. "God would indeed be unjust," says St. Jerome, "if He merely punished sin, without rewarding good works." L. 2, contra Jovinian. c. 2.

<sup>20</sup> By subsidies to the distressed, especially to the ministers of Christ.

<sup>a</sup> Acts 8:17; 19:6.

<sup>b</sup> Matt. 12:45; 16:18; 20:26; 2 Pet. 2:20.

<sup>f</sup> Eph. 3:6. G. P. "to renew them again." V. Schlusener.

<sup>g</sup> P. "things that accompany."

<sup>h</sup> G. P. + "labor of." V. MSS. critics.



11. And we desire that every one of you show the same zeal for the accomplishing of hope unto the end :<sup>22</sup>

12. That ye may not be slothful, but imitators of those, who through faith and patience inherit the promises.

13. For when God promised to Abraham, because He had no one greater, by whom He might swear, He swore by Himself,

14. Saying: Unless<sup>a</sup> blessing I will bless thee,<sup>b</sup> and greatly multiply thee.

15. And so after he had patiently endured, he obtained the promise.

16. For men swear by one greater than themselves: and the oath for confirmation is for them the end of all controversy.<sup>23</sup>

17. Wherein God willing more abundantly to show to the heirs of the promise the immutability of His counsel, interposed an oath,

18. That by two immutable things,<sup>24</sup> whereby it is impossible for God to lie, we may have strong consolation, who have fled to lay hold of the hope set before us,

19. Which we have as an anchor of the soul, sure and firm, and reaching to the place within the veil,<sup>25</sup> where JESUS is entered a forerunner for us, made a High Priest forever according to the order of Melchisedech.

## CHAPTER VII.

SINCE THE PRIESTHOOD OF MELCHISEDECH EXCELLED THE LEVITICAL PRIESTHOOD, AS IS GATHERED FROM THE ACCEPTANCE OF TITHES, AND THE BLESSINGS GIVEN BY HIM TO ABRAHAM, THE PRIESTHOOD OF CHRIST, WHICH IS ESTABLISHED FOREVER, ACCORDING TO THE ORDER OF MELCHISEDECH, AND CONFIRMED WITH AN OATH, NECESSARILY EXCELS THAT OF LEVI, AND ABOLISHES IT WITH THE LAW.

1. FOR this Melchisedech, king<sup>a</sup> of Salem,<sup>1</sup> a priest of the Most High God,<sup>2</sup> who met Abraham returning from the slaughter<sup>3</sup> of the kings, and blessed him,

2. To whom also Abraham divided a tenth part of all; being, indeed,<sup>4</sup> by interpretation, first king of justice, and after that, also king of Salem,<sup>b</sup> which is king of peace,

<sup>22</sup> In the performance of good works, so as to secure the fulfilment of the hope which they cherished, and to strengthen that hope to the end.

<sup>23</sup> "What is doubtful in every controversy is cleared up in this way." St. Chrysostom.

<sup>24</sup> The promise and oath of God.

<sup>25</sup> The holy of holies, separated by a thick veil from the rest of the temple.

<sup>1</sup> Some take this to be the city which was afterwards styled Jerusalem.

<sup>2</sup> Probably acting in this capacity as head of his people, as in the early times.

<sup>3</sup> Defeat fully expresses the meaning.

<sup>4</sup> His name expressed his character. The reality of his existence is not rendered questionable by these various typical circumstances.

<sup>a</sup> O. P. "surely." V. A. B. C. D. E. Lachmann.

<sup>b</sup> Gen. 14: 18.

<sup>1</sup> Gen. 22: 16.

<sup>2</sup> John 3: 23.

3. Without father, without mother, without genealogy, having neither beginning of days, nor end of life,<sup>6</sup> but likened to the Son of God,<sup>6</sup> continueth a priest forever.<sup>7</sup>

4. Now consider how great this man is, to whom even Abraham the patriarch gave tithes of the chief spoils.

5. And indeed those of the sons of Levi, who receive the priesthood, have a commandment by the law, to take tithes<sup>8</sup> from the people, that is, their brethren: although they also<sup>8</sup> have come out of the loins of Abraham.

6. But he whose descent is not accounted among them, received tithes from Abraham, and blessed him who had the promises.

7. And without all contradiction, the less is blessed by the greater.

8. And here, indeed, men who die receive tithes: but there *one* of whom it is testified that he liveth.<sup>9</sup>

9. And (so to speak) through Abraham, Levi also, who receiveth tithes, was tithed:

10. For he was yet in the loins of his father, when Melchisedech met him.

11. If then perfection was by the Levitical priesthood (for with it<sup>10</sup> the people received the law), what need was there still that another priest should rise according to the order of Melchisedech, and not be called according to the order of Aaron?<sup>11</sup>

12. For the priesthood being transferred, of necessity a change of the law also is made.<sup>12</sup>

13. For he of whom these things are said, is of another tribe, of which no one attended at the altar.

14. For it is manifest that our Lord sprang from Juda;<sup>13</sup> in regard to which tribe Moses spake nothing of priests.<sup>4</sup>

<sup>6</sup> The sacred writer not having given any of these particulars, St. Paul observes that this silence was designed by the Holy Spirit, to present him as the type of the Son of God. It cannot be doubted that he was a mere man, probably a Canaanite, who had the knowledge of revealed truth as it came down through Noe. St. Chrysostom says that Melchisedech is said to be without father or mother, "because they are not mentioned in Scripture."

<sup>7</sup> In his priestly character, and in various circumstances of the sacred narrative.

<sup>8</sup> No end of his functions being assigned in Scripture. "Where is the likeness? Because we know not the end and beginning of one or the other: of the former, because they are not recorded; of the latter, because He is without beginning or end." St. Chrysostom.

<sup>9</sup> The laity, as well as the priests, were descended from Abraham.

<sup>10</sup> This is deduced from his death not being recorded.

<sup>11</sup> The law was given in connection with the priesthood.

<sup>12</sup> From mention made by the Psalmist, of this new order of priests, the apostle infers that the Aaronic priesthood was not perfect or perpetual.

<sup>13</sup> The priesthood and law were connected. "For a priest cannot be without a covenant, and laws, and ordinances: nor can he use a covenant belonging to a different priesthood." St. Chrysostom.

<sup>14</sup> He applies the prophecy to Christ.

<sup>6</sup> Deut. 18: 3; Josue 14: 4.

<sup>4</sup> G. P. "concerning priesthood." V. A. R. C\*. D\*. E. Cyr. Chrys.

15. And it is still more manifest,<sup>14</sup> if another priest arise according to the likeness of Melchisedech,

16. Who is made not according to the law of a carnal commandment,<sup>15</sup> but according to the power of indissoluble life.<sup>16</sup>

17. For He testifieth: Thou art a priest forever, according to the order of Melchisedech.\*

18. The annulling of the preceding commandment taketh place indeed, because of its weakness and unprofitableness.

19. For the law perfected nothing: but there is an introduction<sup>17</sup> of a better hope<sup>18</sup> by which we approach to God.

20. And inasmuch as it is not without an oath (for the others, indeed, were made priests without an oath:

21. But He, with an oath, by Him, who said to Him: The Lord sware, and He will not repent: Thou art a priest forever:†)

22. By so much JESUS is made a surety<sup>19</sup> of a better covenant.

23. And the others, indeed, were many priests, because they were prevented by death from continuing:

24. But He, because He continueth forever, hath an everlasting priesthood.<sup>20</sup>

25. Wherefore also he can forever save those who through Him approach to God, since He always liveth to make intercession<sup>21</sup> for us.‡

26. For it was fit that we should have such a High Priest, holy, innocent, undefiled, separated from sinners, and made higher than the heavens:

27. Who hath no need daily, as the priests,<sup>h</sup> to offer victims, first for their own sins, afterwards for those of the people: for this He did once, offering Himself.<sup>22</sup>

28. For the law maketh<sup>1</sup> priests men who have infirmity, but the word of the oath, which is since the law, *maketh* the Son who is perfected<sup>23</sup> forever.

<sup>14</sup> That the removal of the law takes place.

<sup>15</sup> Not by virtue of a law regarding the natural succession of a certain family, or external observances.

<sup>16</sup> Life eternal. Allusion is made to the apparent perpetuity of Melchisedech.

<sup>17</sup> By the new priesthood, which is established.

<sup>18</sup> Of blessings.

<sup>19</sup> Pledging Himself in the name of His Father to give us pardon and grace.

<sup>20</sup> "Since He always lives, He has, he says, no successor." St. Chrysostom.

<sup>21</sup> He pleads through the atonement which He offered on the cross.

<sup>22</sup> "When you hear Him styled priest, do not imagine that He is always engaged in the discharge of priestly functions: for He exercised His priesthood once, and then rested." St. Chrysostom.

<sup>23</sup> By His sufferings He is perfected in His office of Redeemer.

\* Ps. 109: 4.

† G. P. + "after the order of Melchisedech." V. D. C. Sah. Basmur. Arm. Amiat. Ambr.

‡ 1 Tim. 2: 6.

<sup>h</sup> Lev. 16: 6. G. P. "high priests."

<sup>1</sup> G. P. "high priests."

<sup>k</sup> P. "consecrated."

## CHAPTER VIII.

THE PRIESTHOOD OF CHRIST IS MORE EXCELLENT THAN THAT OF LEVI, SINCE HE SITS IN HEAVEN AT THE RIGHT HAND OF THE FATHER, AND HE WAS THE DISPENSER OF BETTER MYSTERIES THAN THOSE WHICH WERE CONFIDED TO THE PRIESTS OF THE LAW. HE SHOWS THE NECESSITY OF THE NEW TESTAMENT FROM THE IMPERFECTION OF THE OLD, AND FROM THE PROMISE OF GOD BY JEREMIAH.

1. BUT the chief point<sup>a</sup> in regard to these things, whereof we speak is: We have such a High Priest who is seated on high on the right of the throne of the Majesty in the heavens,

2. A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man.

3. For every high priest is appointed to offer gifts and victims: wherefore it is necessary that He<sup>1</sup> also should have something which He may offer.

4. If then<sup>b</sup> He were on earth, He would not even be a priest;<sup>2</sup> there being priests who offer the gifts according to the law,

5. Who worship as a model and shadow<sup>3</sup> of heavenly things.<sup>4</sup> As Moses was divinely answered, when he was finishing the tabernacle: "See (He saith), make<sup>d</sup> all things according to the pattern shown to thee on the mount.

6. But now He hath obtained a better ministry,<sup>e</sup> since He is even mediator of a better covenant, which is established on better promises.

7. For if the former had been faultless, no place for a second should have been sought.

8. For blaming them, he saith: Behold the days shall come,<sup>f</sup> saith the Lord: and I will make a new covenant with the house of Israel and with the house of Juda.

9. Not according to the covenant, which I made with their fathers on the day on which I took them by the hand, to lead them out of the land of Egypt: because they did not continue in My covenant, and I regarded them not, saith the Lord:

<sup>1</sup> "No priest is without a sacrifice: He therefore must also have a sacrifice." St. Chrysostom.

<sup>2</sup> If the Aaronic priesthood still subsisted, Christ should have no priestly office to discharge: because two priesthoods could not simultaneously exist.

<sup>3</sup> The tabernacle and rites were types of the future dispensation.

<sup>4</sup> "What things does he style heavenly? Spiritual things: for although these are performed on earth, they are, at the same time, fit for heaven. For when our Lord Jesus Christ lies before us slain, when the Spirit descends, when He is present who sits at the right hand of the Father, when children are regenerated by the laver, when they become fellow-citizens of those who are in heaven, when we have our country, and city, and citizenship there, when we are here strangers, are not all these things heavenly?" St. Chrysostom.

<sup>a</sup> P. "the sum."

<sup>b</sup> G. P. "For if." V. A. D. critica.

<sup>c</sup> G. P. "For."

<sup>d</sup> G. P. "See that thou make." V. A. D. critica. Exod. 25: 40; Acts 7: 44.

<sup>e</sup> *Supra* v. 2.

<sup>f</sup> Jer. 21: 31.

10. For this is the covenant which I will make with the house of Israel after those days, saith the Lord: I will give My laws in their mind,<sup>a</sup> and write them in their hearts: and I will be their God, and they shall be My people:

11. And they shall not teach each one his neighbor, and each one his brother, saying: Know the Lord; for all shall know Me from the least to the greatest of them:

12. For I will be merciful to their iniquities, and their sins<sup>c</sup> I will remember no more.

13. By saying 'new,' He hath declared the former old. But that which is ancient and waxeth old, is near vanishing away.

## CHAPTER IX.

FROM THE THINGS WHICH EXISTED UNDER THE OLD TESTAMENT, AND THE IMPERFECTION OF THOSE VICTIMS, HE SHOWS THE PERFECTION OF THE NEW, IN WHICH CHRIST, THE HIGH PRIEST, AND VICTIM ONCE OFFERED, CLEANSSES THE CONSCIENCE FROM SINS. IT WAS NECESSARY THAT HE SHOULD DIE TO CONFIRM THE TESTAMENT.

1. THE former<sup>a</sup> also had indeed rites of worship,<sup>b</sup> and a worldly<sup>c</sup> sanctuary.

2. For the first<sup>d</sup> tabernacle<sup>e</sup> was made, wherein were the candlestick, and the table, and the loaves of presence, which<sup>f</sup> is called the holy place:

3. And behind the second veil, a tabernacle, which is called the Most Holy place,

4. Which had a golden censer,<sup>g</sup> and the ark of the covenant overlaid on all sides with gold, in which *was* the golden pot that had the manna, and the rod of Aaron, which had blossomed, and the tables of the covenant,<sup>h</sup>

<sup>a</sup> By grace the Divine law is inscribed on the mind and heart.

<sup>b</sup> St. Chrysostom explains it as meaning a sanctuary open to the world, inasmuch as, although it was devoted to Jewish worship, the heathen were admitted within its court. Clement, of Alexandria, thinks that it means a sanctuary which represented the material world.

<sup>c</sup> The anterior tabernacle—or anterior part of the tabernacle. The whole and each part was called by this name.

<sup>d</sup> Which part of the tabernacle.

<sup>e</sup> It is stated in Chronicles, that "there was nothing else in the ark but the two tables." The apostle may be understood to say, that the other things were near it, which is conformable to the Jewish traditions. Some think that they were in the ark before the erection of the temple.

<sup>f</sup> G. P. + "and their iniquities." Chrys. V. — B. Syr.

<sup>g</sup> *εσθη.* P. *coenanti.* Chrys. critics.

<sup>h</sup> *δικαιώματα λαμπρά,* justificationes cultus. P. "ordinances of Divine service."

<sup>i</sup> *ἅγιον κοσμηρόν.* Sanctum saculare. Middleton takes the latter term for a substantive, as rendered in the Coptic version: "holy splendor."

<sup>j</sup> Exod. 26: 1; 36: 8.

<sup>k</sup> Lev. 16: 12; Numb. 17: 8, 10.

<sup>l</sup> 3 Kings 8: 9; 2 Chron. 6: 10.

5. And over it were the cherubim of glory overshadowing the mercy-seat: of which we can not now speak particularly.

6. And these things being so arranged, the priests always entered indeed into the first tabernacle, performing the sacrificial rites.<sup>5</sup>

7. But in the second,<sup>6</sup> once in the year the high priest alone *went*, not without blood, which he offered for his errors,<sup>5</sup> and those of the people:

8. The Holy Spirit signifying this, that the way into the most holy place was not yet manifested, whilst the former tabernacle was yet standing:

9. Which is a figure of the time then present:<sup>6</sup> according to which. gifts and sacrifices were offered, which could not, as regardeth conscience, perfect him who worshippeth, only in meats, and in drinks,

10. And various washings,<sup>7</sup> and carnal rites,<sup>8</sup> enjoined<sup>9</sup> until the time of correction.<sup>10</sup>

11. But CHRIST being come a High Priest of the good things<sup>11</sup> to come, by the greater and better tabernacle<sup>12</sup> not made with hands,<sup>13</sup> that is, not of this building,

12. Neither by the blood of goats, or calves; but by His own blood, entered once into the sanctuary, having obtained an eternal redemption.<sup>14</sup>

13. For if the blood of goats and bulls,<sup>1</sup> and the ashes of a heifer, being sprinkled, sanctify unto the cleansing of the flesh<sup>12</sup> those who are defiled;

14. How much more shall the blood of CHRIST,<sup>1</sup> who through the Holy Spirit<sup>1</sup> offered Himself without blemish to God, cleanse our<sup>12</sup> conscience from dead works, to worship the living God?

15. And for this, He is Mediator of a new covenant, that death intervening for the redemption of the transgressions, which were under the former covenant, they who are called<sup>16</sup> may receive the promise of the eternal inheritance.

16. For where there is a testament,<sup>17</sup> it is necessary that there be the death of the testator.<sup>18</sup>

<sup>5</sup> Sins committed through ignorance. Sins generally were so called.

<sup>6</sup> Of the time of the Mosaic rites, which were still performed.

<sup>7</sup> Lit. "baptisms," legal purifications.

<sup>8</sup> External observances.

<sup>9</sup> This is referred to gifts and sacrifices.

<sup>10</sup> Until Christ should set all right.

<sup>11</sup> Spiritual and heavenly.

<sup>12</sup> His own body. "Well did he style it greater, and more perfect, since God, the Word, and all the energy of the Holy Spirit, dwelt in it." St Chrysostom.

<sup>13</sup> Not a material fabric, like the ancient tabernacle. His body was formed by the supernatural operation of the Holy Spirit.

<sup>14</sup> Having given an eternal ransom.

<sup>15</sup> For legal purposes.

<sup>16</sup> To the faith. The expiation is offered for all, and a grace remotely disposing to faith is vouchsafed to all; but not all are effectually called.

<sup>17</sup> It properly means a compact, or covenant, sometimes a last will. The apostle here urges this latter sig-

ς τὰς λειτουργίας. V. sacrificiorum officia. P. "the service of God."

<sup>1</sup> Exod. 30:10; Lev. 16:2.

<sup>1</sup> G. P. invert. V. MSS. critics. Lev. 16:15.

<sup>12</sup> 1 Pet. 1:19; 1 John 1:7; Apoc. 1:5.

<sup>1</sup> G. P. "eternal spirit." V. D. vers. Chrys. fathers.

<sup>10</sup> G. P. "your." V. A. D. versions, fathers.

<sup>18</sup> Gal. 3:15.

17. For a testament is of force when they are dead: otherwise it doth not yet avail, whilst the testator liveth.

18. Whence neither was the first indeed dedicated without blood.

19. For every commandment of the law having been read<sup>a</sup> to all the people by Moses, taking the blood of calves and goats with water and scarlet wool, and hyssop, he sprinkled the book itself also, and all the people,<sup>18</sup>

20. Saying: This *is* the blood of the covenant, which God hath enjoined unto you.<sup>b</sup>

21. The tabernacle also, and all the vessels of the ministry, in like manner he sprinkled with the blood.

22. And almost all things according to the law are cleansed with blood: and without the shedding of blood is no remission.<sup>19</sup>

23. It is necessary, therefore, that the patterns of heavenly things<sup>20</sup> be indeed cleansed with these:<sup>21</sup> but the heavenly things<sup>22</sup> with better sacrifices than these.

24. For JESUS<sup>a</sup> is not entered into a sanctuary made with hands, the figure of the true *one*, but into heaven itself, that He may now appear in the presence of God for us:<sup>23</sup>

25. Nor yet that He should offer Himself often, as the high priest entereth into the holy place every year with blood of another:<sup>24</sup>

26. Otherwise it behooved Him to suffer often<sup>25</sup> from the beginning of the world: but now He hath appeared once at the end of ages, for the destruction of sin by His own sacrifice.

27. And as it is appointed for men to die once, and after this judgment;

28. So also the CHRIST was offered once<sup>c</sup> to take away the sins of

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nification. St. Chrysostom remarks that he was led to do so, in order to meet the objections which some draw from the death of Christ, as disproving His religion. The apostle argues, that death gives force to the will of a man, and confirms the covenant of God with men, since it is the condition on which the promise of the pardon of sins depends.

<sup>18</sup> "Why are the book of the covenant and the people sprinkled, unless because that blood and the other rites were, of old, types of the precious blood?" St. Chrysostom.

<sup>19</sup> Legal pardon.

<sup>20</sup> The buildings used for Divine worship under the Old Testament, and their furniture, also the worshippers, were types of the Christian mysteries.

<sup>21</sup> Expiatory rites.

<sup>22</sup> The Christian state may be denoted by this term, since the mysteries are heavenly in their origin, and the rites tend to prepare souls for heaven. Christians are purified by the blood of Christ, a far better victim than those offered by the Aaronic priesthood.

<sup>23</sup> "As he mentioned the death of Christ in contrast with their sacrifices, so he here contrasts heaven with the temple, and not only marks the difference in this respect, but adds, that as priest He approaches nigh to God, for he says, that He appears before the face of God for us." St. Chrysostom.

<sup>24</sup> Of the victim.

<sup>25</sup> "He is at once sacrifice, both priest and victim. If it were not so, and He should offer many sacrifices, He should have been crucified often." St. Chrysostom.

<sup>a</sup> V. Bloomfield.  
<sup>c</sup> G. P. "Christ."

<sup>b</sup> Exod. 24 : 8.  
<sup>c</sup> Rom 6 : 10; 1 Pet. 3 : 18.

many:<sup>26</sup> secondly without sin<sup>27</sup> He shall appear unto salvation to those who await Him.

## CHAPTER X.

ON ACCOUNT OF THE IMPERFECTION OF THE VICTIMS OF THE OLD TESTAMENT, IT WAS NECESSARY THAT A NEW TESTAMENT SHOULD BE ESTABLISHED, AND THAT BY ITS ONE SACRIFICE ALL SINS SHOULD BE TAKEN AWAY. UNLESS WE ADHERE TO IT BY FAITH, HOPE, CHARITY, AND GOOD WORKS, WE SHALL BE PUNISHED MORE SEVERELY THAN THE TRANSGRESSORS OF THE OLD TESTAMENT. HE PRAISES AT THE SAME TIME THE HEBREWS FOR THEIR PATIENT ENDURANCE OF MUCH SUFFERING, AND THE AID GIVEN BY THEM TO THOSE WHO WERE IN SUFFERING.

1. For the law having a shadow of the good things to come, not the very image<sup>1</sup> of the things, by the self-same victims, which they offer year by year continually, can never perfect the comers<sup>2</sup> thereto;<sup>3</sup>

2. Otherwise they should have ceased<sup>4</sup> to be offered, because the worshippers being once cleansed, should have no longer conscience of sin:<sup>5</sup>

3. But in them a remembrance of sins is made every year.

4. For it is impossible that sins should be taken away by the blood of bulls and goats.

5. Therefore coming into the world, He saith: Sacrifice and oblation Thou wouldst not have:<sup>6</sup> but Thou hast fitted to Me a body.

6. Holocausts<sup>7</sup> and sacrifices<sup>8</sup> for sin did not please Thee.

7. Then I said: Behold I come: at the head of the book<sup>9</sup> it is written of Me, to do Thy will, O God.<sup>10</sup>

8. Above when He said: Because Thou wouldst not have sacrifices and oblations,<sup>11</sup> and holocausts and<sup>12</sup> for sin, neither were they pleasing to Thee; which are offered according to the law,

9. Then I said: Behold I come, to do Thy will, O God: He taketh away the first, that He may establish the second.<sup>13</sup>

<sup>26</sup> "Why did he say, of many, and not of all? Because all do not believe. For He died indeed for all, in order to save all, as regards Him; for His death was offered to prevent the ruin of all; but He did not take away the sins of all, because they themselves were unwilling." St. Chrysostom.

<sup>27</sup> Without reference to the expiation of sin.

<sup>1</sup> Christianity has the very image of heavenly things.

<sup>2</sup> Cannot free them from sin, and render them acceptable to God.

<sup>3</sup> Sin offerings were distinct from holocausts.

<sup>4</sup> In the book it is written. This is parenthetical, and the words which precede and follow, are to be connected: "Behold I come to do Thy will." The Pentateuch is thought to be specially referred to.

<sup>5</sup> He abolishes the legal sacrifices to establish the offering of the body of Christ, in obedience to the will of His Father.

<sup>6</sup> *Supra* 7: 26.

<sup>7</sup> P. "For then would they not have ceased to be offered?" B. has the negation.

<sup>8</sup> G. P. "sins."

<sup>9</sup> Ps. 39: 7.

<sup>10</sup> The conjunction has been dropped from V. It is in the edition of 1484, here, and in verse 8.

<sup>11</sup> The roll.

<sup>12</sup> Ps. 39: 8.

<sup>13</sup> G. P. "sacrifice and offering." V. A. D.

<sup>14</sup> G. P. "and."



10. By which will we are sanctified by the offering of the body of JESUS CHRIST once.<sup>6</sup>

11. And every priest indeed standeth<sup>7</sup> daily ministering, and offering up oftentimes the same victims, which can never take away sins:

12. But He offering up one sacrifice for sins, sitteth forever on the right hand of God,

13. Henceforth expecting until His enemies be made His footstool.<sup>8</sup>

14. For by one offering He hath perfected<sup>9</sup> forever those who are sanctified.

15. But the Holy Spirit also testifieth to us. For after He said:<sup>1</sup>

16. This *is* the covenant which I will make with them after those days, saith the Lord, I will put My laws into their hearts, and I will write them on their minds:

17. And their sins and iniquities I will remember no more.

18. But where *there is* forgiveness of these, *there is* no more<sup>9</sup> an offering for sin.<sup>10</sup>

19. Having, therefore, brethren, confidence to enter into the sanctuary by the blood of CHRIST,<sup>11</sup>

20. By the new<sup>10</sup> and living way which He hath consecrated for us,<sup>11</sup> through the veil, that is His own flesh,<sup>12</sup>

21. And *having* a great priest over the house of God:

22. Let us draw near with a true heart in the fulness of faith, having our hearts sprinkled<sup>13</sup> from an evil conscience, and our body<sup>o</sup> washed with clean water,<sup>14</sup>

23. Let us hold unwavering the profession of our hope<sup>15</sup> (for He who promised is faithful).

24. And let us consider one another for an incentive to charity and good works:

\* "What then? Do we not offer every day? We offer, indeed, but making the commemoration of His death: and it is one offering, not many. How is it one and not many? Because it was once offered, as that was which was presented to the most Holy One: for this is the type of that, and that of this: for we always offer Himself." St Chrysostom.

<sup>1</sup> It expresses his attendance on the altar, where he was commanded to stand.

<sup>2</sup> Expiated their sins, and merited for them every grace.

<sup>3</sup> From the abundant pardon attached by God to the New Covenant, the apostle infers that sin offerings are no longer necessary.

<sup>4</sup> It signifies a victim recently slain.

<sup>5</sup> By His death, Christ opened for us a new way into the sanctuary of heaven—a life-giving way.

<sup>6</sup> His flesh is likened to the veil that hung before the sanctuary. By putting it away in death, He entered within the heavenly sanctuary, into which, however, He introduced it in a glorified state.

<sup>7</sup> Allusion is made to the various legal purifications by sprinkling. Our hearts are, as it were, sprinkled with the blood of Christ, through which the stains of an evil conscience are washed away.

<sup>8</sup> In baptism.

<sup>9</sup> The faith which we profess, and on which depends the fulfilment of our hope.

<sup>1</sup> Ps. 109: 1; 1 Cor. 15: 25.

<sup>1</sup> O. P. "said before." V. A. C. D. E. versions, Chrys. Lachmann.

<sup>2</sup> Jer. 31: 33; *supra* 8: 10.

<sup>o</sup> P. "bodies." G. V.

<sup>3</sup> G. P. "Jesus."

<sup>4</sup> P. "faith." V. MSS. versions, critics.

25. Not forsaking our assembly,<sup>16</sup> as is the custom of some, but consoling:<sup>17</sup> and the more so, as ye shall see<sup>a</sup> the day approaching.<sup>18</sup>

26. For if we sin wilfully<sup>19</sup> after we have received the knowledge of the truth,<sup>r</sup> there is no longer left a victim for sins,<sup>20</sup>

27. But a certain fearful expectation of judgment, and a raging fire, which will consume the adversaries.<sup>21</sup>

28. Any one violating the law of Moses, dieth without mercy, under two or three witnesses:<sup>a</sup>

29. How much worse punishment think ye, he deserveth, who hath trodden under foot the Son of God,<sup>22</sup> and deemed profane the blood of the covenant wherein he was sanctified, and offered an outrage to the Spirit of grace?<sup>s</sup>

30. For we know Him who said: Vengeance is mine,<sup>t</sup> and I will repay.<sup>v</sup> And again: The Lord shall judge His people.<sup>w</sup>

31. It is fearful to fall into the hands of the living God.

32. But remember the former days, in which being enlightened<sup>23</sup> ye endured a great strife of sufferings:<sup>24</sup>

33. And partly indeed ye were made a show by reproaches and tribulations: and partly ye became companions of those who were so treated.<sup>25</sup>

34. For ye also had compassion on the prisoners,<sup>x</sup> and ye bare with joy the plundering of your goods, knowing<sup>y</sup> that ye have<sup>a</sup> a better and permanent substance.

<sup>16</sup> The meeting of the faithful for worship. "He knew that there is great advantage in assembling and gathering together, for where two or three, He says, are gathered together in My name, there am I in the midst of them." St. Chrysostom.

<sup>17</sup> Comforting one another by evidences of attachment to religion.

<sup>18</sup> The day of our Lord's visitation—the overthrow of the Jewish state.

<sup>19</sup> By apostasy.

<sup>20</sup> No sin offering, as under the law, can now be available. "He does not take away penance, or the reconciliation which is effected by penance. nor does he repel or cast into despair him who has sinned. He is not so great an enemy of our salvation: but he denies that there is a second baptism." St. Chrysostom.

<sup>21</sup> They might perish in the day of His visitation; but they are not consumed by the fire into which He casts them at the judgment.

<sup>22</sup> This is a strong metaphor to express the outrage offered to Christ by apostasy. It is applicable also to him who sins after he has received Christ in the Eucharist. "When one who has partaken of Him in the mysteries, commits sin, does he not trample Him under foot? does he not despise Him? . . . Thou hast become the body of Christ, and thou deliverest thyself to the devil to be trampled under foot." St. Chrysostom.

<sup>23</sup> By faith, when they received baptism.

<sup>24</sup> A heavy persecution fell on them shortly after their conversion. Their endurance is likened to the efforts of a champion in the agonistic exercises.

<sup>25</sup> Some of them actually suffered, and were exposed to the scoffs of unbelievers: others shared their property with the sufferers.

<sup>a</sup> G. P. "ye see."

<sup>s</sup> Deut. 17: 6; Matt. 18: 16; John 6: 17; 2 Cor. 13: 1.

<sup>t</sup> Deut. 32: 35; Rom. 12: 19.

<sup>v</sup> B. P. + "saith the Lord." V. D. versions.

<sup>w</sup> G. P. "on me in my bonds." V. A. D. MSS. Syr. critics.

<sup>x</sup> G. P. "in yourselves." V. A. Syr. versions, Clem. critics.

<sup>y</sup> G. P. + "in heaven." V. A. D. Latin fathers.

<sup>r</sup> *Supra* 6: 4.

<sup>t</sup> *Supra* 4: 16; 1 Pet. 5: 10.

<sup>w</sup> Ps. 134: 14.

35. Do not therefore lose your confidence, which hath a great reward.<sup>26</sup>

36. For ye have need of patience, that doing the will of God, ye may receive the promise.

37. For yet a little while He who is to come<sup>27</sup> will come, and will not tarry.

38. And My<sup>28</sup> just man liveth by faith:<sup>29</sup> but if he<sup>30</sup> withdraw himself, My soul shall not delight in him.

39. But we are not of those who withdraw<sup>31</sup> unto perdition, but of those who have faith for the saving of the soul.

## CHAPTER XI.

HE GREATLY COMMENDS FAITH BY REFERENCE TO THE ACTIONS OF THE FATHERS FROM THE BEGINNING OF THE WORLD DOWN TO DAVID AND THE PROPHETS, AND SHOWS HOW MUCH THEY ACHIEVED AND SUFFERED BY FAITH, ALTHOUGH THEY HAD NOT YET RECEIVED THEIR FULL REWARD.

1. Now faith is the substance<sup>1</sup> of things hoped for, the evidence<sup>2</sup> of things not seen.

2. For by this the ancients obtained a testimony.<sup>3</sup>

3. By faith we understand that the world<sup>b</sup> was formed by the word of God,<sup>c</sup> so that from invisible things<sup>d</sup> visible things were<sup>d</sup> made.

4. By faith Abel offered to God a more excellent sacrifice than Cain,

<sup>26</sup> God is pleased to reward hope, by crowning it in its accomplishment.

<sup>27</sup> This was the usual designation of the Messiah. He was to come in wrath, by the agency of the Romans, to punish the faithless city.

<sup>28</sup> Persons who withdraw, and so bring perdition on themselves.

<sup>1</sup> The foundation of hope—that which makes the objects of hope realities for us. "Inasmuch as the objects of hope seem not to exist, faith gives them being: or rather it does not give it to them, but itself is their essence; as for instance the resurrection has not yet taken place, nor does it exist, but hope realizes it in our soul." St. Chrysostom.

<sup>2</sup> The argument or proof is here taken for the conviction which is the result of it. "Faith," says St. Chrysostom, "is the seeing of things not manifest, and gives a conviction of things unseen as great as if they were visible."

<sup>3</sup> Were approved. Their faith was commended.

<sup>b</sup> The original chaotic state of matter seems to be referred to. "Thy almighty hand—made the world of matter without form." The same truth is stated by the mother of the Macchabees. "I beseech, my son, look upon heaven and earth, and all that is in them: and consider that God made them out of nothing, and mankind also."

<sup>a</sup> G. P. — V. A. Arm.

<sup>bb</sup> Heb. 2: 4; Rom. 1: 17; Gal. 3: 11.

<sup>cc</sup> P. "if any man draw back." This interpolation was designed to prevent the obvious inference, that the just men might fall from grace.

<sup>dd</sup> G. ὑποστροφῆς. V. "fili abstractionis."

<sup>e</sup> ὑπόστασις.

<sup>b</sup> P. "the worlda." διωγας. *Supra* 1: 2.

<sup>c</sup> Wisd. 11: 18; 2 Macc. 7: 28.

<sup>d</sup> G. P. "were not made." There is a transposition. The negation affects φαινομενων.

by which he obtained testimony<sup>a</sup> that he was just, God giving testimony on his gifts,<sup>5</sup> and by it he, being dead, yet speaketh.<sup>6</sup>

5. By faith Enoch was translated,<sup>7</sup> that he should not see death, and he was not found, because God had translated him: for before the translation he had testimony that he pleased God.

6. But without faith it is impossible to please [God]. For he who cometh to God, must believe that He exists, and is a rewarder of those who seek Him.

7. By faith Noe being divinely<sup>h</sup> instructed concerning those things not yet seen,<sup>8</sup> fearing,<sup>9</sup> prepared an ark for the saving of his family, whereby he condemned the world: and was made heir of the justice which is by faith.<sup>10</sup>

8. By faith he who is called<sup>k</sup> Abraham<sup>11</sup> obeyed to go forth<sup>1</sup> to the place, which he was to receive for an inheritance: and went forth, not knowing whither he was going.

9. By faith he sojourned in the land of promise, as in a strange land, dwelling in tents with Isaac and Jacob, the heirs with him of the same promise.

10. For he looked for the city which hath the foundations, of which God is architect and builder.<sup>m</sup>

11. Through faith also Sara herself [being barren], got strength to conceive,<sup>n</sup> even when she was past age: because she believed Him faithful who had promised.

12. Wherefore even from one (and him as dead)<sup>12</sup> there arose as the stars of heaven in multitude, and as the sand which is on the sea-shore, innumerable.

13. According to faith all these died, not having obtained the promises, but regarding them afar off,<sup>o</sup> and saluting *them*, and confessing that they are pilgrims and strangers on the earth.

14. For they who say such things, signify that they seek their country.

<sup>a</sup> Showing His acceptance of them, probably by the miraculous descent of fire to consume them.

<sup>5</sup> His example contains an exhortation.

<sup>7</sup> The state of Enoch is not known. He seems to have been preserved from death, and transferred to a state of happiness. He is expected to return to the earth towards the end of the world.

<sup>8</sup> Future events. "Concerning the rain." St. Chrysostom.

<sup>9</sup> Moved with religious fear of the vengeance which impended.

<sup>10</sup> Believing the threat and obeying the order of God. "He showed thereby that men were worthy of punishment, since they were not corrected, seeing him construct the ark." St. Chrysostom.

<sup>11</sup> Allusion is made to the change of his name from Abram to Abraham.

<sup>m</sup> His natural powers almost extinct.

<sup>e</sup> Gen. 4: 4; Matt. 23: 35.

<sup>5</sup> G. P. + "his." V. A. D.

<sup>1</sup> Gen. 6: 14; Eccl. 44: 17.

<sup>k</sup> P. "Abraham, when he was called."

<sup>11</sup> Gen. 17: 19. P. "builder and maker."

<sup>n</sup> G. P. + "and was delivered of a child." V. A. D. versions, critics.

<sup>o</sup> G. P. + "and were persuaded of them." V. MSS. critics.

<sup>1</sup> Gen. 5: 24; Eccl. 44: 16.

<sup>h</sup> Matt. 2: 12.

<sup>1</sup> Gen. 17: 5.

15. And indeed if they had been mindful of that from which they went<sup>p</sup> forth, they certainly had opportunity to have returned:<sup>13a</sup>

16. But now they seek a better, that is, a heavenly *country*. Therefore God is not ashamed to be called their God: for He hath prepared for them a city.

17. By faith Abraham when he was tried,<sup>14</sup> offered up Isaac, and he who had received the promises, offered up his only-begotten:

18. To whom it was said: In Isaac<sup>15</sup> shall thy seed<sup>r</sup> be called;

19. Accounting, that God is able to raise up even from the dead: whence also he received him in a figure.<sup>16</sup>

20. By faith also Isaac blessed Jacob and Esau,<sup>s</sup> concerning things to come.

21. By faith Jacob when dying blessed each of the sons of Joseph,<sup>t</sup> and bowed towards<sup>v</sup> the top of his staff.<sup>17</sup>

22. By faith Joseph when dying made mention concerning the going forth of the children of Israel,<sup>w</sup> and gave commandment concerning his bones.<sup>18</sup>

23. By faith Moses when born, was hidden three months by his parents,<sup>x</sup> because they saw that the infant was comely, and they feared not<sup>y</sup> the king's edict.<sup>19</sup>

24. By faith Moses, when he<sup>z</sup> was grown up, refused to be called the son of the daughter of Pharaoh,

<sup>13</sup> The apostle argues from their neglecting to return to the promised land, that they understood the promise to regard another and better country.

<sup>14</sup> "Did not God know that Abraham was a generous and worthy man? Certainly. Why then did He make trial of him since He knew it? Not that He Himself might know it, but to manifest to all the greatness of his virtue." St. Chrysostom.

<sup>15</sup> The issue of Isaac was to be specially regarded as the descendants of Abraham. The calling of them denotes their recognition.

<sup>16</sup> A type full of mysterious signification—a model also of submission to the Divine will. Trollope understands it to mean: in like manner as he had received him originally, the womb of Sara being in a manner dead.

<sup>17</sup> St. Chrysostom and Theodoret understand this of an act of reverence performed by Jacob to Joseph, by bowing to his wand or sceptre. Thus was fulfilled the prediction that he, as well as his children, should worship Joseph. The sovereignty of Ephraim may also have been signified by that act. St. Chrysostom says: "He shows here that he not only spoke of things to come, but had entire confidence in them, so as to demonstrate it by his action: for because another king was to rise from Ephraim, on this account he says: he worshipped towards the top of his rod: namely, even though now an old man, he paid homage to Joseph, indicating by his act the homage which he should receive from the entire people. And this was indeed accomplished when his brethren did him homage: but it was to be fulfilled anew by the ten tribes." With reference to Christ, whose type Joseph was, this homage is still more significant. St. Jerome, nevertheless, rejects this interpretation.

<sup>18</sup> By these instructions he manifested his faith and confidence in the fulfilment of the promises.

<sup>19</sup> For the destruction of male children. The parents risked their own lives by disobeying the royal edict: but faith led them to expect the deliverance of the people from bondage, conformably to the promise made to Abraham, and the comeliness of the infant may have led them to hope, that he might be the chosen agent of God for this purpose.

<sup>p</sup> G. P. "came out." V. A. D.

<sup>r</sup> Gen. 21: 12; Rom. 9: 7.

<sup>s</sup> Gen. 27: 27, 30.

<sup>t</sup> Gen. 47: 31. *προσκύνησεν ἐν τῷ ἔσχατῳ τῆς πόσεως αὐτοῦ.* V. "adoravit fastigium virgæ ejus." Syr.:

"adoravit Israel ad summitatem sceptri ejus." P. "worshipped, leaning upon the top of his staff."

<sup>v</sup> Gen. 50: 23.

<sup>w</sup> Exod. 1: 17.

<sup>x</sup> Gen. 22: 1; Eccl. 44: 20.

<sup>y</sup> Gen. 48: 16.

<sup>z</sup> Gen. 48: 16.

<sup>x</sup> Exod. 2: 2.

<sup>y</sup> Exod. 2: 11.

25. Choosing rather to be afflicted with the people of God, than to have the pleasure of sin for a time,

26. Esteeming the reproach of the CHRIST<sup>20</sup> greater riches than the treasure<sup>21</sup> of the Egyptians:<sup>22</sup> for he looked to the reward.

27. By faith he left Egypt, not fearing the wrath of the king,<sup>21</sup> for as seeing Him who is invisible, he endured.<sup>22</sup>

28. By faith he kept the passover,<sup>23</sup> and the sprinkling of blood;<sup>23</sup> lest He who destroyed the first-born, should touch them.

29. By faith they passed through the Red Sea as on dry land: of which the Egyptians making trial, were swallowed up.<sup>24</sup>

30. By faith the walls of Jericho fell down,<sup>24</sup> after they had been gone round for seven days.

31. By faith Rahab the harlot who received the spies with peace,<sup>25</sup> did not perish with the unbelievers.

32. And what more shall I say? For time will fail me to tell of Gedeon, Barac,<sup>26</sup> Samson, Jephth, David, Samuel, and the prophets,

33. Who through faith conquered kingdoms, wrought justice, obtained promises,<sup>23</sup> stopped<sup>26</sup> the mouths of lions,<sup>26</sup>

34. Quenched the raging fire,<sup>27</sup> escaped the edge of the sword, grew strong from infirmity,<sup>28</sup> were mighty in battle, put to flight the armies of foreigners,<sup>29</sup>

35. Women received their dead restored to life:<sup>30</sup> but some were tor-

<sup>20</sup> This supposes that Moses was Divinely enlightened to foresee the humiliations of Christ, and preferred partaking of them, by embracing peril and suffering, to all the advantages of the court. It may, however, be explained of his preferring to the enjoyment of courtly honors, to share the humiliation and sufferings of his people, which were types of the sufferings of Christ, the hope of whose coming supported them under affliction.

<sup>21</sup> He went forth at the head of the Israelites, unterrified by the threats of the king, or by anticipation of pursuit. He had shown fear, and fled away, when he discovered that the death of the Egyptian was known: but he was intrepid when leading forth the people, in obedience to the Divine command.

<sup>22</sup> He acted manfully, supported by the presence of God, which he did not fail to bear in mind. "If, then, we also always contemplate God, if we always have the thought of Him present to us, all things will appear easy, all supportable, we shall bear all things without difficulty, we shall rise superior to all things." St. Chrysostom.

<sup>23</sup> The sprinkling of the door-posts with it: "If the blood of a lamb preserved unhurt the Jews in the midst of the Egyptians, and whilst destruction was spread around, how much more certainly will the blood of Christ save us, not marked on the lintels of our doors, but applied to our souls?" St. Chrysostom.

<sup>24</sup> "The sound of trumpets, however long continued, could not overthrow the walls: but faith can do all things." Idem.

<sup>25</sup> Special promises made to them. They did not witness the fulfilment of the great promise made to the race of Abraham.

<sup>26</sup> Samson, David, Daniel.

<sup>27</sup> Job, Heliab.

<sup>28</sup> The Sunamite and the widow of Sarepta received their children restored to life by Elias and Elisha.

<sup>29</sup> The three youths in the furnace of Babylon.

<sup>30</sup> The Maccabees.

<sup>21</sup> G. P. "treasures."

<sup>22</sup> Exod. 12: 21.

<sup>23</sup> Jos. 6: 20.

<sup>24</sup> G. P. "also and."

<sup>25</sup> ἡρακλειδῶν. V. distanti sunt.

<sup>26</sup> G. P. "in Egypt." D. E. "of Egypt." V. 23 Arm.

<sup>27</sup> Exod. 14: 22.

<sup>28</sup> Jos. 2: 3.

<sup>29</sup> Judges 14: 15; 1 Kings 17: 34, 35; Dan. 7: 22.

tured,<sup>31</sup> not accepting deliverance,<sup>32</sup> that they might obtain a better resurrection :

36. And others had trial of mockings<sup>33</sup> and stripes, moreover also chains and prisons :

37. They<sup>34</sup> were stoned,<sup>35</sup> were sawn asunder,<sup>36</sup> were tempted,<sup>37</sup> were slain by the sword ; wandered about in sheepskins, in goatskins, needy, straitened, afflicted,

38. Of whom the world was not worthy : they wandered in deserts, on mountains, and dens, and in caverns of the earth.

39. And all these commended for their faith, received not the promise :<sup>37</sup>

40. God providing something better for us, that without us they should not be made perfect.<sup>38</sup>

## CHAPTER XII.

BY THE EXAMPLE OF THE ANCIENTS, MAY OF CHRIST HIMSELF, HE PERSUADES US TO BEAR AFFLICTIONS MANFULLY, AND HE RECALLS US FROM SIN : AND BY THE EXCELLENCE OF THE NEW TESTAMENT ABOVE THE OLD, HE DETERS US FROM DISOBEDIENCE, LEST WE SUFFER GREATER PUNISHMENT THAN THE JEWS.

1. AND therefore we also having so great a cloud<sup>1</sup> of witnesses<sup>a</sup> above us, let us lay aside every weight,<sup>2</sup> and the sin which besetteth<sup>3</sup> us,<sup>b</sup> and let us run with patience<sup>4</sup> the race which is set before us :

<sup>1</sup> The tympanum was a species of torture in which the body of the sufferer was stretched as a drum. "Here there is, doubtless, an allusion to the punishment of Eleazar, recorded at 2 Mac. 6 : 30, and 7 : 3." Bloomfield.

<sup>2</sup> Not accepting the deliverance proffered them. "The history is that of Eleazar. 2 Mac. 6." Middleton.

<sup>3</sup> Eleazar was scoffed at by children.

<sup>4</sup> Naboth, Zachariah.

<sup>a</sup> Isaiah is believed to have been put to death after this manner, according to ancient tradition, recorded by Tertullian, St. Jerome, and others.

<sup>b</sup> As Eleazar to eat forbidden meats.

<sup>c</sup> The Redeemer.

<sup>d</sup> We are more favored, since we have all the blessings of redemption. They were not completely happy until Christ came, and after His atonement, led them to heaven. The time of the new dispensation is understood by the terms, unless we refer them to the final glory of all the just at the last day.

<sup>e</sup> The spectators of agonistic exercises, crowded around to a great height on the seats of the amphitheatre, appeared like a cloud overshadowing the champions. The saints of the Old Testament are likened to them. They may be regarded as witnesses of the Christian's struggle. "Because at the celebration of the games, the victors, in the morning combats, did not receive the prizes till the evening, but looked at those who engaged in the succeeding combats, the apostle, in allusion to that custom, by a high rhetorical figure, represents the ancient patriarchs, and prophets, and judges, and kings, and captains, and righteous men, mentioned in the preceding chapter, who had been victorious in their own combats, as standing round the Hebrews, and observing how they acquitted themselves in the Christian race." Macknight.

<sup>f</sup> As the champions freed themselves from all incumbrance. St. Chrysostom explains the weight of sleep, indifference, and abject and worldly thoughts.

<sup>g</sup> The sin may be considered the weight which we are to cast off, or the enemy that assails us. Apostasy is probably meant.

<sup>h</sup> The eagerness of an athlete to engage in the race is to be imitated by the Christian, who should fearlessly go forward, trusting in Divine aid. Patience, under evils, enables us to advance in the way of God.

<sup>i</sup> 3 Kings 20 : 13 ; 2 Chron. 24 : 21.

<sup>j</sup> *πεπληρωμένον, impositum.* P. "compassed about with so great a cloud of witnesses."

<sup>k</sup> *εμπόλαιον.* P. "which doth so easily beset us." Rom. 6 : 4 ; Eph. 4 : 22 ; Col. 3 : 8 ; 1 Pet. 2 : 1 ; 4 : 2.

2. Looking to<sup>5</sup> the author and finisher<sup>6</sup> of faith, JESUS, who for the joy set before Him, endured a cross,<sup>7</sup> despising shame,<sup>8</sup> and sitteth on the right of the throne of God.

3. For consider Him who endured such opposition from sinners against Himself; that ye may not be wearied, fainting<sup>9</sup> in your minds.

4. For ye have not yet resisted unto blood, striving against sin:<sup>10</sup>

5. And ye have forgotten the consolation which speaketh to you as to sons, [saying]: My son, despise not the correction<sup>11</sup> of the Lord: neither be thou wearied when thou art rebuked by Him.

6. For whom the Lord loveth, He correcteth,<sup>12</sup> and He scourgeth every son whom He receiveth.<sup>13</sup>

7. Endure correction.<sup>13</sup> God dealeth with you as with sons: for what son is there whom the father doth not correct?

8. But if ye are without correction, whereof all are made partakers, then ye are bastards and not sons.

9. Moreover, we have had indeed for instructors, the fathers of our flesh, and we revered them: shall we not much rather obey the Father of spirits,<sup>14</sup> and live?

10. And they, indeed, for a few days, trained us according to their pleasure,<sup>15</sup> but He for good, that we might be partakers of His holiness.<sup>16</sup>

11. And no correction for the present indeed seemeth to bring joy, but sorrow: but afterwards it yieldeth the peaceful fruit of justice to those who are exercised in it.<sup>17</sup>

12. Wherefore lift up the hauds which hang down, and the feeble knees;

<sup>5</sup> As to our model and support: He has gone before us, and He will crown our fidelity.

<sup>6</sup> He completes our faith by enabling us to persevere to the end.

<sup>7</sup> The glory and beatitude which would arise from His sufferings, was a consideration moving Christ to embrace them. The will of His Father was the primary motive.

<sup>8</sup> This is a beautiful expression of His utter disregard of the ignominy to which he was subjected.

<sup>9</sup> On account of persecution. It indicates utter weakness.

<sup>10</sup> As earthly champions resist an antagonist, and as Christ shed His blood. "You have not yet suffered death: your sufferings have been confined to the loss of money and of glory, or to expulsion from the society of your countrymen. Christ shed His blood for you." St. Chrysostom.

<sup>11</sup> The expression means the training of a child.

<sup>12</sup> He instructs—trains—corrects. "Thou reprovest, and Thou savest." Tobias.

<sup>13</sup> "See how from the very facts which might lead them to believe that they were forsaken by God, he teaches them to believe that they are not forsaken. As if he had said, since you suffer so great afflictions, you imagine that God has forsaken you, and that He holds you in abhorrence. On the contrary, if ye had endured no sufferings for the gospel, you might well have feared it." St. Chrysostom.

<sup>14</sup> The Creator of our soul—our Spiritual Father.

<sup>15</sup> Oftentimes following their caprice, and not regarding our advantage." St. Chrysostom.

<sup>16</sup> That we might be sanctified through Him—partake of His holiness.

<sup>17</sup> "Those who take bitter medicines, first indeed feel their bitterness, and afterwards experience the benefit of them." St. Chrysostom.



13. And make straight steps with your feet,<sup>18</sup> that the lame may not turn out of the way,<sup>f</sup> but that rather he be healed.<sup>19</sup>

14. Follow peace with all, and holiness, without which no man shall see God :<sup>g</sup>

15. Looking diligently,<sup>20</sup> lest any man be wanting to the grace of God : lest any root of bitterness<sup>21</sup> springing up do hinder, and many be defiled by it.

16. Lest *there be* any fornicator, or profane<sup>22 h</sup> man as Esau, who sold his birthright for a mess :<sup>i</sup>

17. For know ye, that even afterwards when he would inherit the blessing, he was rejected : for he found no place of repentance,<sup>23</sup> although he had sought it earnestly with tears.<sup>k</sup>

18. For ye are not come to a mountain that may be touched,<sup>l</sup> and a burning fire and whirlwind, and darkness and storm,<sup>24</sup>

19. And a sound of a trumpet, and a voice of words, which those who heard, excused themselves that the word might not be spoken to them.

20. For they did not endure that which was said :<sup>m</sup> And if a beast touch the mountains it shall be stoned !<sup>n</sup>

21. And so terrible was the sight, Moses said : I am affrighted and trembling.<sup>25</sup>

22. But ye are come to Mount Sion,<sup>26</sup> and the city of the living God, the heavenly Jerusalem, and the company of many thousands of angels,

23. And the Church of the first-born,<sup>27 o</sup> who are written in heaven,<sup>28</sup>

<sup>18</sup> "He addresses them as racers, champions, and warriors. See how he arms them, how he urges them on!" Idem.

<sup>19</sup> The figure is taken from a rough, uneven road, on which, if a man who is somewhat lame walk, his lameness is increased : whilst by moderate exercise on a smooth road, an incipient lameness from paralysis might gradually disappear, by the strengthening of the limb. "Make straight the path for thy feet, and all thy ways shall be established. Decline not to the right hand, nor to the left: turn away thy foot from evil." Prov. 4 : 26, 27.

<sup>20</sup> The verb implies the watchfulness of one placed in authority, although it is here applied to the faithful generally.

<sup>21</sup> The scandalous sinner, especially the apostate, is compared to a noxious root, whose infection spreads through the ground.

<sup>22</sup> The latter term only is applied to Esau, who acted rashly and profanely in parting with his birthright, to which the privileges of priesthood were then attached. "Where does it appear," asks St. John Chrysostom, "that Esau was a fornicator? He does not say that he was such, but this is mentioned in opposition to holiness: the term profane seems to regard him."

<sup>23</sup> He could not persuade his father to repent of having given the blessing to Jacob.

<sup>24</sup> Allusion is made to Mount Sinai, where the law was delivered.

<sup>25</sup> These words are not elsewhere recorded. They express undoubtedly the feeling of Moses.

<sup>26</sup> The mountain was a figure of the Church.

<sup>27</sup> Under the figure of the first-born, the favored servants of God are designated.

<sup>28</sup> From the custom which prevailed of enrolling the names of the first-born of the Israelites in a register, the apostle takes occasion to speak of Christians as enrolled in heaven.

<sup>f</sup> P. "lest that which is healed be turned out of the way."

<sup>g</sup> G. P. "the Lord."

<sup>h</sup> Gen. 25 : 33.

<sup>i</sup> Exod. 19 : 12 ; 20 : 21.

<sup>j</sup> G. P. "or thrust through with a dart." V. — MSS. critics.

<sup>k</sup> G. P. "to the general assembly and church of the first-born." V. critics.

<sup>l</sup> Rom. 12 : 18.

<sup>m</sup> Gen. 27 : 38.

<sup>n</sup> Exod. 19 : 13.

and to God, the Judge of all, and to the spirits of the just made perfect,

24. And to JESUS, the mediator of the New Covenant, and the sprinkling of blood, which speaketh better<sup>29</sup> than Abel.

25. See lest ye refuse Him who speaketh. For if they escaped not who refused Him who spake on earth,<sup>30</sup> much less we who turn away from Him *who speaketh to us* from heaven.<sup>31</sup>

26. Whose voice then shook the earth: but now He promiseth, saying: Yet once more; and I will shake<sup>b</sup> not only the earth, but the heaven also.<sup>c</sup>

27. And in saying: Yet once, He declareth the removal of things that are shaken, as of things done, that those which are not shaken may remain.

28. Therefore receiving an immovable kingdom, we have<sup>d</sup> grace, by which we may serve God acceptably with fear and reverence.

29. For our God<sup>e</sup> is a consuming fire.<sup>32</sup>

## CHAPTER XIII.

HE EXHORTS TO THE PRACTICE OF VARIOUS VIRTUES, ORDERING THEM TO GUARD AGAINST STRANGE DOCTRINE, REMINDING THEM OF THE ALTAR AND VICTIMS OF THE OLD AND NEW TESTAMENTS, AND ADMONISHING THEM TO OBEY THEIR PRELATES. HE BEGS THEM TO PRAY FOR HIM, AS HE DOES FOR THEM, AND CONCLUDES WITH SALUTATIONS.

1. LET fraternal love abide [in you].<sup>a</sup>

2. [And] hospitality do not forget:<sup>b</sup> for by means of this some, unawares, entertained angels.<sup>c</sup>

3. Remember the prisoners, as, if bound with them,<sup>d</sup> and those who suffer,<sup>e</sup> as being yourselves also in the body.<sup>f</sup>

4. *Let marriage<sup>g</sup> be<sup>h</sup> honorable in all, and the bed undefiled.* For fornicators and adulterers God will judge.<sup>i</sup>

<sup>29</sup> "If blood speaks, much more He who being slain, yet liveth." St. Chrysostom.

<sup>30</sup> God giving the law on Sinai.

<sup>31</sup> He speaks from heaven through His messengers.

<sup>32</sup> God is likened to this element on account of his power, justice, and majesty. He will punish prevaricators speedily and awfully.

<sup>a</sup> As if you were in their situation.

<sup>b</sup> Christians mistreated and oppressed.

<sup>c</sup> And liable to the like visitation.

<sup>d</sup> Let the marriage bed be kept free from defilement.

<sup>e</sup> Condemn—punish. "Since marriage is allowed, the fornicator is justly punished, the adulterer is justly subjected to punishment." St. Chrysostom.

<sup>f</sup> G. P. "I shake." V. A. C. critics.

<sup>g</sup> G. P. "let us have." V. MSS. Ach.

<sup>h</sup> G. P. —

<sup>i</sup> Gen. 18 : 2; 19 : 2.

<sup>j</sup> P. "Marriage is honorable in all." The context shows that it is directive.

<sup>k</sup> Judges 2 : 7.

<sup>l</sup> Deut. 4 : 24; *supra* 10 : 27.

<sup>m</sup> Rom. 12 : 13; 1 Pet. 4 : 9.

5. Let your manners be without covetousness,<sup>6</sup> being content with the things which ye have: for He hath said: "I will not leave,"<sup>7</sup> nor forsake thee.<sup>8</sup>

6. So that we may confidently say: The Lord<sup>9</sup> is my helper: I will not fear what man shall do to me.

7. Remember your prelates,<sup>10</sup> who have spoken to you the word of God: whose faith follow, considering the end of their course.<sup>9</sup>

8. JESUS CHRIST<sup>11</sup> yesterday, and to-day: and the same forever.<sup>10</sup>

9. Be not led away<sup>1</sup> with various and strange doctrines. For it is excellent to establish the heart with grace,<sup>11</sup> not with meats which have not profited those who walked in them.<sup>12</sup>

10. We have an altar, whereof they who serve the tabernacle,<sup>13</sup> have no right to eat.

11. For the bodies of those beasts, whose blood is brought into the sanctuary, for sin,<sup>14</sup> by the high priest, are burned without the camp.<sup>8</sup>

12. Wherefore JESUS also, that He might sanctify the people through His own blood, suffered outside the gate.<sup>15</sup>

13. Let us then go forth to Him outside the camp, bearing His reproach.<sup>16</sup>

14. For we have not here a permanent city, but we seek that<sup>17</sup> which is to come.<sup>1</sup>

15. Through Him therefore let us offer always to God a sacrifice of praise,<sup>18</sup> that is the fruit<sup>18</sup> of lips celebrating His name.

<sup>6</sup> "He does not tell them to possess nothing, but to guard against covetousness: that is, let the mind be free, let the disposition of the heart show wisdom: but we show it if we seek not superfluity, if we look only for what is needful." *Idem*.

<sup>7</sup> This promise was addressed to Jesus as leader of the people, to encourage him by the assurance of Divine support. The apostle applies it to each of the faithful assuring him that God will not fail to supply his wants.

<sup>8</sup> Leaders, like officers of an army. This appellation suited James, the apostle, John, Barnabas, and Silas who labored especially among the Jews of Palestine.

<sup>9</sup> Their exemplary conduct to the end—the martyrdom which some endured.

<sup>10</sup> The doctrines of faith are consequently unchangeable: the motives for virtuous action, which influenced the first believers, remain always in full force.

<sup>11</sup> To look for salvation through the grace of Christ.

<sup>12</sup> The legal distinction of meats was of no avail. "He points to those who were introducing the observance of the distinction of meats: for all things are purified by faith: we need therefore faith, not meats." *St. Chrysostom*.

<sup>13</sup> Those who continued in the observance of the Jewish rites as obligatory and saving, had no share in the Christian sacrifice.

<sup>14</sup> Sin offerings.

<sup>15</sup> Fulfilling the figure.

<sup>16</sup> Suffering contumely and persecution willingly or His sake. The apostle intimates that the Jews should forsake their rights, in order to go forth to Christ.

<sup>17</sup> The heavenly Jerusalem is meant.

<sup>18</sup> According to the usage of presenting fruits and other gifts.

<sup>6</sup> G. P. "but." V. A. D.

*Jos.* 1: 5.

<sup>8</sup> Ps. 117: 6.

<sup>10</sup> G. P. "the same yesterday, and to-day, and forever."

<sup>11</sup> O. P. "carried about." *επιερχομεθα*. V. read *επιερχομεθα*. A. B. C. D. critics.

<sup>12</sup> Lev. 16: 27.

*Michaels* 2: 10.

<sup>18</sup> Ps. 69: 32.

16. And do not forget to do good and to impart: for with such sacrifices<sup>19</sup> God is well pleased.

17. Obey your prelates, and be subject to them. For they watch,<sup>20</sup> as having to give account for your souls, that they may do this with joy, and not grieving:<sup>21</sup> for this is not profitable for you.

18. Pray for us: for we trust, that we have a good conscience,<sup>22</sup> being willing to behave ourselves well in all things.

19. And I beseech you the more to do this, that I may be restored to you the sooner.<sup>23</sup>

20. And may the God of peace, who brought again from the dead the Great Shepherd of the sheep, our Lord JESUS CHRIST,<sup>24</sup> in the blood of the everlasting covenant,<sup>24</sup>

21. Make you perfect in all good,<sup>25</sup> that ye may do His will: working in you what is well pleasing in His sight, through JESUS CHRIST, to whom is glory forever and ever. Amen.

22. And I beseech you, brethren, suffer the word of comfort.<sup>25</sup> For I have written to you in few words.<sup>26</sup>

23. Know ye that our brother Timothy is set at liberty: with whom (if he come shortly) I will see you.

24. Salute all your prelates, and all the saints. [The brethren] of Italy<sup>27</sup> salute you.

25. Grace with you all. Amen.\*

<sup>19</sup> Works of charity are spiritual sacrifices highly acceptable to God.

<sup>20</sup> St. Chrysostom remarks: "He watches, his life is exposed, he is liable to be punished for your sins, and he is exposed to this constant fear on your account, whilst you are indifferent and busy with trifles, and unwilling to obey."

<sup>21</sup> It is a strong expression of the grief of Christian prelates for the loss of souls.

<sup>22</sup> The sincerity of his desires to do what was right according to God, emboldened him to ask their prayer for his success in all his undertakings.

<sup>23</sup> He was probably already liberated from prison.

<sup>24</sup> The effects of His redemption continue through all time, and eternity.

<sup>25</sup> He alludes to the prejudice entertained against him, and calls his words few in reference to the weighty matters, which he had rapidly reviewed.

<sup>26</sup> Considering the importance of the matters treated.

<sup>27</sup> Already Christians were found in various parts of Italy. The apostle probably had left Rome.

\* B. P. "for your souls." V. A. Lachmann.

• G. P. — V. B. MSS.

• P. "exhortation."

• G. P. "Written to the Hebrews from Italy, by Timothy." MSS. vary.

p G. P. + "work."

r G. P. — A. C.

## P R E F A C E

### TO THE EPISTLE OF ST. JAMES.

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THE letters of James, Peter, John, and Jude, are styled *Catholic*, which term was applied to this collection as distinguished from the epistles of St. Paul. They are also called *canonical*, because they are contained in the canon of inspired writings. Some doubts indeed were entertained for a long period as to the canonical character of the epistle of James, the second of Peter, the second and third of John, and the epistle of Jude, although, as Eusebius attests, they were recognized by the generality of ecclesiastical writers. Their authority is now fully admitted, not only by Catholics, who receive with unqualified submission the definition of the Council of Trent, but by Protestants generally. Luther did not hesitate to style the epistle of James a letter of straw, because its doctrine on the necessity of good works militated against his favorite theory of justification by faith alone. However, he has not been followed in this point by Protestants generally, who, with Calvin, receive as Divine all the books which Catholics include in the canon of the New Testament. The doubts of some fathers and local churches concerning their inspiration, could not prevent the Church from declaring it on the testimony of ancient tradition, of which several convincing evidences exist, especially her own general usage and oral teaching. St. Jerome attests, that although it was alleged that this letter was published in the name of James by some unknown writer, it had gradually in the progress of time won for itself authority. This must be ascribed to the Providence which watches over the Church, and enables her to guard in its integrity the deposit of revelation.

The author of this letter was James, son of Alphaeus, the cousin of our Lord, in Scripture styled His brother, one of the apostles, known as James the Less, the first bishop of Jerusalem, a man of great sanctity of life, of whom Hegesippus, a writer near the apostolic times, quoted by St. Jerome, says: "He was holy from his mother's womb; he drank no wine or strong liquor; he ate no meat; he never was shorn; nor did he use ointments nor the bath: he alone was allowed to enter the

Holy of Holies; he did not use woollen, but linen garments; he alone entered the temple, and prayed for the people so frequently that his knees were thought to be as hard as those of a camel." Josephus also, L. 20, Antiq. c. 8, relates, that in the interval between the death of Festus, Governor of Judea, and the arrival of his successor, Albinus, Ananus, the high priest, having called a council, condemned him with some others to be stoned.

This epistle was always recognized by the Christians of Syria, who, from their local position, were most likely to know its authority. It is contained in their ancient translation of the sacred books. Origen also speaks of James as one of the evangelical trumpeters, of whom a letter remains. St. Ignatius, the martyr, in his epistle to the Ephesians, and St. Clement of Rome, writing to the Corinthians, availed themselves of its contents. Since the fourth century, it has been numbered in all the catalogues of Scripture, as of unquestionable authority. It was written at Jerusalem probably about the year 62, when the wars and seditions among the Jews, which brought on the destruction of the city, had begun. The sacred writer is thought to allude to these, and to threaten his unbelieving countrymen with the calamities which soon overtook them. Some think that this letter was addressed to the Jews generally; but it was specially devoted to correct errors beginning to prevail among converts from Judaism, concerning the sufficiency of faith, which were maintained apparently on the authority of St. Paul, whose writings were perversely interpreted. St. Augustin observes: "Since this opinion had at that time arisen, the other apostolic letters of Peter, John, James, and Jude, are particularly directed to this end, to establish beyond a doubt that faith without works is of no avail."<sup>1</sup>

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<sup>1</sup> *L. de Fide et Operibus*, c. 14.

THE CATHOLIC EPISTLE

OF

JAMES THE APOSTLE.

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CHAPTER I.

HE TEACHES THE UTILITY OF TEMPTATIONS, AND THAT WISDOM SHOULD BE ASKED WITH CONFIDENCE FROM GOD. GOD DOES NOT TEMPT, AND IS NOT THE AUTHOR OF SIN, BUT FROM HIM EVERY GOOD GIFT PROCEEDS. HE EXHORTS THEM TO BE SWIFT TO HEAR, BUT SLOW TO SPEAK, AND SLOW TO ANGER. IT IS NOT SUFFICIENT TO HEAR THE TRUTH, UNLESS IT BE REDUCED TO PRACTICE. HE STATES WHEREIN TRUE AND UNDEFILED RELIGION CONSISTS.

1. JAMES, a servant of God and of the Lord JESUS CHRIST, to the twelve tribes which are scattered abroad,<sup>1</sup> greeting.

2. My brethren, count it all joy, when ye fall into various trials:<sup>2</sup>

3. Knowing that the trying of your faith worketh<sup>3</sup> patience.\*

4. And patience hath<sup>4</sup> a perfect work,<sup>4</sup> that ye may be perfect and entire, failing in nothing.

5. But if any of you need wisdom,<sup>5</sup> let him ask of God, who giveth to all<sup>6</sup> abundantly,<sup>6</sup> and upbraideth not:<sup>7</sup> and it shall be given him.

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\* To all Jews, but especially converts from Judaism, whether in Judea, or scattered among the nations. After the return from the Babylonian captivity, the Jews were found in great numbers in the chief cities of the world.

<sup>1</sup> Lit. "temptations." Trials or persecutions to which Christians were exposed on account of the faith. The converts from Judaism were everywhere persecuted by the Jews.

<sup>2</sup> Gives occasion to the exercise of patience.

<sup>3</sup> It is an exhortation to perseverance. Patience, in order to be crowned, must continue to the end. He who after much suffering becomes disheartened, loses his reward. "Let us bear," says St. Augustin, "whatever God will have us bear, since like a good physician He knows what pain we may endure with advantage for the healing and cure of our souls." *Sermo de Urbis excidio*, c. 8.

<sup>4</sup> To direct him in all things appertaining to salvation.

<sup>5</sup> God giveth freely to all who ask with earnestness.

<sup>6</sup> Men often lessen the value of their gifts by the reproaches which accompany them. They are weary of being importuned. God delights in bestowing.

6. But let him ask<sup>4</sup> in faith,<sup>8</sup> nothing wavering:<sup>9</sup> for he who wavereth, is like a wave of the sea, which is driven with the wind, and tossed.<sup>10</sup>

7. Therefore let not that man think that he shall receive anything from the Lord.

8. A double-minded<sup>11</sup> man is inconstant in all his ways.

9. But let the lowly brother glory in his exaltation:<sup>12</sup>

10. And the rich man in his humiliation,<sup>13</sup> because he shall pass away, as the flower of the grass:<sup>6</sup>

11. For the sun riseth with a burning<sup>14</sup> heat,<sup>7</sup> and parcheth the grass, and the flower thereof falleth, and the beauty of the shape thereof vanisheth: so also the rich man shall wither in his ways.<sup>15</sup>

12. Blessed is the man who suffereth trial;<sup>16</sup> for when he hath been proved, he shall receive the crown of life, which God<sup>5</sup> hath promised to those who love Him.

13. Let no man when he is tempted say, that he is tempted by God: for God is not tempted by evil:<sup>17</sup> and He tempteth<sup>18</sup> no man.

14. But every man is tempted by his own lust,<sup>19</sup> being drawn away and allured.

15. Then lust, when it hath conceived,<sup>20</sup> bringeth forth sin: but sin, when completed, bringeth forth death.<sup>21</sup>

16. Do not err [therefore], my beloved brethren.

17. Every excellent gift and every perfect gift is from above,<sup>22</sup> coming down from the Father<sup>1</sup> of lights,<sup>23</sup> with whom is no change, nor shadow of alteration.<sup>24</sup>

<sup>4</sup> With a firm belief of the Divine power and goodness; and with confidence.

<sup>8</sup> We cannot doubt of the readiness of God to hear our supplications, when they are in conformity with His supreme counsels: we should confidently expect to obtain wisdom, as far as this is identified with practical knowledge of our eternal interests. The earnestness with which the sacred writer exhorts to prayer corresponds with the great love of prayer which distinguished James the just.

<sup>10</sup> This is a beautiful image of an inconstant mind.

<sup>11</sup> Hesitating what to ask, or what course to pursue.

<sup>12</sup> In the dignity of the Christian character.

<sup>13</sup> The rich man should fix his attention on the uncertainty and shortness of his tenure, since he is soon to be confounded with the poorest. If he be brought low for the faith, he should rejoice.

<sup>14</sup> "It is a known fact," says Trollope, "that a dry and burning east wind often blows up in hot climates at sunrise."

<sup>15</sup> His pursuits.

<sup>16</sup> It is here understood of persecution for the faith, or of severe afflictions.

<sup>17</sup> God is not tempted to evil, and consequently He does not tempt others. To solicit others to sin implies personal corruption.

<sup>19</sup> God makes trial of the fidelity of his servants, as when He commanded Abraham to sacrifice Isaac, but does not impel any man to sin.

<sup>20</sup> "Against this vice we ask for medicinal aid from Him who can heal all our infirmities, not by destroying our nature, but by restoring it to its integrity." St. Augustine, *De Continentia*, c. 7.

<sup>21</sup> When consent is given to the first motions of nature towards evil.

<sup>22</sup> Not only the external act, but the free consent of the will, brings death to the soul.

<sup>23</sup> Far from impelling us to evil, God bestows great and excellent gifts. This line is an hexameter verse.

<sup>24</sup> Creator of the luminaries in the heavens, and source of the light by which the soul is enlightened. Several astronomical terms are employed.

<sup>25</sup> The light of God suffers no diminution, nor obscuration. He is light itself.

<sup>4</sup> Matt. 7: 7; 21: 22; Mark 11: 24; Luke 11: 9; John 14: 13; 16: 23, 24.

<sup>6</sup> Eccl. 14: 18; Isaiah 40: 6; 1 Peter 1: 24.

<sup>7</sup> Matt. 20: 12.

<sup>8</sup> Prov. 2: 7; Jer. 10: 23.

<sup>1</sup> G. P. "the Lord." A. B. V. 4 MBS. Syr.

<sup>5</sup> Ps. 125: 7; Jer. 4: 23.



18. For of His own will<sup>25</sup> He hath begotten us by the word of truth, that we may be some first-fruits of His creatures.<sup>26</sup>

19. Ye know,<sup>k</sup> my dearly beloved brethren. And<sup>27</sup> let every man be quick to hear,<sup>1</sup> but slow to speak, and slow to anger.<sup>28</sup>

20. For the anger of man worketh not<sup>29</sup> the justice of God.

21. Wherefore casting away all uncleanness, and abundance of malice, receive with meekness the ingrafted<sup>30</sup> word, which can save your souls.

22. And be ye doers of the word,<sup>31</sup> and not hearers only, deceiving yourselves.

23. For if any man is a hearer of the word, and not a doer, he is like to a man beholding his natural countenance in a glass :

24. For he beholdeth himself, and goeth away, and presently forgetteth what kind of a man he was.<sup>31</sup>

25. But he who looketh into<sup>a</sup> the perfect law of liberty,<sup>32</sup> and continueth in it, not becoming a forgetful hearer, but a doer of work, this man shall be blessed in his deed.

26. If any man<sup>e</sup> think himself religious, not bridling his tongue,<sup>33</sup> but deceiving his heart, this man's religion is vain.

27. Religion pure and undefiled with God and the Father,<sup>34</sup> is this : to visit orphans and widows in their tribulation<sup>35</sup> [and] to keep oneself unspotted from the world.<sup>36</sup>

<sup>25</sup> By His gracious counsel He bestowed light on us.

<sup>26</sup> This may be understood of the early Jewish converts.

<sup>27</sup> The apostle wishes every one to be ready to hear the word of truth.

<sup>28</sup> Under the severest provocation of persecution.

<sup>29</sup> Is not consistent with the Divine law.

<sup>30</sup> Implanted in their souls by the ministers of Christ.

<sup>31</sup> As one sees himself in a mirror, so should the Christian view his conduct with the aid of the gospel, and wash away his stains.

<sup>32</sup> The Christian law frees us from the tyranny of our passions.

<sup>33</sup> Indulging in expressions of wrath, and other sinful language.

<sup>34</sup> With Him who is God and Father.

<sup>35</sup> The exercise of charity is among the most charming fruits of piety.

<sup>36</sup> Purity of life must accompany it.

<sup>k</sup> G. P. "Wherefore." V. B. C.

<sup>a</sup> Matt. 7 : 21, 24; Rom. 2 : 13.

<sup>e</sup> G. P. "among you." V. — MSS. critics.

<sup>1</sup> Prov. 17 : 27.

<sup>2</sup> 1 Pet. 1 : 12.

## CHAPTER II.

HE ADMONISHES THEM NOT TO BE INFLUENCED BY HUMAN RESPECT, FOR WHOSEVER VIOLATES ONE COMMANDMENT OF THE LAW IS A TRANSGRESSOR OF THE LAW: HE EXHORTS THEM TO DEVOTE THEMSELVES TO WORKS OF MERCY, SHOWING THEM THAT MAN IS JUSTIFIED BY WORKS, FOR FAITH WITHOUT WORKS IS DEAD.

1. My brethren, have not the faith of our Lord JESUS CHRIST of glory<sup>1</sup> with respect<sup>2</sup> of persons.<sup>3</sup>

2. For if a man with a golden ring,<sup>4</sup> in splendid<sup>5</sup> attire, come into your assembly,<sup>6</sup> and a beggar also enter in mean dress,

3. And ye fix your eyes on him who is clothed with the splendid robe, and say to him: Sit thou here comfortably: but say to the poor man: Stand thou there; or sit under my footstool;<sup>7</sup>

4. <sup>8</sup> Do ye not judge<sup>9</sup> within yourselves, and are<sup>8</sup> ye not become judges of unjust thoughts?<sup>9</sup>

5. Harken, my beloved brethren, hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom,<sup>10</sup> which God hath promised to those who love Him?

6. But ye have dishonored the poor man. Do not the rich oppress you by power,<sup>11</sup> and drag you before the judgment-seats?<sup>12</sup>

7. Do not they blaspheme the good name, which is invoked on you?<sup>13</sup>

<sup>1</sup> Our glorious Lord.

<sup>2</sup> Hold not faith in bondage, by human respect, carrying social distinctions into religion, wherein all are equal.

<sup>3</sup> Golden rings were worn by men in station.

<sup>4</sup> White was the color of the official robes of public officers, as also of the robes worn by candidates for office.

<sup>5</sup> Lit. "synagogue." It was natural to apply the term to the assemblies of Jewish Christians, since it simply denotes a collection of men, or an assembly.

<sup>6</sup> Any treatment which is calculated to wound wantonly the poor, is repugnant to the law of Christ. Attention to the rich, when not accompanied with neglect or disregard of the poor, is not sinful: but in the house of God, and in exercise of religion, wealth and splendor of dress should not make us forget the common claims of Christian brotherhood. It is a grievous sin to observe this distinction in the administration of the sacraments, to which all equally have a strict right, and in conferring ecclesiastical offices, wherein merit should be principally, if not exclusively regarded. "We must not suppose it to be a slight sin," says St. Augustine, "to hold the faith of our Lord Jesus Christ with respect of persons, if we refer the difference of standing and sitting to ecclesiastical honors. For who can bear that a rich man be chosen for the seat of honor in the church, whilst a poor man, more learned and holy, is set aside." Ep. 20.

<sup>7</sup> Do you not make distinctions?

<sup>8</sup> The negation is often understood in the latter clause, when it has been already expressed.

<sup>9</sup> He reproaches them with making these distinctions, to the prejudice of Christian equality, when disputes arose between the poor and the rich.

<sup>10</sup> This disposition of Providence is still manifest.

<sup>11</sup> Do they not abuse their power to oppress?

<sup>12</sup> The rich Jews and heathens were foremost in denouncing the followers of Christ.

<sup>13</sup> The name of Christ, from which they were called Christians.

8. If, however, ye fulfil the royal<sup>14</sup> law according to the Scriptures : Thou shalt love thy neighbor as thyself,<sup>a</sup> ye do well :

9. But if ye have respect to persons,<sup>d</sup> ye commit sin, being reprov'd by the law as transgressors :

10. And whoever shall keep the whole law,<sup>e</sup> yet offend in one thing, is guilty of all.<sup>15</sup>

11. For He who said : Thou shalt not commit adultery, said also, Thou shalt not kill. Now if thou do not commit adultery, but if thou kill, thou art a transgressor of law.

12. So speak, and so act, as about to be judged by the law of liberty.<sup>16</sup>

13. For judgment without mercy *is* to him who hath not shown mercy : and mercy exalteth itself<sup>f</sup> above judgment.<sup>17</sup>

14. What shall it profit, my brethren, if a man say that he hath faith, and have not works ? can faith save him ?

15. And if a brother and sister be naked, and need daily food,

16. And one of you say to them : Go in peace, warm yourselves, and eat plentifully ; but give them not the things which are necessary for the body, what shall it profit ?<sup>g</sup>

17. So faith also, if it hath not works, is dead in itself.<sup>18</sup>

18. But some man will say : Thou hast faith, and I have works. Show me thy faith without<sup>h</sup> works,<sup>19</sup> and I will show thee my faith by<sup>i</sup> works.

19. Thou believest that there is one God : thou doest well : the devils also believe,<sup>20</sup> and tremble.

20. But wilt thou know, O vain man, that faith without works is dead ?

21. Was not Abraham our father justified by works, when he offered up Isaac his son<sup>k</sup> on the altar ?

<sup>14</sup> This was a classical mode of expressing what was excellent. See the *Memon* of Plato, quoted by Wetstein. The apostle applies it to the law of the Supreme King. "Unless you attain to perfection in these things, and love your neighbor, and do good, you will not be royal," says Clement of Alexandria, with reference to this text. Strom. I. 6.

<sup>15</sup> He forfeits Divine favor, and is liable to eternal punishment. His guilt, however, is not equally great as that of the general delinquent.

<sup>16</sup> The Divine law, which frees us from the factitious distinctions of society, and inspires us with compassion for the poor.

<sup>17</sup> The exercise of mercy towards our fellow-man prevails over the justice of God, provoked by our sins.

<sup>18</sup> As benevolence which is not exhibited in acts is of no avail, so faith unaccompanied by works is unavailing. It is styled dead, because it does not give life to the soul. "How great is their delusion who promise themselves eternal life in virtue of a dead faith!" St. Augustin, *De Fide et Operibus*, § 23.

<sup>19</sup> The apostle challenges him who claims Divine favor for faith and works separately, to prove that he has faith apart from works. They can indeed exist apart; but they are not effectual for salvation unless united.

<sup>20</sup> Not with Divine faith, but from an experimental sense of Divine justice in their own punishment. "What can be said more brief, more true, more striking?" St. Augustin, *ubi supra*.

<sup>a</sup> Lev. 19 : 18 ; Matt. 22 : 39 ; Mark 12 : 31 ; Rom. 13 : 9 ; Gal. 5 : 14.

<sup>d</sup> *Supra* 2 : 1.

<sup>f</sup> G. P. "rejoiceth against."

<sup>g</sup> G. P. + "thy." V. A. B. Syr.

<sup>e</sup> Matt. 5 : 19.

<sup>h</sup> 1 John 3 : 17.

<sup>i</sup> G. P. + "my." V. 68, Corb. It.

<sup>k</sup> Gen. 22 : 9.

22. Seest thou that faith wrought with his works, and by his works faith was made perfect?<sup>21</sup>

23. And the Scripture was fulfilled, which saith: Abraham believed God,<sup>1</sup> and it was accounted to him as justice, and he was called the friend of God.

24. Do ye see that a man is justified by works, and not by faith only?

25. In like manner also, was not Rahab<sup>m</sup> the harlot justified by works,<sup>22</sup> having received the messengers, and sent them out another way?

26. For as the body without the spirit is dead, so also faith without works is dead.<sup>23</sup>

### CHAPTER III.

HE ENUMERATES THE EVILS OF THE TONGUE, WHICH IT IS MOST DIFFICULT TO GOVERN PROPERLY, AND HE STATES THE DIFFERENCE BETWEEN EARTHLY AND HEAVENLY WISDOM.

1. Be not many<sup>1</sup> teachers,\* my brethren, knowing that ye receive<sup>b</sup> greater judgment.<sup>2a</sup>

2. For in many things we all offend.<sup>3</sup> If any one offend not in speech,<sup>4</sup> he is a perfect man. He can also bridle the whole body.

<sup>21</sup> From the example of Abraham, which St. Paul had used, it appears evident that St. James wrote to correct the erroneous inferences which some had deduced from it. Paul insists that Abraham was justified by faith, not by works, that is, by no natural work, but in virtue of his belief in the Divine promise. St. James, nevertheless, ascribes his justification to works, inasmuch as these were the fruits and evidences of faith. St. Paul maintains that justification is a gratuitous act of Divine mercy, wholly supernatural, and beyond human merit: St. James teaches that the faith by which we are justified, must be evinced by works. In this there is no contradiction.

<sup>m</sup> These kind acts were the results of her belief that God was with the Israelites. She had been an idolatress, in which sense some understand the term: probably also a courtesan: yet she was struck with the wonders which God had wrought in behalf of the Israelites, and she doubtless felt penitent for her sins.

<sup>22</sup> This is a forcible image of the unprofitable character of such faith. It may, however, be true faith, that is, a supernatural assent to revealed truth, although it be not available to salvation. "The apostle," as MacKnight remarks, "by the term dead, does not mean a faith not real."

<sup>1</sup> He dissuades them from eagerness to assume the office of Christian teachers, on account of the increased responsibility attached to it. This admonition was especially necessary, in consequence of the eagerness of the Jewish converts to become teachers, in order to inculcate the legal observances.

<sup>a</sup> The apostle means that we shall have to give a stricter account; but this does not necessarily imply condemnation. "A most severe judgment shall be for those who bear rule." Wisdom 6: 6.

<sup>3</sup> "On account of these and such like sins (the having of lawsuits), and others of a lesser kind, which consists in offences in speech or thought, since the apostle James acknowledges that in many things we all offend, we must daily pray to the Lord, and say: Forgive us our trespasses." St. Augustine, *De Fide, Spe, et Charitate*, c. 78.

<sup>4</sup> "Who is it that hath not offended with his tongue?" Eccl. 10: 17.

<sup>1</sup> Gen. 15: 6; Rom. 4: 3; Gal. 3: 6.

<sup>a</sup> Matt. 23: 8; 1 Tim. 1: 7.

<sup>c</sup> P. "condemnation."

<sup>m</sup> Josue 2: 4.

<sup>b</sup> G. P. "we shall receive."

3. But if<sup>a</sup> we put bits into the mouths of horses, that they may obey us, and we turn about their whole body.

4. Behold also ships, which are so great, and driven by strong winds, are turned round with a small helm, whither the motion of the pilot directeth.

5. So also the tongue is indeed a little member, and boasteth greatly.\* Behold what a fire kindleth a great forest!<sup>†</sup>

6. And the tongue is a fire, a world of iniquity.<sup>‡</sup> § The tongue is placed among our members, which defileth the whole body,<sup>¶</sup> and inflameth the wheel of our birth,<sup>||</sup> being set on fire by hell.<sup>¶</sup>

7. For every nature of beasts, and birds, and serpents, and of other things,<sup>h</sup> is tamed, and hath been tamed by mankind.<sup>¶</sup>

8. But the tongue no man can tame:<sup>¶</sup> a restless<sup>¶</sup> evil, full of deadly poison.

9. With it we bless God<sup>k</sup> and the Father; and with it we curse men, who are made in the likeness of God.

10. Out of the same mouth proceedeth blessing and cursing. These things, my brethren, ought not so to be.

11. Doth the fountain send forth from the same orifice sweet and bitter water?

12. Can a fig-tree, my brethren, produce grapes,<sup>¶</sup> or a vine figs? So neither can salt water produce sweet water.<sup>¶</sup>

13. Who is among you a wise and learned<sup>¶</sup> man? Let him by good conduct show his work<sup>¶</sup> in the meekness of wisdom.

14. But if ye have bitter zeal, and there be<sup>¶</sup> strife in your hearts; do not glory, and lie against the truth.

15. For this is not wisdom coming from above; but earthly, sensual, devilish.

16. For where jealousy and strife *are*, there is inconstancy and every evil work.

17. But the wisdom which is from above,<sup>¶</sup> first indeed is chaste, then

\* It is the instrument and cause of numberless sins.    † By the sins which it occasions.

‡ Our life is as a wheel put in motion by our tongue.    § The devil.

¶ All animals are tamed, or overcome by man.

¶ Perfectly, so as to be secure against its temerity.

|| The mineral waters of Palestine are alluded to.

¶ Skilled in Divine things—endowed with religious knowledge.

¶ "Search all heathen antiquity," Macnight gives the challenge, "and see whether it can produce any

¶ G. P. "behold." V. A. B. G. Tischendorf.

¶ G. P. "a little fire." V. A. B. C. Chryst. Lachmann.

¶ P. "matter." ὁλην. It may be translated in either way.

¶ G. P. + "so is." V. A. B. versions, critics.

¶ G. P. "things in the sea." V. "ceterorum;" possibly ceterum.

¶ G. P. "unruly." V. A. B. Lachmann.

¶ G. P. V. B. "the Lord."

¶ G. P. "olive berries."

¶ G. P. "So can no fountain both yield salt water and fresh."

¶ G. P. "works."

¶ G. P. —

peaceable, modest, easy to be persuaded, [consenting to the good], full of mercy, and good works, without judging,<sup>14</sup> without feigning.

18. And the fruit of justice is sown in peace for those who make peace.<sup>15</sup>

## CHAPTER IV.

WE MUST NOT OBEY OUR LUSTS, BUT WE MUST RESIST THE DEVIL, DRAW NEAR TO GOD, AND CHERISH MUTUAL LOVE, LEAVING THE UNCERTAIN EVENTS OF LIFE TO DIVINE PROVIDENCE.

1. WHENCE *are* wars and contests<sup>1</sup> among you? Is it not hence? from your lusts, which war in your members?

2. Ye covet, and ye have not: ye kill,<sup>2</sup> and envy, and ye cannot obtain: ye fight and war, and ye have not, because ye ask not.<sup>3</sup>

3. Ye ask and receive not, because ye ask amiss, that ye may spend it on your lusts.<sup>4</sup>

4. Adulterers,<sup>5</sup> know ye not, that the friendship of this world is inimical to God? Whoever, therefore, will be a friend of this world, becometh an enemy of God.

5. Think ye, that the Scripture saith in vain: The spirit<sup>6</sup> which dwelleth in you<sup>b</sup> coveteth to envy?<sup>7</sup>

6. But He giveth greater grace.<sup>8</sup> Wherefore he saith: God resisteth the proud, and giveth grace to the humble.

7. Be ye therefore subject to God, and resist the devil, and he will flee from you.<sup>9</sup>

sentiments more noble, or more simply and beautifully expressed, than those contemplated in this chapter. and indeed throughout the whole of this epistle."

<sup>14</sup> Not discriminating unjustly—not practising human respect.

<sup>15</sup> They who act peaceably, shall enjoy peace here. They may, indeed, be tossed about and persecuted, but in patience they shall possess their souls.

<sup>1</sup> The apostle uses these terms for strife of every kind. He may be understood of the seditious and bloody contests which already began to agitate the nation.

<sup>2</sup> If the letter was addressed to the Jews generally, the terms may be literally understood; otherwise the apostle may use them in a mitigated sense.

<sup>3</sup> He intimates, that by prayer they might obtain many temporal advantages, which they unsuccessfully sought to secure to themselves by violence.

<sup>4</sup> When we ask for temporal goods for wicked ends, we need not hope to obtain them. Our petitions for them, even when prompted by no evil design, must always be conditional, namely, as far as they may be profitable to our soul.

<sup>5</sup> It is here taken metaphorically for those whose hearts are prostituted to the world.

<sup>6</sup> The Divine Spirit who sanctifies the soul.

<sup>7</sup> The words are nowhere found. The apostle shows the incompatibility of the love of the world with the love of God, by reference to the Scripture, which declares that God is a jealous God.

<sup>8</sup> God bestows grace freely, that we may love Him, and rewards our love by new gifts.

<sup>9</sup> This assurance should console those who are tempted.

<sup>a</sup> G. P. + "and adulteresses." A. B. the other term. V. Syr. Lat. fathers.

<sup>b</sup> G. P. "in us." Rom. 8:9.

8. Draw nigh to<sup>c</sup> God, and He will draw nigh to you. Cleanse *your* hands, ye sinners; and purify *your* hearts, ye of double mind.<sup>10</sup>

9. Be afflicted, and mourn, and weep: let your laughter be turned into mourning, and joy into sorrow.<sup>11</sup>

10. Humble yourselves in the sight of the Lord, and He will exalt you.<sup>d</sup>

11. Detract not one another, brethren. He who detracteth his brother,<sup>e</sup> or judgeth his brother, detracteth the law, and judgeth the law.<sup>12</sup> But if thou judge the law, thou art not a doer of the law, but a judge.

12. There is one Lawgiver and Judge,<sup>f</sup> who can destroy and save.<sup>g</sup>

13. But<sup>h</sup> who art thou, who judgest thy neighbor?<sup>13 i</sup> Behold now ye who say: To-day, or to-morrow, we will go into such a city, and spend there a year, and we will traffic, and make money:<sup>14</sup>

14. Whereas ye know not what shall be on the morrow.

15. For what is your life? It is a<sup>k</sup> vapor<sup>15</sup> which appeareth for a while, and then vanisheth away: instead of your saying: If the Lord will; and: If we be alive, we will do this, or that.<sup>16</sup>

16. But now ye exult in your boastings. All such exultation is evil.

17. To him, therefore, who knoweth to do good, and who doeth it not, it is sin.

<sup>10</sup> Sinners and those of double mind are the same: they whose heart is divided between God and the world. The cleansing of the hands contains an allusion to the custom of washing the hands before entering the temple. The worshipper of God should have his hands free from blood, and from every defilement of sinful actions.

<sup>11</sup> By humiliation and sorrow for sin God is appeased.

<sup>12</sup> Severe language unjustly used towards another, and rash judgment, imply a condemnation of the law of charity, which forbids them.

<sup>13</sup> Man, being sinful, ought to be slow to condemn a fellow-sinner. Being short-lived, he ought also to be humble and compassionate.

<sup>14</sup> The extreme confidence with which these calculations were made is rebuked, although, ~~it~~ was not a grievous sin.

<sup>15</sup> "In no author, sacred or profane, is there a finer image of the brevity and uncertainty of human life than this given by James." Macknight.

<sup>16</sup> These precise words need not be expressed; but a sentiment of dependence on the Divine will should be cherished.

<sup>c</sup> Prov. 3:34; 1 Pet. 5:5. Sept.

<sup>d</sup> 1 Pet. 5:6.

<sup>e</sup> G. P. — V. MSS. versions, critics.

<sup>h</sup> G. P. — V. critics.

<sup>k</sup> G. *γῆρ*. P. "even."

<sup>g</sup> G. P. "and." V. A. B.

<sup>f</sup> G. P. *inverted*.

<sup>i</sup> G. P. "another." V. A. B.

## CHAPTER V.

HE THREATENS WITH SEVERE VENGEANCE THE RICH WHO OPPRESS THE POOR, AND EXHORTS THE POOR TO PATIENCE. SWEARING MUST BE SHUNNED. THE SICK ARE TO BE ANOINTED WITH OIL BY THE PRIESTS, AND SINS ARE TO BE CONFESSED TO ONE ANOTHER. THE PRAYER OF THE JUST MAN IS EFFECTUAL: THOSE THAT ARE IN ERROR ARE TO BE RECLAIMED TO TRUTH.

1. COME now, ye rich, weep and howl, for your miseries, which shall come upon you.<sup>1</sup>

2. Your riches are corrupted; and your garments are moth-eaten.

3. Your gold and silver are cankered;<sup>2</sup> and their rust shall be for a testimony against you,<sup>3</sup> and like fire it will consume your flesh.<sup>4</sup> Ye have treasured up for yourselves [wrath]<sup>5</sup> for the last days.

4. Behold the hire of the laborers, who have reaped down your fields, which hath been fraudulently kept back by you,<sup>6</sup> crieth: and their cry hath entered into the ears of the Lord of hosts.<sup>6</sup>

5. Ye have feasted on the earth,<sup>7</sup> and ye have fed your hearts with delights,<sup>7</sup> on the day of slaughter.

6. Ye have condemned and<sup>8</sup> put to death the just one,<sup>8</sup> and<sup>8</sup> he resisteth<sup>9</sup> you not.

7. Be patient, therefore, brethren, until the coming of the Lord.<sup>10</sup> Behold the husbandman waiteth for the precious fruit of the earth, bearing patiently till he receive the early and latter rain.<sup>11</sup>

8. Be therefore ye also patient, and strengthen your hearts, for the coming of the Lord is at hand.<sup>12</sup>

<sup>1</sup> These may be understood of reverses of fortune, or of punishments hereafter: but with greater probability, of the calamities which their seditions should soon bring down on them.

<sup>2</sup> The perishable nature of wealth is pointed out: the readers are reproached with hoarding up their garments and money.

<sup>3</sup> Because they placed their affections on a thing so corruptible.

<sup>4</sup> Solitude about riches wastes the flesh, as rust spreads. Gold does not rust, but it contracts a greenish appearance. Wealth testifies against its owners, who neglect to fulfil the duties which justice and charity demand.

<sup>5</sup> This crime is committed even by those who nominally pay workmen, but in a way not to give them the fair recompense, as when they are forced to take it out in goods at high price.

<sup>6</sup> Enormous sins seem to invite the vengeance of God.

<sup>7</sup> This is understood of days of sacrifice, which were times of great festivity. The rich freely indulged in banqueting.

<sup>8</sup> This seems to refer to Christ, in whose death many of them had a share. Cruelty to the poor man partakes of the malice of that crime.

<sup>9</sup> Christ opposed no resistance to His persecutors. The rich oppress the poor, who cannot easily resist.

<sup>10</sup> At death.

<sup>11</sup> The early rain was that which fell soon after the seed had been sown; the late rain brought it to maturity.

<sup>12</sup> It is understood of the manifestation of the power of Christ in the destruction of Jerusalem.

<sup>a</sup> G. P. — from Rom. 2: 5.

<sup>b</sup> G. P. + "and been wanton." V. connects it with what follows: "with delights."

<sup>c</sup> G. P. — and.

<sup>d</sup> G. P. —



9. Murmur not, brethren, one against another, that ye may not be judged.\* Behold the Judge standeth before the door.

10. Take, brethren, for a pattern of endurance,<sup>f</sup> [labor], and patience, the prophets who spake in the name of the Lord.

11. Behold we account blessed those who endured.<sup>g</sup> Ye have heard of the patience of Job, and have seen the end<sup>h</sup> of the Lord, that the Lord is merciful and compassionate.

12. But above all things, my brethren, swear not,<sup>i</sup> neither by heaven, nor by the earth, nor by any other oath.<sup>j</sup> But let your speech be: yea, yea: no, no; that ye may not fall under judgment.<sup>k</sup>

13. Is any of you afflicted? Let him pray. Is he cheerful in mind? Let him sing.

14. Is any man sick<sup>l</sup> among you?<sup>m</sup> Let him call in the priests<sup>n</sup> of the Church, and let them pray over him, anointing him with oil in the name of the Lord:

15. And the prayer of faith shall save<sup>o</sup> the sick man, and the Lord will raise him up:<sup>p</sup> and if he be in sins,<sup>q</sup> they shall be forgiven him.

16. Confess, therefore,<sup>r</sup> your sins<sup>a</sup> one to another, and pray one for another, that ye may be healed: for the continual<sup>s</sup> prayer of a just man availeth much.

17. Elias was a man like to us subject to infirmity:<sup>t</sup> and he prayed earnestly that it might not rain on the earth,<sup>u</sup> and it rained not for three years and six months.<sup>v</sup>

18. And he prayed again: and the heaven gave rain, and the earth gave its fruit.

19. My<sup>w</sup> brethren, if any of you err from the truth, and any one convert him,

<sup>h</sup> The recompense which He bestowed on him in the end.

<sup>i</sup> This prohibition is restricted to oaths made without necessity. Several oaths are found in the writings of the apostles.

<sup>j</sup> It denotes entire debility, and is used of mortal sickness.

<sup>k</sup> Lit. "presbyters." The Greeks assemble several priests for this occasion.

<sup>l</sup> This term, although sometimes used concerning bodily relief, strictly denotes grace and salvation.

<sup>m</sup> The verb may be understood of restoration to health, or of improvement in spirits.

<sup>n</sup> It is equivalent to an assurance that the sins of which he is guilty shall be pardoned. This supposes repentance on his part.

<sup>o</sup> On the land of Israel.

\* G. P. "condemned." V. critics.

† G. P. "endure." V. A.

‡ P. "condemnation."

§ John 11:1; Acts 9:37.

|| G. P. — V. A. B. Lachmann.

¶ P. "effectual." V. Bloomfield.

⌘ ὁποῖον αὐτοῦ. V. "similis nobis passibilis."

⌘ G. P. — V. A. B. versions.

† P. "suffering affliction."

‡ Matt. 6:34.

§ G. P. "if he have committed sins."

|| G. P. "faults." V. A. B.

⌘ 3 Kings 17:1; Luke 4:25.

20. He should know,<sup>a</sup> that he who converteth a sinner from the error of his way, shall save his<sup>21t</sup> soul from death, and cover a multitude of sins.<sup>22</sup>

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<sup>21</sup> The soul of the convert is saved through his instrumentality.

<sup>22</sup> The zealous man covers a multitude of the sins which the convert had committed; and his zeal obtains for himself pardon of his own sins. This is understood of him who has abandoned sin, and afterwards undertakes to reclaim others. The sins forgiven him on his repentance, are more fully obliterated in consideration of his zeal.

<sup>a</sup> G. P. "let him know," B. "know ye."

<sup>t</sup> G. P. — V. A.

## P R E F A C E

### TO THE FIRST EPISTLE OF ST. PETER.

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ST. JEROME, in his catalogue of ecclesiastical writers, says: "Simon Peter, son of Jonas, of the province of Galilee, of the town of Bethsaida, the brother of the apostle Andrew, and prince of the apostles, after he had been bishop of the church of Antioch, and had preached to the converts from Judaism scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, in the second year of Claudius, went to Rome to oppose Simon Magus, and there occupied the priestly chair during twenty-five years, down to the last, that is the fourteenth, year of Nero, by whom he was crowned with martyrdom, by crucifixion, his head being downwards, and his feet above, since he considered himself unworthy to be crucified after the same manner as his Lord. He wrote two epistles, which are styled Catholic: the second of which is denied by many to be his, as its style is different from that of the other. . . . Being buried at Rome on the Vatican hill, he receives the veneration of the whole city."

The period when this letter was written cannot be fixed with certainty. Hug assigns it to the eleventh year of Nero. The common opinion is, that it was written from Rome, which is understood to be designated by the name of Babylon, as in the Apocalypse; but the critic just mentioned, contends that a symbolic appellation cannot be admitted in a letter, although it be used in a book professedly symbolical. He supposes that it was written from Babylon in Asia, or its neighborhood, where there may have been a body of Christians, converts from Judaism.

The object of this epistle is to prepare the faithful for great trials and persecutions which impended, by urging them to the practice of the virtues which become the professors of the Gospel. Its style plainly marks the writer as a native of Judea, familiar with its scenery, and with the history of the people of God. The sentiments which it inculcates are most sublime, and its tone is full of dignity. It is, as Grotius avows, worthy of the pen of the prince of the apostles.



THE FIRST EPISTLE  
OF BLESSED  
PETER THE APOSTLE.

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CHAPTER I.

HE GIVES THANKS TO GOD FOR THEIR CALL TO THE FAITH, AND TO ETERNAL LIFE, WHICH, HOWEVER, IS TO BE ATTAINED THROUGH MANY TRIBULATIONS, CONCERNING WHICH THE PROPHETS HAVE FORETOLD. HE EXHORTS THEM TO PURITY OF LIFE, THEY HAVING BEEN REDEEMED BY THE BLOOD OF CHRIST.

1. PETER, an apostle of JESUS CHRIST, to the elect<sup>1</sup> sojourners<sup>2</sup> dispersed<sup>3</sup> through Pontus, Galatia, Cappadocia, Asia,<sup>3</sup> and Bithynia,

2. According to the foreknowledge<sup>4</sup> of God<sup>4</sup> the Father, by sanctification<sup>5</sup> of the Spirit, for obedience,<sup>6</sup> and sprinkling of the blood<sup>6</sup> of JESUS CHRIST,<sup>7</sup> grace and peace be multiplied to you.

3. Blessed<sup>8</sup> be the God and Father of our Lord JESUS CHRIST, who, according to His great mercy hath regenerated us unto a lively hope, through the resurrection of JESUS CHRIST from the dead,

4. To an inheritance incorruptible, and undefiled, and unfading, preserved in heaven<sup>9</sup> for you,\*

5. Who are guarded by the power of God by faith unto salvation, ready to be revealed in the last time. .

6. In which ye will greatly rejoice,<sup>10</sup> though now for a short time ye must be afflicted by various trials :

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<sup>1</sup> Called to the faith.

<sup>2</sup> Jews who had settled in the various places.

<sup>3</sup> Proconsular Asia, namely, Phrygia, Mysia, Caria, Lydia, and the sea-coast generally, of Asia Minor.

<sup>4</sup> As He foreknew and mercifully decreed.

<sup>5</sup> By the sanctifying influence of the Divine Spirit.

<sup>6</sup> Of faith.

<sup>7</sup> They were sanctified by the application of His atonement. As those who sought to be purified from legal defilements were eager to receive the prescribed aspersions, so we are eagerly to seek the application of His blood.

<sup>8</sup> No earthly happiness is promised to Christians. The Jews looked for a temporal kingdom: the Christian's hopes are directed towards heaven.

<sup>9</sup> James 1:1.

<sup>10</sup> Exod. 24:8; Numb. 31:23.

\* *hpaq.* P. V. B. O. critics.

<sup>1</sup> Acts 2:23; Eph. 1:5, 11.

<sup>2</sup> 2 Cor. 1:3; Eph. 1:3.

<sup>3</sup> G. P. "ye rejoice:" also v. 8. V. Bloomfield.

7. That the trial of your faith<sup>9</sup> much more precious than gold<sup>8</sup> (which is tried by fire) may be found unto praise, and glory, and honor<sup>h</sup> in the revelation<sup>10</sup> of JESUS CHRIST;

8. Whom not having seen, ye love: in whom also ye believe,<sup>11</sup> though ye see Him not: yet believing<sup>12</sup> ye rejoice with joy unspeakable, and full of glory,

9. Receiving the end of your faith,<sup>13</sup> the salvation of souls.

10. Of which salvation the prophets, who prophesied<sup>14</sup> of the grace which was to be in you, have inquired and searched diligently:<sup>15</sup>

11. Searching into what or what manner<sup>i</sup> of time<sup>16</sup> the Spirit of CHRIST<sup>17</sup> might signify in them: foretelling the sufferings of CHRIST, and the glory<sup>18</sup> that should follow:

12. To whom it was revealed, that not for themselves, but for you<sup>k</sup> they ministered those things, which are now announced to you, by those who have preached the gospel to you,<sup>1</sup> the Holy Spirit being sent down from heaven,<sup>19</sup> on whom<sup>m</sup> the angels desire to look.<sup>20</sup>

13. Wherefore gird up the loins of your mind,<sup>21</sup> be sober, hope perfectly for the grace which is offered to you, at the revelation of JESUS CHRIST,<sup>22</sup>

14. As obedient children, not fashioning yourselves to the former lusts in your ignorance;<sup>23</sup>

15. But as He who hath called you is holy, be ye also holy in all your conduct:<sup>24</sup>

16. Because it is written: Ye shall be holy,<sup>25</sup> for I am holy.

17. And if ye call him Father, who without respect of persons<sup>26</sup>

<sup>8</sup> By persecution.

<sup>9</sup> When Christ shall reveal Himself to each one at the close of his career, or to all at the last day.

<sup>11</sup> The love of believers is excited by the love of Christ, for His benefits represented to them by faith.

<sup>12</sup> Continuing steadfast in faith.

<sup>13</sup> Believers have in prospect salvation, as the racers have the goal and prize.

<sup>14</sup> The appeal to the prophecies was specially suited for converted Jews, to show them that the events which had marked the history of Christ, had been distinctly foretold.

<sup>15</sup> Diligently considered, and accurately stated under the light of the Holy Spirit.

<sup>16</sup> Under what circumstances—in what state of things.

<sup>17</sup> The Spirit who spoke in the prophets, was the Spirit of Christ.

<sup>18</sup> His resurrection and ascension—the spreading of His gospel.

<sup>19</sup> His gifts being imparted to enable them to proclaim the mysteries.

<sup>20</sup> The angels desire thoroughly to penetrate the great mysteries accomplished in the Person of Christ our Redeemer, which transcend the angelic capacity.

<sup>21</sup> Keeping under restraint the sensual inclinations.

<sup>22</sup> The glory which shall be conferred, when Christ shall be finally manifested.

<sup>23</sup> When you were ignorant of Christ.

<sup>8</sup> G. P. + "that periseth."

<sup>1</sup> Gen. 49:10; Dan. 9:22.

<sup>1</sup> ev. P. "with." V. A. B. Lachmann.

<sup>22</sup> *it; d. P.* "which things." Critica. *it; d. V.* "in quem."

<sup>26</sup> P. "manner of conversation." *It; v. 18.*

<sup>2</sup> Deut. 10:17; Rom. 2:11; Gal. 3:6.

<sup>h</sup> G. P. invert. Y. A. B.

<sup>k</sup> G. P. "for us." V. A. C. G. versions, critica.

<sup>25</sup> Lev. 12:44; 19:2; 20:7. G. P. "be ye." V. A. B. C.

judgeth according to the work of each one, walk in fear in the time of your sojourning :

18. Knowing that not with corruptible things, gold or silver, ye were redeemed from your vain manner of life handed down from your fathers :<sup>24</sup>

19. But with the precious blood of CHRIST,<sup>25</sup> as of a lamb, spotless and undefiled :

20. Who indeed was foreknown, before the foundation of the world,<sup>26</sup> but manifested in the last times for you,

21. Who through Him do believe in God, who raised Him from the dead,<sup>26</sup> and gave Him glory, that your faith and hope might be in God :

22. Having purified your souls in the obedience<sup>27</sup> of charity,<sup>28</sup> by the<sup>29</sup> love of the brotherhood, with a sincere<sup>30</sup> heart, love one another earnestly :

23. Being born again not of corruptible seed,<sup>31</sup> but of incorruptible, by the word of God, who liveth and remaineth forever :

24. For all flesh is as grass : and all its glory<sup>32</sup> as the flower of grass :<sup>33</sup> the grass is withered, and its flower is fallen away.

25. But the word of the Lord abideth forever. And this is the word, which hath been preached to you.

## CHAPTER II.

AVOIDING ALL DISSIMULATION, THE REGENERATE BELIEVERS, WHO ARE A CHOSEN RACE, ALTHOUGH THEY WERE FORMERLY AN ABJECT PEOPLE, SHOULD APPROACH CHRIST, THE LIVING STONE. HE EXHORTS THEM AS PILGRIMS TO ABSTAIN FROM ALL WORLDLY DESIRES, TO OBEY SUPERIORS, AND TO BEAR AFFLICTIONS IN IMITATION OF CHRIST.

1. THEREFORE laying aside<sup>a</sup> all malice, and all guile, and hypocrisy, and envy,<sup>b</sup> and all slanders,

2. As new-born babes, desire rational<sup>c</sup> guileless milk,<sup>1</sup> that ye may grow thereby unto salvation ;<sup>2</sup>

<sup>24</sup> As Jews, they had acted in accordance with Pharisaical traditions, which regarded external observances, not connected with solid virtue.

<sup>25</sup> The object of an eternal decree.

<sup>26</sup> Christ, as man, is distinguished from the Deity, although He is truly God.

<sup>27</sup> As in natural conception.

<sup>28</sup> Sincere and pure doctrine. The milk is called reasonable, that is, intellectual and spiritual; guileless also, without any corrupting admixture.

<sup>a</sup> Παρορπα δόξα. V. "paternal traditions."

<sup>b</sup> 1 Cor. 6 : 20; 7 : 23; Heb. 9 : 14; 1 John 1 : 7; Apoc. 1 : 6.

<sup>c</sup> G. P. "the truth."

<sup>1</sup> G. P. + "through the Spirit." V. A. B. C. versions, critics.

<sup>2</sup> G. P. + "unfeigned." V. "simplici."

<sup>3</sup> G. P. "pure." V. A. B.

<sup>4</sup> G. P. "the glory of man." V. MSS. versions, critics.

<sup>x</sup> Eccl. 14 : 13; Isai. 40 : 6; James 1 : 10.

<sup>y</sup> Rom. 6 : 4; Eph. 4 : 22; Coloss. 3 : 8; Heb. 12 : 1.

<sup>z</sup> G. P. plural.

<sup>c</sup> λογικόν. P. "of the word."

<sup>d</sup> G. P. — V. A. B. C. critics.

3. If yet ye have tasted, that the Lord is sweet,

4. To whom approaching as to a living<sup>2</sup> stone, rejected indeed by men,<sup>3</sup> but chosen of God, and honored:

5. Ye also as living stones are built up, a spiritual house,<sup>4</sup> a holy priesthood,<sup>5</sup> to offer up spiritual sacrifices,<sup>6</sup> acceptable to God through JESUS CHRIST.

6. Wherefore<sup>7</sup> the Scripture containeth: Behold I lay in Sion a chief corner-stone, chosen, precious: and whoever believeth in Him shall not be confounded.

7. To you therefore who believe will be the honor:<sup>8</sup> but to those who believe not, the stone which the builders rejected, the same is made the head of the corner:

8. And a stumbling-stone, and a rock of scandal to those who stumble at the word, and do not believe,<sup>9</sup> whereunto they are also set.<sup>10</sup>

9. But ye are a chosen race,<sup>9</sup> a royal priesthood,<sup>10</sup> a holy nation,<sup>11</sup> a purchased people:<sup>12</sup> that ye may declare the virtues<sup>13</sup> of Him, who hath called you from darkness to His admirable light:

10. Who<sup>14</sup> in time past *were* not a people, but now *are* the people of God: who had not obtained mercy, but now have obtained mercy.

11. Dearly beloved,<sup>15</sup> I beseech you as strangers and pilgrims<sup>16</sup> to abstain from carnal lusts, which war against the soul,

12. Having your conduct good among the Gentiles; that wherein they slander you as evil-doers, considering you by your good works, they may glorify God in the day of visitation.<sup>15</sup>

13. Be ye therefore subject to every human creature<sup>16</sup> for God's<sup>17</sup> sake: whether to the king, as excelling:<sup>17</sup>

<sup>2</sup> The figurative meaning is manifested by this epithet.

<sup>3</sup> As builders cast aside a stone unfit to be used, so the Jews rejected Christ.

<sup>4</sup> A society connected by religious ties.

<sup>5</sup> The collection of the faithful is consecrated to the Divine worship.

<sup>6</sup> Not animals, but their own sentiments, affections, and good works.

<sup>7</sup> The stone is honored by believers.

<sup>8</sup> He intimates that unbelievers are placed by Divine permission in the position which they occupy. He wishes to instruct us that unbelief is wisely permitted, and that it becomes subservient to the high counsels of God.

<sup>9</sup> Called mercifully to the faith.

<sup>10</sup> Made priests and kings to God, consecrated and ennobled by His grace.

<sup>11</sup> By their profession and by the sacraments.

<sup>12</sup> Purchased at the price of the blood of Christ.

<sup>13</sup> Perfections, merits, favors.

<sup>14</sup> These interest themselves but little in the affairs of the countries through which they pass. The Christian should not suffer his affections to be engrossed by transitory pleasures. Some consider that the apostle particularly refers to the situation of these Jewish converts, who were sojourning in heathen countries.

<sup>15</sup> In affliction, when He punishes them.

<sup>16</sup> To every authority constituted by men; to every man in the order of society.

<sup>17</sup> The Roman emperor.

\* G. P. "also." V. MSS. critics.

† Ps. 117 : 22; Isaiah 8 : 14; Matt. 21 : 42; Acts 4 : 11.

‡ Osee 2 : 24; Rom. 9 : 25.

§ Rom. 13 : 1.

|| Rom. 13 : 14; Gal. 5 : 16.

¶ G. P. "the Lord's."



14. Or to governors, as sent by him<sup>18</sup> for the punishment of evil-doers, and for the praise<sup>19</sup> of those who do well:

15. For so is the will of God, that doing well ye may put to silence the ignorance of the foolish men.<sup>20</sup>

16. As free,<sup>21</sup> and not having liberty as a cloak for maliciousness, but as servants of God.

17. Honor all:<sup>22</sup> love the brotherhood:<sup>1</sup> fear God: honor the king.

18. Domestics,<sup>23</sup> be subject<sup>m</sup> in all fear to masters,<sup>24</sup> not only to the good and gentle, but even to the froward.

19. For this is praiseworthy, if for conscience towards God a man endure afflictions, suffering wrongfully.<sup>25</sup>

20. For what glory is it, if, when ye are punished for faults, ye bear it? But if doing well ye suffer patiently, this is acceptable before God.

21. For to this ye are called: because CHRIST also suffered for us,<sup>a</sup> leaving to you<sup>o</sup> an example,<sup>26</sup> that ye should follow in the steps of Him,

22. Who committed no sin,<sup>p</sup> nor was guile found in His mouth:

23. Who when He was reviled, reviled not: when He suffered, threatened not, but delivered Himself up to him who judged Him unjustly:<sup>27</sup>

24. Who Himself bare our sins<sup>q</sup> in His own body on the tree, that we, being dead<sup>r</sup> to sins, should live to justice: by whose stripes ye are healed.

25. For ye were as sheep going astray, but are now converted to the Shepherd and Bishop of your souls.

<sup>18</sup> In an absolute monarchy all authority flows from the sovereign.

<sup>19</sup> Reward, encouragement.

<sup>20</sup> Who represented the Christians as regardless of the public authorities.

<sup>21</sup> Christian freedom consists in exemption from sin, and from the mere caprice of men: it does not exempt us from the obligations imposed by lawful authority.

<sup>22</sup> Who are in power.

<sup>23</sup> Servants born in the house, and thus belonging to the family from their birth, are so styled.

<sup>24</sup> Despots—that is, having entire control.

<sup>25</sup> To bear with fortitude and patience punishment of crimes against the laws, does not merit praise from men: but God accepts the humiliation of the sinner, who adores Divine justice exercised against him by the public authority, or by those on whom he is dependent.

<sup>26</sup> The apostle applies a practical lesson to those whom he addresses.

<sup>27</sup> Pilate.

<sup>1</sup> Rom. 12: 10.

<sup>a</sup> B. *ἐκείν*. P. V. Scholz.

<sup>o</sup> V. c. l. Slav. Cyril, Damasc. Theophyl. Cyprian, Tertull.

<sup>p</sup> Isaiah 53: 9.

<sup>q</sup> Rom. 8: 2, 11.

<sup>m</sup> Eph. 6: 5; Col. 3: 22; Titus 2: 9.

<sup>4</sup> Isaiah 53: 5; 1 John 3: 5.

## CHAPTER III.

HE TREATS OF THE CONDUCT TO BE OBSERVED BY MARRIED PEOPLE TOWARDS EACH OTHER: HE EXHORTS TO THE PRACTICE OF VARIOUS VIRTUES, AND TO BEAR ADVERSITY, AFTER THE EXAMPLE OF CHRIST: AND STATES THAT WE ARE SAVED BY BAPTISM, LIKE THOSE WHO WERE SAVED IN THE ARK OF NOE.

1. IN like manner<sup>1</sup> also let wives be subject<sup>a</sup> to their husbands, that even if any do not believe the word, they may be gained without the word by the conduct<sup>2</sup> of the wives,

2. Considering<sup>b</sup> your chaste conduct in fear:<sup>3</sup>

3. Whose adorning let it not be that which is outward,<sup>c</sup> the plaiting of the hair, or the wearing of gold, or the putting on of garments;<sup>d</sup>

4. But the hidden man<sup>e</sup> of the heart,<sup>f</sup> in the incorruption<sup>g</sup> of a quiet and meek<sup>h</sup> spirit, which is of great price in the sight of God.

5. For after this manner formerly even the holy women, who trusted in God, adorned themselves, being in subjection to their own husbands.

6. As Sara<sup>i</sup> obeyed Abraham, calling him lord:<sup>j</sup> whose<sup>k</sup> children ye are, as long as ye do well,<sup>l</sup> and fear no trouble.

7. Ye husbands, in like manner dwell with *them*, according to knowledge,<sup>m</sup> giving honor<sup>n</sup> as to the weaker female vessel,<sup>o</sup> as being also heirs together of the grace of life,<sup>p</sup> that your prayers be not hindered.<sup>q</sup>

8. Finally *be ye* all of one mind, sympathizing, loving the brotherhood, merciful, [modest], humble:<sup>r</sup>

9. Not rendering evil for evil,<sup>s</sup> nor insult for insult; but on the con-

<sup>1</sup> The apostle now addresses married persons.

<sup>2</sup> The whole manner of life and conversation.

<sup>3</sup> In the fear of God.

<sup>4</sup> These external ornaments are not absolutely forbidden.

<sup>5</sup> Man is here taken for individual character or disposition. A Christian woman should chiefly study to adorn her heart with virtue.

<sup>6</sup> The unfading ornament. Splendid garments, golden ornaments, braided locks, all decay—virtue is imperishable.

<sup>7</sup> This style of address was conformable to Oriental usage.

<sup>8</sup> By doing good they became entitled to be regarded as her children.

<sup>9</sup> Men are supposed to be more fully instructed in the Christian rules.

<sup>10</sup> Treating with regard. It may have reference to conjugal duty.

<sup>11</sup> Woman is here spoken of under this image, which is elsewhere applied to man.

<sup>12</sup> The knowledge that woman share with men the gifts of grace and salvation should determine husbands to treat them respectfully. Under heathenism they were degraded instruments of pleasure. Christianity presents them as the honored members of Christ, co-heirs of life.

<sup>13</sup> The relations of husband and wife should be so regulated by religion, that the duties of piety may not be neglected.

<sup>a</sup> Eph. 5 : 22; Coloss. 3 : 18. O. P. "ye wives, be in subjection."

<sup>b</sup> *Supra* v. 12.

<sup>c</sup> Rom. 7 : 23.

<sup>d</sup> Gen. 18 : 12.

<sup>e</sup> G. P. "courteous." V. A. B. C.

<sup>f</sup> 1 Tim. 2 : 9.

<sup>g</sup> G. P. invert.

<sup>h</sup> 1 Cor. 7 : 5.

<sup>i</sup> Prov. 17 : 13; Rom. 12 : 17; 1 Thess. 5 : 15.

trary, blessing,<sup>k</sup> for to this ye are called, that ye may inherit a blessing.<sup>14</sup>

10. For let him who will love life,<sup>l</sup> and see good days, refrain his tongue from evil, and his lips that they speak no guile:

11. Let him turn away from evil,<sup>m</sup> and do good: let him seek peace, and pursue it:

12. For the eyes of the Lord *are* on the just, and His ears *are open* to their prayers: but the countenance of the Lord *is* on those who do evil.

13. And who is there, who can hurt you, if ye be zealous<sup>n</sup> for good?<sup>15</sup>

14. But if also ye suffer something for justice, blessed are ye.<sup>o</sup> And fear not their terror,<sup>16</sup> and be not troubled.

15. But sanctify CHRIST the Lord<sup>p</sup> in your hearts, *and* be always ready to satisfy<sup>17</sup> every one who asketh of you a reason of the hope which is in you;

16. But<sup>q</sup> with meekness and fear, having a good conscience, that wherein they slander you as evil-doers, they who falsely arraign<sup>18</sup> your good conduct in CHRIST may be confounded.

17. For it is better (if the will of God so ordain) that ye suffer for well doing, than for doing ill.

18. Because CHRIST also died<sup>r</sup> once for our<sup>s</sup> sins, the just for the unjust, that being dead in the flesh, but quickened in spirit,<sup>19</sup> He might present us to God.

19. Wherein also He went and preached to those spirits in prison:<sup>20</sup>

20. Who had been sometime incredulous,<sup>u</sup> when they looked forward to the long-suffering of God<sup>21</sup> in the days of Noe, when the ark was abuilding: in which few, that is, eight souls, were saved by water.<sup>v</sup>

<sup>k</sup> G. P. + "knowing that." V. A. B. C. H. versions, critics.

<sup>l</sup> Ps. 33: 13. <sup>m</sup> Isaiah 1: 16.

<sup>n</sup> G. P. "followers of." Titus 2: 14. V. A. B. C. versions.

<sup>o</sup> Matt. 5: 10.

<sup>p</sup> G. P. "the Lord God." V. A. B. C. Syr.

<sup>q</sup> G. P. — V. A. C. Syr. *Supra* 2: 12.

<sup>r</sup> G. P. "suffered." V. A. C.

<sup>s</sup> Rom. 5: 6; Heb. 9: 13. G. P. — V. A. G.

<sup>t</sup> The state of the departed is likened to that of prisoners.

<sup>u</sup> God, with accustomed forbearance, awaited their repentance, giving them time to be converted, whilst the ark was building. The antediluvian men are specified, without excluding those who came afterwards.

<sup>v</sup> G. P. + "knowing that." V. A. B. C. H. versions, critics.

<sup>1</sup> Ps. 33: 13.

<sup>m</sup> Isaiah 1: 16.

<sup>n</sup> G. P. "followers of." Titus 2: 14. V. A. B. C. versions.

<sup>o</sup> Matt. 5: 10.

<sup>p</sup> G. P. — V. A. C. Syr. *Supra* 2: 12.

<sup>q</sup> G. P. — V. A. C. Syr. *Supra* 2: 12.

<sup>r</sup> Rom. 5: 6; Heb. 9: 13. G. P. — V. A. G.

<sup>s</sup> P. "by the Spirit." *recapit.* V. critics.

<sup>t</sup> G. P. "when once the long suffering of God waited."

<sup>u</sup> P. "disobedient."

<sup>v</sup> Gen. 7: 1; Matt. 24: 37; Luke 17: 26.

21. As<sup>x</sup> baptism, the antitype,<sup>22</sup> now saveth you<sup>y</sup> also; not the putting away of the filth of the flesh,<sup>23</sup> but the appeal<sup>24</sup> of a good conscience to God by the resurrection of JESUS CHRIST,<sup>25</sup>

22. Who is on the right hand of God [swallowing up death, that we might be made heirs of eternal life<sup>z</sup>]: He being gone into heaven, having subjected to Himself angels, and authorities, and powers.<sup>26</sup>

## CHAPTER IV.

HE EXHORTS THOSE WHO HAVE BEEN REDEEMED BY THE DEATH OF CHRIST, TO CONTINUE TO SHUN FORMER SINS: APPLYING THEMSELVES TO PRAYER AND MUTUAL LOVE, REFERRING ALL THINGS ALWAYS TO THE GLORY OF GOD, AND REJOICING IF IT BE NECESSARY TO SUFFER ON ACCOUNT OF CHRIST.

1. SINCE CHRIST therefore suffered<sup>a</sup> in the flesh, arm yourselves also with the same thought:<sup>1</sup> for he who hath suffered in the flesh, hath ceased from sins.<sup>2 b</sup>

2. That he may live the rest of the time in the flesh,<sup>3</sup> no longer for the lusts of men, but for the will of God.<sup>c</sup>

3. For the time past<sup>d</sup> sufficeth<sup>e</sup> to have done the will of the Gentiles,<sup>f</sup> for those who have walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and profane acts of idolatry.

4. Wherein they think it strange that ye run not with them to the same excess of riot, reviling *you*.

<sup>x</sup> The corresponding object—the reality, of which the ark was a type.

<sup>22</sup> Not the material washing.

<sup>23</sup> Lit. "the questioning." In baptism we are saved, sanctified, and put in a state of salvation, not by the mere corporal ablution, but by the sacrament received with proper dispositions. The direction of the conscience to God is by faith and sincerity in seeking grace.

<sup>24</sup> The resurrection is the ground of our hope. We rise in baptism in virtue of the merits of Christ, who raises us to spiritual life.

<sup>25</sup> Christ triumphed over the rebel spirits of every kind. His throne is far above the heavenly spirits, however exalted they may be.

<sup>1</sup> That they must also suffer in the flesh.

<sup>a</sup> Death implies the ceasing from sin: wherefore every Christian dying with Christ by baptism, should cease from sin. "By this he shows that he belongs to Christ crucified, that is, suffering in the flesh, who having crucified his carnal lusts by the Gospel, lives well in his body." St. Augustin, *de Fide et Operibus*, § 18.

<sup>b</sup> Being dead to sin, the Christian should live to God.

<sup>c</sup> It is enough for us, he says, to have lived as heathens so long. Some of the Jews may have conformed to heathenish practices, especially in sensual indulgence. They also participated indirectly in idolatry, by eating idol-meats, and joining in various acts connected with the worship of idols.

<sup>x</sup> V. A. C. E. G. critica. P. "whereunto."

<sup>y</sup> G. F. "us." V. A. Syr. Arm. Aug.

<sup>a</sup> Bengel says that this clause is not found before Augustin.

<sup>b</sup> G. B. + "for us." V. B. C. Lachmann.

<sup>b</sup> G. P. "sin."

<sup>c</sup> Eph. 4: 22.

<sup>d</sup> G. P. "of our life." V. A. C. versions.

<sup>e</sup> G. P. + "us." V. A. B. versions.

5. Who shall give an account<sup>5</sup> to Him who is ready to judge the living and the dead.

6. For on this account the gospel was preached to the dead also:<sup>6</sup> that they might be judged indeed according to men in the flesh, but might live according to God in spirit.

7. But the end of all things is at hand:<sup>7</sup> be ye therefore prudent and watch in prayers.

8. And above all things have constant<sup>8</sup> [mutual] love among yourselves: for love covereth a multitude of sins.<sup>8c</sup>

9. Be hospitable one to another<sup>9</sup> without murmuring:<sup>9</sup>

10. Every one, as he hath received grace,<sup>10</sup> ministering the same one to another, as good stewards<sup>1</sup> of the manifold grace of God.

11. If any man speak, *let him speak* as the oracles of God: if any man minister, *let him do it* as by the strength<sup>m</sup> which God supplieth: that in all things God may be glorified through JESUS CHRIST: to whom is glory and empire forever and ever. Amen.

12. Beloved, be not astonished at the fiery trial<sup>9</sup> which happeneth to you, as if something strange<sup>10</sup> happened to you:

13. But rejoice inasmuch as ye partake<sup>11</sup> of the sufferings of CHRIST, that also at the revelation of His glory, ye may rejoice with exultation.

14. If ye be reproached for the name of CHRIST, happy shall ye be: since what appertaineth to the [honor], glory,<sup>n</sup> and power<sup>12o</sup> of God, and His Spirit resteth on you.<sup>p</sup>

15. But let none of you suffer as a murderer, or a thief, or a slanderer,<sup>q</sup> or a meddler with others' affairs.<sup>r</sup>

<sup>5</sup> They shall account for their evil deeds and false accusations.

<sup>6</sup> Christ our Lord announced to the imprisoned spirits their proximate liberation. The departed just had in their lifetime been warned of the Divine judgments, and thus awakened to a sense of sorrow for their sins, so that even when overtaken by chastisements, they were united in spirit with God.

<sup>7</sup> This may be understood of the end of the life of each individual, who will have no further interest in earthly scenes. The apostles did not imagine that the world would soon be at an end, since St. Paul denies it in the second epistle to the Thessalonians.

<sup>8</sup> Love conceals the many faults of the beloved.

<sup>9</sup> Persecution, which rages like fire.

<sup>10</sup> Unexpected. The Christian should expect persecution.

<sup>11</sup> Those who suffer for the faith enter into close communion with Christ, whose sufferings they seem to share, being assimilated to Him.

<sup>12o</sup> The gifts of God—His glory and power—sanctify Christian sufferers. His Spirit, glorious and powerful, rests on them.

<sup>1</sup> P. "fervent." *ἐκρευν.*

<sup>2</sup> Rom. 12: 13; Heb. 13: 2.

<sup>3</sup> Rom. 12: 6.

<sup>4</sup> P. "ability."

<sup>5</sup> G. P. "the spirit of glory and of God resteth upon you."

<sup>6</sup> G. P. — V. A. Syr. critics.

<sup>7</sup> G. P. "on their part He is ill spoken of: but on your part He is glorified." V. — A. B. versions, critics.

<sup>8</sup> G. P. "evil-doer." V. *maledictus*, perhaps *maleficus*.

<sup>9</sup> P. "a busybody in other men's matters." V. "alienorum appetitor." Simon thinks that it may be so understood.

<sup>10</sup> Prov. 10: 12. G. P. "shall cover." V. A.

<sup>11</sup> Phil. 2: 14.

<sup>12</sup> 1 Cor. 4: 2.

16. But if as a Christian,<sup>13</sup> let him not be ashamed: but let him glorify God in this name.<sup>a</sup>

17. For it is time<sup>14</sup> that judgment should begin at the house of God. And if first with us, what *shall* the end *be* of those who do not believe the gospel of God?<sup>15</sup>

18. And if the just shall scarcely be saved, where shall the impious man and the sinner appear?<sup>b</sup>

19. Therefore let those also who suffer according to the will of God, commend their souls<sup>16</sup> to a faithful Creator in good deeds.<sup>c</sup>

## CHAPTER V.

HE ENTREATS THE ANCIENTS TO FEED THE FLOCK OF GOD BY WORD AND EXAMPLE, AND THE YOUNG TO BE SUBMISSIVE TO THEM: AND HE EXHORTS ALL TO ACT WITH HUMILITY, ABANDONING THEMSELVES TO THE DIVINE CARE, AND RESISTING THE DEVIL IN SOBRIETY AND FAITH.

1. THE presbyters,<sup>1</sup> therefore,<sup>a</sup> who are among you, I beseech, a fellow-presbyter,<sup>2</sup> and witness of the sufferings of CHRIST: as also a partaker<sup>3</sup> of the glory which is to be revealed:

2. Feed the flock of God which is among you,<sup>4</sup> overseeing<sup>5</sup> not by constraint, but willingly<sup>6</sup> according to God:<sup>b</sup> not for filthy lucre, but cheerfully:

3. Nor as lording it over the portions,<sup>7</sup> but becoming a pattern<sup>d</sup> of the flock [from the heart].

<sup>13</sup> This title was already given to the followers of Christ.

<sup>14</sup> It is reasonable and right that chastisements should fall first on the members of the Church, to punish their sins, and prove their zeal.

<sup>15</sup> How severe will be their punishment! how awful their eternal state!

<sup>16</sup> God our Creator will take charge of those who suffer for His sake.

<sup>1</sup> Bishops.

<sup>2</sup> Colleague in the episcopate. Although an apostle, and prince of the apostles, he styles himself the colleague of those whom he addresses, as in truth he was, for the episcopal character is the same in all: the fulness of the priesthood is common to all bishops, the difference between them regarding only jurisdiction for the government of the Church.

<sup>3</sup> In hope.

<sup>4</sup> Intrusted to you.

<sup>5</sup> Discharging the office of bishop.

<sup>6</sup> The apostle exhorts bishops to discharge their office not through constraint, or a painful feeling of necessity, but freely and eagerly, from disinterested zeal.

<sup>7</sup> The faithful committed to each bishop are a lot or portion assigned to him.

<sup>a</sup> G. P. "on this behalf." V. A. B. versions, Lachmann.

<sup>b</sup> P. Prov. 11: 31.

<sup>c</sup> G. P. "in well doing." V. A. Syr.

<sup>d</sup> G. P. — V. A. critics.

<sup>e</sup> G. P. "ensamples."

<sup>a</sup> G. P. + "as." V. A.

<sup>b</sup> G. P. — A. B.

<sup>c</sup> P. "heritage." V. "in cleris."

4. And when the chief shepherd shall appear, ye shall receive an unfading<sup>8</sup> crown of glory.

5. In like manner, young men,<sup>9</sup> be subject to the ancients. And all<sup>e</sup> insinuate<sup>f</sup> humility one to another, for God resisteth the proud,<sup>g</sup> but giveth grace to the humble.

6. Humble yourselves, therefore, under the powerful hand of God,<sup>h</sup> that He may exalt you in the time of visitation:<sup>i</sup>

7. Casting all your care on Him, since He is careful of you.

8. Be sober and vigilant, for your adversary the devil, as a roaring lion, goeth about, seeking whom he may devour:<sup>10</sup>

9. Whom resist strong in faith: knowing that the same sufferings befall your brethren in the world.<sup>11</sup>

10. But the God of all grace, who hath called you<sup>k</sup> to His eternal glory in CHRIST JESUS, will perfect, confirm, and establish<sup>l</sup> you, after ye have suffered a while.

11. To Him be glory and empire forever and ever. Amen.

12. By Silvanus, the faithful brother, as I think,<sup>12</sup> I have written briefly to you: exhorting and testifying that this is the true grace of God, wherein ye stand.<sup>13</sup>

13. The Church<sup>14</sup> which is in Babylon,<sup>15</sup> elected together with you, saluteth you, and so doth Mark, my son.

14. Salute one another with a holy kiss:<sup>m</sup> Grace<sup>n</sup> to you all who are in CHRIST JESUS. Amen.

<sup>8</sup> Amaranthine crown. It is here used as the image of celestial glory.

<sup>9</sup> The term may be here understood of the laity generally, who stand in the relation of children to parents in the ecclesiastical economy.

<sup>10</sup> By persecution.

<sup>11</sup> The knowledge that others throughout the world remained unmoved amidst persecution, was calculated to inspire courage.

<sup>12</sup> This is a modest way of expressing strong conviction. The apostle was entirely persuaded of the integrity of Silvanus.

<sup>13</sup> Testifying to the Divinity of the Christian religion.

<sup>14</sup> The text has no term for church, but it is understood.

<sup>15</sup> Rome was thus styled, on account of its corruption, as the ancient writers agree. Many manuscripts date this letter from Rome.

<sup>e</sup> G. P. "be subject." V. — A. Lachmann.

<sup>f</sup> G. P. "be clothed with." Rom. 12: 10.

<sup>g</sup> Ibid. v. 10.

<sup>h</sup> G. P. "us." V. A. B.

<sup>m</sup> Of charity.

<sup>n</sup> James 4: 6.

<sup>i</sup> G. P. — V. A. Copt. Arab.

<sup>j</sup> G. P. "settle." V. A. B. Syr.

<sup>k</sup> G. P. "peace."





## P R E F A C E

### TO THE SECOND EPISTLE OF ST. PETER.

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THIS letter appears to have been written to the same persons to whom the former was addressed, namely, to the converts from Judaism scattered abroad through various provinces of Minor Asia. "Behold," the sacred writer says, "this second epistle I write to you."<sup>a</sup> It was written probably a short time before the completion of his course by martyrdom, under the conviction that the laying aside of his earthly tabernacle was at hand:<sup>b</sup> with a view that they might have a memorial of his instructions, to strengthen their faith. He strenuously exhorts them to practise all the virtues, in order to insure their salvation, and an abundant reward. He alleges the confirmation of the doctrine of CHRIST by the Father, on occasion of His transfiguration, of which Peter, with other apostles, was an eye-witness: but at the same time he refers them to the prophecies, with which, even before their conversion, they were familiar, and which furnished them a more convincing proof than any testimony, however credible. He takes occasion to put them on their guard against false prophets and false teachers, who deny the Lord who bought them, and introduce sects of perdition, adulterating the word of God, and blaspheming the things which they know not. The vengeance which their impiety provokes shall surely overtake them, as God punished transgressors of old by the deluge, and the destruction of sinful cities, not having spared even the angels who sinned. The pride and corruption of these teachers of error are represented in the strongest language, with the aid of the most striking imagery, and the state to which they reduce themselves and others by apostacy, or by adulteration of the truth, is declared to be far worse than that from which they were delivered, when they first came to the knowledge of our Lord and Savior JESUS CHRIST. The apostle meets the chief objection of these scoffers, taken from the apparent failure of the prophecies which regard the punishments of the wicked, since all things continue in their course:

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<sup>a</sup> Ch. 3 : 1.

<sup>b</sup> Ch. 1 : 14.

and he insists that before God a thousand years are but as one day, and that His delay to execute His threats is in mercy, to give time of repentance. The day of justice, however, will finally come, and its sudden manifestation will be accompanied with awful displays and changes on earth and in the heavens. The faithful should, therefore, prepare, by a holy life, for this great day, and regard the long-suffering of God as directed to their salvation. Towards the end of this epistle, the sacred writer mentions that St. Paul also had addressed them to this effect, and observes that his epistles, as well as the other Scriptures, contain many things hard to be understood, which the uninstructed and inconstant wrest to their own perdition. He exhorts the faithful to steadfastness and zeal, that they may advance in grace and knowledge, and secure their salvation.

This epistle is especially calculated to strengthen faith, to inspire a horror for heresy, and to stimulate the faithful to the exercise of virtue. It should be often perused by those who languish in indifference, and who neglect to practise those virtues, which are the fruits of a lively faith, and without which we cannot expect to find entrance into the heavenly kingdom. "Peter," says St. Augustin, "in his second epistle, exhorting to holiness of life and manners, and foretelling that this world should pass away, and that new heavens are to be looked for, and a new earth, which should be given over to the just for their dwelling, in order that they might thence learn how they should conduct themselves to become worthy of that dwelling, knowing that from some obscure passages of the apostle Paul, some had taken occasion to indulge a false security of salvation through faith alone, and to neglect to live well, observed, evidently with reference to this error, that there are some things in his letters difficult to be understood, which men pervert, like the other Scriptures, to their own destruction; whilst that apostle entertained the same sentiments as the other apostles, about eternal salvation, which is not granted unless to those who live correctly."

The doubts formerly entertained concerning the authenticity of this epistle, on account of the difference of its style from that of the former, have long since vanished. Critics discover unequivocal marks of the identity of the author of both epistles, from the peculiar use of words and phrases.<sup>a</sup> The alleged difference of style may be accounted for by the fact, that the former epistle was an exhortation to pastors and to the faithful, to the discharge of the duties incumbent on them respectively, and to the exercise of the Christian virtues, whilst the second was chiefly directed against destructive errors, which had sprung up in the mean-

<sup>a</sup> L. De Fide et Moribus, § 22.

<sup>d</sup> See Hug, Einleitung, vol. 2, § 178.

time, and were spreading to an alarming degree among the professors of Christianity. The tone of rebuke and denunciation is different from that of instruction and exhortation. The letter of Jude, which was directed against the same errors, and which was written probably before this, may have served to give to this writing a peculiar turn of expression.

From passages of Theophilus, in his work addressed to Autolychus, of St. Irenæus, and of St. Justin Martyr, it appears that this letter was not unknown to them. It is also quoted by Origen, although he mentions the question raised as to its authority. Eusebius makes a similar statement, but later writers have quoted it with entire confidence, as an inspired work from the pen of the prince of the apostles.



## THE SECOND EPISTLE

OF BLESSED

# PETER THE APOSTLE.

### CHAPTER I.

HE EXHORTS THEM, THAT MINDFUL OF THE GREAT GIFTS WHICH THEY HAVE RECEIVED FROM GOD, THEY SHOULD ADVANCE IN THE EXERCISE OF VARIOUS VIRTUES, THAT ENTRANCE INTO THE KINGDOM OF THE LORD MAY BE AFFORDED THEM: HE SAYS THAT HE WILL SOON DIE, AND HE SHOWS THE CERTAINTY OF HIS TEACHING AS PROCEEDING FROM CHRIST, THE TEACHER, WHOM THE VOICE OF THE FATHER AND THE PROPHETS HAVE COMMENDED TO US.

1. SIMON PETER, a servant and apostle of JESUS CHRIST, to those who have obtained equal<sup>a</sup> faith with us through the justice<sup>1</sup> of our God and<sup>b</sup> the Savior JESUS CHRIST.<sup>2</sup>

2. May grace and peace abound for you in the knowledge of God, and of CHRIST<sup>c</sup> JESUS, our Lord:

3. As all things *are* of His Divine power, which hath given *what appertaineth* to life and piety<sup>3</sup> through the knowledge of Him who hath called us by His own<sup>d</sup> glory, and virtue:<sup>4</sup>

4. By whom<sup>e</sup> He hath given us very great and precious promises: that by these ye may be made partakers of the Divine nature:<sup>5</sup> shunning that corruption<sup>f</sup> of lust which is in the world.

<sup>1</sup> Grace and mercy.

<sup>2</sup> Through His merits and atonement.

<sup>3</sup> All things appertaining to eternal life and to piety have been given us by the Divine power, through the knowledge of Christ.

<sup>4</sup> Virtue, when ascribed to God, is identical with perfection: it may here mean mercy, or goodness.

<sup>5</sup> No creature can partake of the Divine nature, which is simple and indivisible: but he who receives grace, is thereby united with God, and so may be said in some sense to partake of the Divine nature.

<sup>a</sup> G. P. "like precious." V. Simon.

<sup>b</sup> P. "of God and our Savior." V. "Dei nostri, et Salvatoris." The pronoun is not connected with Savior, which has no article prefixed; but cannot be rendered in English without it. *Infra* 2: 20.

<sup>c</sup> B. P. — V. A. versions.

<sup>d</sup> G. P. "to glory and virtue." V. A. C. Syr. Did. Cyr. critics.

<sup>e</sup> G. P. "whereby." V. MS. Stephen.

<sup>f</sup> *Id.* P. "through." V. Syr.

5. But<sup>a</sup> using all diligence, add to<sup>b</sup> your faith virtue, and to virtue knowledge,

6. And to knowledge continence,<sup>c1</sup> and to continence patience, and to patience piety,

7. And to piety brotherly love, and to brotherly love charity.<sup>7</sup>

8. For if these things be in you and abound, they will render you not empty, nor unfruitful in the knowledge of our Lord JESUS CHRIST.<sup>8</sup>

9. For he who hath not these things is blind, and gropeth,<sup>k</sup> and forgetteth that he was cleansed from his former sins.<sup>9</sup>

10. Wherefore the rather, brethren, be diligent by good works<sup>l</sup> to make your calling and election sure:<sup>10</sup> for if ye do these things ye shall not sin<sup>m</sup> at any time.

11. For so the entrance into the everlasting kingdom of our Lord and Savior JESUS CHRIST will be afforded<sup>n</sup> you abundantly.

12. Wherefore I will begin<sup>o</sup> to put you always in remembrance of these things, although ye know *them* and are confirmed in the present truth.<sup>11</sup>

13. But I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance :

14. Knowing that shortly I must put off my tabernacle,<sup>12</sup> as our Lord JESUS CHRIST<sup>p</sup> also hath shown me.<sup>13</sup>

15. But I will endeavor continually that ye may be able after my departure, to keep these things in remembrance.<sup>14</sup>

16. For we have not followed cunningly devised<sup>15</sup> fables,<sup>q</sup> when we made known to you the power and presence<sup>16</sup> of our Lord JESUS CHRIST. but we were eye-witnesses<sup>17</sup> of His Majesty.

17. For He received from God the Father honor and glory, when

<sup>a</sup> It means self control in regard to sensual enjoyments.

<sup>b</sup> Divine love, or love of all mankind.

<sup>c</sup> Without these virtues, the knowledge which faith gives is unavailing.

<sup>d</sup> On condition of renouncing sin.

<sup>e</sup> Our salvation becomes certain, as far as depends on us, by earnest application to the practice of virtue.

<sup>f</sup> It may signify that at the present time they are strong in faith.

<sup>g</sup> Death is here compared to the taking down of a tent raised for temporary shelter on a journey.

<sup>h</sup> This seems to refer to a special revelation. It is related by St. Ambrose, that Christ appeared to Peter, when fleeing from Rome, and said: "I am going to Rome to be crucified." This was to inspire him with shame for his timidity. He accordingly returned to the city, and suffered death by crucifixion. *De Basilicorum tradendis.*

<sup>i</sup> By inculcating them in his present epistle.

<sup>j</sup> He alludes to the means adopted by false teachers.

<sup>k</sup> The powerful presence—the glorious appearance.

<sup>l</sup> It is used of persons admitted to see secret mysteries.

<sup>m</sup> P. "and besides this." V. A. Ethiop.

<sup>n</sup> P. "temperance."

<sup>o</sup> G. P.—V. A. Syr. versions, Lachmann.

<sup>p</sup> P. "ministered to." *Supra* 5.

<sup>q</sup> G. P. "I will not be negligent." V. A. B. C. Lachmann.

<sup>r</sup> John 21 : 18.

<sup>s</sup> Lit. "minister in."

<sup>t</sup> P. "cannot see afar off."

<sup>u</sup> P. "never fall." Lit. "stumble."

<sup>v</sup> 1 Cor. 1 : 17.

there came such a voice to Him from the excellent glory: This is My beloved Son,<sup>1</sup> in whom I am well pleased, hear ye Him.

18. And this voice which came from heaven we heard, when we were with Him on the holy mount.

19. We have also the surer word of prophecy, to which<sup>18</sup> ye do well to attend, as to a lamp that shineth in a dark place, until the day dawn, and the day-star arise in your hearts:<sup>19</sup>

20. Knowing this first, that no prophecy of Scripture<sup>2</sup> is of private interpretation.<sup>20</sup>

21. For prophecy came not at any time by the will of man, but holy men of God spake, moved<sup>21</sup> by the Holy Spirit.

## CHAPTER II.

FALSE PROPHETS WILL LEAD MANY ASTRAY, BUT THEY SHALL BE SEVERELY PUNISHED, AS THE WICKED WERE PUNISHED AT THE TIME OF THE DELUGE, AND AS THE SODOMITES WERE PUNISHED. THE APOSTLE INVEIGHS AGAINST THE CORRUPTION OF MEN, WHOM HE DECLARES TO BE WHOLLY GIVEN UP TO LICENTIOUSNESS.

1. BUT there were also false prophets among the people, even as there will be among you false teachers, who will bring in sects<sup>1</sup> of perdition, and deny the Lord who bought them: bringing on themselves swift<sup>2</sup> destruction.

2. And many shall follow their excesses,<sup>3</sup> through whom the way of truth will be dishonored:<sup>4</sup>

3. And through covetousness with feigned words, they will make

<sup>18</sup> The prophecies were surer—accompanied with increased evidence—for the faithful, than they had been for those who lived before their accomplishment. They were a safer ground of appeal with Jews who admitted the ancient Scriptures, but were not convinced of the authority of the apostles. They are not here compared with the testimony of the three apostles, in reference to the manifestation of the Son of God in the flesh, but are referred to in support of the whole plan of redemption.

<sup>19</sup> By studying the prophecies in connection with the events of the history of Christ, the faithful were strengthened in faith: but when the day of eternity dawned on them, and Christ shone on them with bright effulgence, they no longer needed the glimmering light of prophecy. Jews, inquirers into Christianity, found in prophecy a light which shed a mild lustre, ever increasing, until Christ shone fully by faith in their hearts.

<sup>20</sup> It is not to be interpreted capriciously by the reader, by his natural reason, as he might interpret ordinary books.

<sup>21</sup> Borne forward. The prophets spoke under Divine impulse and guidance. All Scripture is included under the title of prophecy.

<sup>1</sup> Destructive heresies, attended with eternal ruin.

<sup>2</sup> It often happens that heresiarchs are visibly punished with speedy and remarkable deaths. Even if life be prolonged, perdition may be termed speedy, because the longest life rapidly passes away.

<sup>1</sup> Matt. 17 : 5.

<sup>2</sup> G. P. "pernicious ways." V. MSS. versions, critics.

<sup>3</sup> 2 Tim. 3 : 16.

<sup>4</sup> P. "shall be evil spoken of."

merchandise of you :<sup>3</sup> whose judgment now a long time lingereth not, and their destruction<sup>4</sup> doth not slumber.<sup>4</sup>

4. For if God spared not the angels who sinned, but with ropes cast them down into hell and delivered them unto chains of darkness<sup>5</sup> to be tormented,<sup>6</sup> to be reserved to judgment;<sup>7</sup>

5. And spared not the old world, but preserved the eighth<sup>8</sup> man,<sup>8</sup> Noe, a preacher of justice,<sup>9</sup> bringing in the flood on the world of the impious.

6. And reducing to ashes the cities of Sodom and Gomorra, condemned them to be overthrown :<sup>10</sup> making them an example for such as should act wickedly :

7. And delivered [from harm] just Lot, oppressed by the licentious conduct of the wicked :

8. For in sight and hearing he was just : dwelling among those who from day to day tortured<sup>10</sup> his just soul with unlawful deeds.

9. The Lord knoweth how to deliver the pious from temptation :<sup>11</sup> and to reserve the unjust for the day of judgment to be tormented :

10. And especially those who walk after the flesh in lust of defilement, and despise authority,<sup>12</sup> bold, self-complacent, they fear not to bring in sects,<sup>13</sup> blaspheming :

11. Whereas angels, who are greater in strength and power, do not pass a railing judgment<sup>1</sup> against each<sup>2</sup> other.<sup>1</sup>

12. But these as<sup>3</sup> brute beasts, naturally made to be taken and destroyed,<sup>13</sup> speak evil of these things which they understand not, and shall perish in their own corruption,<sup>14</sup>

<sup>3</sup> Make you subservient to their interests.

<sup>4</sup> Divine justice often overtook them.

<sup>5</sup> Such deep darkness as may be like a chain, from which the prisoner cannot escape. The language is highly figurative, and is used to express the Divine sentence.

<sup>6</sup> We cannot fully comprehend how spirits can be tortured : but the pain which the soul suffers from corporal infirmities or afflictions, may aid us to conceive it.

<sup>7</sup> At the end of time Divine justice will be finally exercised on those spirits.

<sup>8</sup> Noe, with seven others of his own family, he being the eighth. Noe appears to have been eighth in the series of heads of families from the creation : Adam, Abel, Seth, Enos, Knoch, Mathusalem, and Lamech.

<sup>9</sup> Who by his conduct and warnings taught virtue.

<sup>10</sup> This shows the extreme pain which Lot suffered from witnessing their crimes.

<sup>11</sup> The fact just related is applied to persecuted Christians.

<sup>12</sup> The magistracy.

<sup>13</sup> Many brute animals are taken by the hunter, and destroyed for human food. Senseless men blaspheming Divine mysteries, which they do not comprehend, are likened to such animals. The ruin in which heretics involve themselves, corresponds to the destruction which overtakes the beasts.

<sup>c</sup> P. "damnation."

<sup>d</sup> G. P. — V. A. Syr.

<sup>e</sup> Ib. 19 : 24.

<sup>f</sup> G. P. "they are not afraid to speak evil of dignities." V. understands *δοξας* of "opinions," sects : others of "dignities." Jude 8.

<sup>g</sup> Zach. 3 : 2.

<sup>h</sup> G. P. + "before the Lord." V. A. Syr. critics.

<sup>i</sup> Job 4 : 18 ; Jude 6.

<sup>j</sup> Gen. 7 : 1.

<sup>k</sup> G. P. "them." V. MS. Stephen.

<sup>l</sup> G. P. "natural." V. A. B. C. critics.



13. And shall receive the reward of injustice,<sup>14</sup> as they who count it pleasure<sup>15</sup> to riot in the daytime: spots and stains,<sup>16</sup> abounding in delights,<sup>17</sup> while they feast with you,

14. Having eyes full of adultery, and of unceasing sin.<sup>18</sup> Alluring unstable souls, having the heart exercised with avarice,<sup>19</sup> children of malediction:

15. Forsaking the right way they have gone astray, having followed the way<sup>20</sup> of Balaam of Bosor,<sup>21</sup> who loved the wages of iniquity:

16. But was rebuked for his folly: a dumb brute speaking with man's voice forbade<sup>22</sup> the folly of the prophet.

17. These are fountains without water,<sup>23</sup> and clouds tossed by whirlwinds,<sup>24</sup> for whom thick darkness is reserved.<sup>25</sup>

18. For when they speak swelling words of vanity, they allure by the lusts of the flesh, by lasciviousness<sup>26</sup> those who for a while<sup>27</sup> escape<sup>28</sup> such as live in error.

19. Promising them liberty, while they themselves are slaves of corruption: for by whomsoever a man is overcome, he is also brought in bondage.<sup>29</sup>

20. For if after they have escaped from the defilements of the world by the knowledge of our<sup>30</sup> Lord and Savior JESUS CHRIST, they are again entangled therein, and overcome,<sup>31</sup> their latter state is become for them worse than the former.<sup>32</sup>

21. For it had been better for them not to have known<sup>33</sup> the way of justice, than after they have known it, to turn back<sup>34</sup> from the holy commandment, delivered to them.

22. For it happeneth to them according to the true proverb: a dog is turned to his own vomit, and a sow that was washed, to her wallowing in the mire.<sup>35</sup>

<sup>14</sup> Suffering the consequences of iniquity, which they had sanctioned.

<sup>15</sup> Pursuing pleasure even in broad daylight, whilst others seek it only in nocturnal darkness.

<sup>16</sup> Such teachers of error are likened to spots and stains.

<sup>17</sup> This is thought to be a corruption of *Beer*.

<sup>18</sup> This is especially understood of apostates, but it is applicable to all who fall back into vice. "What better lot is promised in opposition to this most manifest truth, to those who have known the way of justice, which is Christ the Lord, and lead an abandoned life, than if they had never known it?" St. Augustine, *De Fide et Operibus*, c. 24.

<sup>19</sup> P. "sporting themselves with their own deceivings." V. — B. Syr. Ar. Lachmann. Jude 12.

<sup>20</sup> G. P. "that cannot cease from sin." V. MSS. fathers. q P. "with covetous practices." V. MSS. critics.

<sup>21</sup> Jude 11.

<sup>22</sup> Jude 12.

<sup>23</sup> O. P. + "forever." V. B. Syr. Lachmann.

<sup>24</sup> G. P. "clean." V. A. B. Syr. critics.

<sup>25</sup> John 8: 34; Rom. 6: 16, 20.

<sup>26</sup> Heb. 6: 4.

<sup>27</sup> G. P. — V. A. Syr.

<sup>28</sup> O. P. "by a tempest."

<sup>29</sup> G. plural.

<sup>30</sup> O. P. "escaped." V. A. B. C. Syr.

<sup>31</sup> O. P. —.

<sup>32</sup> Matt. 12: 45.

<sup>33</sup> Prov. 26: 11.

## CHAPTER III.

ON ACCOUNT OF SOME SCOFFERS, WHO DENY THE SECOND COMING OF THE LORD, HE ESTABLISHES THE FUTURE RENOVATION OF THE WORLD, WHEN THE LORD WILL COME SOON AND UNEXPECTEDLY: AND HE WARNS THEM TO PREPARE FOR HIS COMING, AND PRAISES THE WRITINGS OF PAUL, WHICH THE UNLEARNED PERVERT.

1. THIS second epistle, behold, I write to you, dearly beloved, in which I excite by admonition your sincere mind :

2. That ye may be mindful of those words which I told you before, from<sup>a</sup> the holy prophets and your<sup>b</sup> apostles,<sup>c</sup> the commandments<sup>d</sup> of the Lord and Savior.

3. Knowing this first, that in the last days scoffers will come<sup>e</sup> in deceit,<sup>f</sup> walking after their own lusts,

4. Saying: Where is the promise,<sup>g</sup> or His coming?<sup>h</sup> for since the fathers slept, all things continue as from the beginning of creation.

5. For they are wilfully ignorant of this, that the heavens were first, and the earth standing out of water, and by water, by the word of God:<sup>i</sup>

6. Whereby the world which then was, being flooded with water, perished.

7. But the heavens which are now, and the earth, by the same word are kept in store, reserved for fire unto the day of judgment, and of the perdition of wicked men.

8. But, beloved, be not ignorant of this one thing, that one day with the Lord *is* as a thousand years, and a thousand years as one day.

9. The Lord delayeth not His promise, as some imagine,<sup>j</sup> but for your sake<sup>k</sup> He is slow, not willing that any should perish, but that all should return to penance.

10. But the day of the Lord shall come as a thief:<sup>l</sup> in which the heavens shall pass away with great violence, and the elements shall be melted with heat, and the earth, and the works that are on it, shall be burnt up.

<sup>a</sup> They should remember the prophecies explained to them, and the apostles who delivered to them the commands of Christ: the prophecies uttered by holy men, and the commandment of Peter and his fellow-apostles.

<sup>b</sup> "In mockery," or mocking.

<sup>c</sup> Where is His coming as He promised?

<sup>d</sup> The earth, which was first covered with water, was called forth as from its bosom, and acquired consistency, whilst the water still continued to flow in the channels which it made for itself.

<sup>e</sup> G. P. "by."

<sup>f</sup> G. P. "of us." Sherlock: "our." V. A. B. C. G. Theophylact.

<sup>g</sup> G. P. "the commandment."

<sup>h</sup> 1 Tim. 4: 1; 2 Tim. 3: 1; Jude 18. G. P. — A. B. C. *ἐν ἀπαρχαῖς*, versions, critics.

<sup>i</sup> Ezek. 12: 27.

<sup>j</sup> G. P. "count slackness."

<sup>k</sup> G. P. "to us-ward." V. A. versions, Lachmann.

<sup>l</sup> 1 Thess. 5: 2; Apoc. 3: 3; 16: 15. G. P. + "in the night." V. A. B. versions, critics.

11. Since, therefore, all these things are to be destroyed, what manner of men ought ye to be in holy demeanor and piety,<sup>1</sup>

12. Expecting, and hastening to the coming of the day of the Lord,<sup>2</sup> in which the heavens being on fire shall be dissolved, and the elements shall be melted with the heat of fire?<sup>3</sup>

13. But according to His promises we look for new heavens and a new earth, in which justice dwelleth.<sup>4</sup>

14. Wherefore, dearly beloved, since ye look for these things, endeavor earnestly to be found spotless and blameless before Him in peace.

15. And look on the long-suffering of our Lord<sup>m</sup> as salvation:<sup>5</sup> as also our beloved brother Paul hath written to you,<sup>7</sup> according to the wisdom given him,

16. As also in all the epistles, speaking in them of those things, in which<sup>n</sup> are some things hard to be understood, which the unlearned and unstable wrest, as also the other Scriptures, to their own destruction.

17. Ye therefore, brethren, since ye know these things beforehand, take heed lest being led away by the error of the unwise,<sup>o</sup> ye fall from your own steadfastness.

18. But grow in grace and in the knowledge of our Lord and Savior JESUS CHRIST. To Him be glory, both now, and unto the day of eternity. Amen.

<sup>1</sup> After the general conflagration at the end of time, the heavens and earth will continue to exist in a more permanent state. Vice being at an end, virtue will reign everywhere.

<sup>2</sup> Directed to our salvation.

<sup>3</sup> In the letter to the Hebrews.

<sup>4</sup> G. plural.

<sup>5</sup> G. P. "of God."

<sup>7</sup> Isai. 66: 17; 67: 22; Apoc. 21: 1.

<sup>m</sup> Rom. 2: 4.

<sup>n</sup> A. B. refer to the epistles.

<sup>o</sup> G. P. "wicked."



## P R E F A C E

### TO THE EPISTLES OF ST. JOHN.

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THE first epistle which bears the name of St. John, has been ascribed to the apostle and evangelist of that name, from the earliest period, and acknowledged to belong to the canon of Divine Scripture. Its style and phrases bear a striking affinity to his Gospel, and it breathes the same spirit of charity, which so eminently distinguishes this sacred writer. The first chapter, compared with the exordium of the former work, shows a mind full of the mystery of the Word, which from the beginning was with God, and which became incarnate, that men might be raised from their fallen state, and made the children of God. The errors of the Gnostics and Phantasiasts, against this sublime mystery, which already were broached, are denounced as antichristian, since every one who is taught of God must adore His Son in the flesh, and whoever denies either His Divinity, or His human nature, makes God a liar, by contradicting the testimony which He has given of His Son. The love which we owe to God in return for His infinite love, is to be manifested in acts of beneficence to our brethren, since we in vain flatter ourselves that we love Him, whom we do not see, if we refuse to obey His commandment to love one another. Of this apostle it is related, that, in his old age, he was carried to the church to address the faithful, and that he contented himself with repeating: "My dear children, love one another." When asked to give them some other instruction, he replied: "This is the commandment of the Lord, and it is sufficient that you fulfil it." This, of course, does not exclude the necessary attention to every moral obligation, since the incompatibility of a sinful life with the Christian profession is nowhere more strikingly declared than in his writings. This epistle was probably intended as an accompaniment to the Gospel, and sent with it from Patmos, where the apostle was in exile, to the church at Ephesus. St. Augustin has left us a commentary on it, under the title of the letter to the Parthians, but this is believed

to have been originally an abbreviation of the Greek term for virgins,\* which was the popular name of the second epistle addressed to a devout lady.

The second and third epistles being directed to individuals, and couched in a few sentences, did not receive the same general attention as the first: but they were also in the collection of sacred writings from the earliest times, and the judgment of the Church has dissipated all doubt as to their inspired authority. The horror which the sacred writer manifests for the abettors of error is perfectly consistent with the sincere charity which he inculcates, since we are bound to hate all that is opposed to Divine truth, although we are commanded to pity and to relieve in distress those who are under the delusion of false doctrine.

Gaius, to whom the third letter is addressed, is thought to have been a resident of Ephesus, intrusted by the apostle with the publication of his Gospel, which, according to the author of the Synopsis, among the works of Athanasius, was composed in the Isle of Patmos, but published in that city. These three letters are all ascribed to the same period, about the sixty-first year after the death of CHRIST, in the commencement of the reign of Cocceius Nerva, when the apostle was in confident expectation that he would soon be permitted to leave the place of his banishment, in consequence of the tolerant disposition of the new emperor.

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\* *παρθένος.*

THE FIRST EPISTLE

OF BLESSED

JOHN THE APOSTLE.

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CHAPTER I.

JOHN ANNOUNCES TO OTHERS WHAT HE SAW AND HEARD OF CHRIST, THAT WITH HIM THEY MAY BE UNITED TO GOD, AND TO CHRIST HIS SON, BY WHOSE BLOOD THE SINS OF MEN ARE CLEANSED. WHOSOEVER DENIES THAT HE HAS SINNED, MAKES GOD A LIAR.

1. THAT which was from the beginning,<sup>1</sup> which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the word of life:<sup>2</sup>

2. And the life was manifested,<sup>3</sup> and we have seen, and we testify and declare to you the eternal life,<sup>4</sup> which was with the Father, and was manifested to us:

3. That which we have seen and heard, we declare to you, that ye also may have communion with us,<sup>5</sup> and our communion may be with the Father, and with His Son JESUS CHRIST.

4. And these things we write to you, that [ye may rejoice, and] your joy may be full.<sup>6</sup>

5. And this is the announcement<sup>a</sup> which we have heard from Him, and we declare to you: That God is light,<sup>b</sup> and in Him there is no darkness.

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<sup>1</sup> The Divine Word, which from the beginning was with God. "Who is it that handles the Word, unless because the Word was made flesh, and dwelt amongst us?" St. Augustin.

<sup>2</sup> The Word, in whom was life—the light of men.

<sup>3</sup> "Christ therefore is the Word of life. How was it manifested? The life itself was manifested in the flesh?" St. Augustin.

<sup>4</sup> Him who is life eternal.

<sup>5</sup> That you may be united in faith and religious bonds with us.

<sup>6</sup> "Life means that the fulness of joy is in that society, in that charity, in that unity." St. Augustin.

6. If we say that we have communion with Him, and walk in darkness,<sup>7</sup> we lie, and do not the truth.<sup>8</sup>

7. But if we walk in the light, as He also is in the light, we have communion one with the other, and the blood of JESUS CHRIST<sup>9</sup> His Son cleanseth us from all sin.<sup>a</sup>

8. If we say that we have no sin,<sup>d</sup> we deceive ourselves, and the truth is not in us.

9. If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all iniquity.<sup>10</sup>

10. If we say that we have not sinned, we make Him a liar, and His word is not in us.

## CHAPTER II.

JESUS CHRIST IS OUR ADVOCATE WITH THE FATHER, AND A VICTIM OF PROPITIATION FOR THE SINS OF THE WHOLE WORLD. THE TRUE KNOWLEDGE AND LOVE OF GOD IS PROVED BY THE OBSERVANCE OF THE COMMANDMENTS OF GOD. THE APOSTLE STATES WHICH IS THE OLD AND WHICH IS THE NEW COMMANDMENT, WHO IS IN LIGHT AND WHO IS IN DARKNESS. HE WRITES FOR PERSONS OF VARIOUS AGES, WARNING THEM AGAINST THE LOVE OF THE WORLD, AND AGAINST HERETICS, AND ADMONISHING THEM TO CLING TO THE FAITH WHICH THEY HAVE ORIGINALLY RECEIVED, AND TO FOLLOW THE GUIDANCE OF THE HOLY SPIRIT.

1. My little children,<sup>1</sup> these things I write to you, that ye may not sin. But even if any man sin, we have an advocate with the Father,<sup>2</sup> JESUS CHRIST, a Just One:<sup>3</sup>

2. And He is a propitiation<sup>4</sup> for our sins:<sup>a</sup> and not for our sins only, but also for those of the whole world.

3. And in this we know, that we have come to the knowledge of Him,<sup>5</sup> if we keep His commandments.

<sup>1</sup> "Sins are darkness, whence the apostle says, that the devil and his angels are rulers of this darkness." St. Augustin.

<sup>2</sup> We do not act according to truth.

<sup>3</sup> "Let us be confident: the devil had against us a certificate of bondage, which has been cancelled by the blood of Christ." St. Augustin.

<sup>4</sup> "Not only from our past sins, but from those which we may still contract; for man, as long as he is in the flesh, cannot be altogether without some slight sins. But do not think lightly of those sins, which we term slight. If, when you weigh them, they seem light, you should be frightened at their number." Idem.

<sup>5</sup> This implies great tenderness of affection.

<sup>a</sup> "He does not mean to inspire us with a sense of security in the commission of sin, but he wishes us, if we have sinned, to forsake sin, and not to despair of pardon, having such an advocate as unbelievers have not." St. Augustin, *de Fide et Operibus*, c. 22.

<sup>b</sup> As distinguished from other advocates.

<sup>c</sup> An atoning victim.

<sup>d</sup> We have an evidence of our having a saving knowledge of Christ, when we are conscious of observing His commandments.

<sup>e</sup> Heb. 9:14; 1 Pet. 1:19; Apoc. 1:5.

<sup>f</sup> 3 Kings 8:46; 2 Chr. 6:36; Prov. 20:9; Eccl. 7:21.

<sup>g</sup> In/ra 4:10.



4. He who saith, that<sup>b</sup> he knoweth Him,<sup>c</sup> and keepeth not His commandments, is a liar, and the truth is not in him.

5. But he who keepeth His word, truly in him the charity of God is perfect:<sup>d</sup> and in this we know that we are in Him.

6. He who saith that he abideth in Him, ought himself also<sup>e</sup> to walk as He walked.

7. Beloved,<sup>f</sup> I write to you not a new commandment, but an old commandment, which ye had from the beginning: the old commandment is the word which ye have heard.<sup>g</sup>

8. Again I write to you a new commandment,<sup>h</sup> which thing is true both in Him,<sup>i</sup> and in you: that the darkness is passed away, and the true light now shineth.

9. He who saith that he is in the light,<sup>j</sup> and hateth his brother, is in darkness even until now.

10. He who loveth his brother,<sup>k</sup> abideth in the light, and there is no scandal<sup>l</sup> in him.

11. But he who hateth his brother, is in darkness, and walketh in darkness, and knoweth not whither he goeth: because the darkness hath blinded his eyes.

12. I write to you, little children,<sup>m</sup> because your sins are forgiven you, for His name's sake.<sup>n</sup>

13. I write to you, fathers, because ye know Him, who is from the beginning.<sup>o</sup> I write to you, young men, because ye have overcome the wicked one.

14. I write to you, young children, because ye know the Father.<sup>p</sup> I write<sup>q</sup> to you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one.

<sup>a</sup> Divine love is manifested by the observance of the commandments.

<sup>b</sup> The commandment of mutual love was at once old and new, delivered from the commencement by Christ and His apostles, and at all times new in its spirit.

<sup>c</sup> The precept of love was true in Christ, and was to be exemplified in the faithful.

<sup>d</sup> "He who says that he is a Christian." St. Augustine.

<sup>e</sup> No cause of ruin. "They suffer scandal who forsake either Christ or the Church. See how these carnal persons suffered scandal, as it were burnt by the sun, to whom Christ proclaimed concerning His flesh, that whoever shall not eat the flesh of the Son of man, and drink His blood, shall not have life in Him." Idem.

<sup>f</sup> This seems here addressed to the young especially.

<sup>g</sup> On His account. "We all belong to Him, who died for us, who was crucified for us: wherefore it is said here: 'your sins are forgiven you for His name's sake, not for the sake of any man.'" St. Augustine.

<sup>h</sup> This is thought to refer to the gospel, which was sent at the same time.

<sup>b</sup> G. P. — V. A.      <sup>c</sup> B. P. "I know Him."

<sup>d</sup> G. P. "so." V. — A. B. Lachmann.

<sup>e</sup> G. P. "brethren." V. — A. B. C. versions.

<sup>f</sup> G. P. + "from the beginning." V. A. B. C.

<sup>g</sup> John 13 : 34; 15 : 12.

<sup>h</sup> *Infra* 3 : 14.

<sup>i</sup> John 1 : 2.

<sup>j</sup> G. P. + "I have written unto you, fathers, because ye have known Him that is from the beginning." V.

*Supra* v. 13.

<sup>k</sup> G. P. "I have written." The interpreter uses some latitude in the use of the tenses.

15. Love not<sup>14</sup> the world, nor the things which are in the world. If any man love the world, the love of the Father is not in him :

16. For all that is in the world,<sup>m</sup> the lust of the flesh, and the lust of the eyes,<sup>15</sup> and the pride of life,<sup>16</sup> is not of the Father, but of the world :

17. And the world passeth away, and its lust. But he who doeth the will of God, abideth forever.

18. Little children, it is the last hour:<sup>17</sup> and as ye have heard, that the Antichrist<sup>18</sup> cometh, there are even now many Antichrists;<sup>19</sup> whence we know, that it is the last hour.

19. They went out from us, but they were not of us:<sup>20</sup> for if they had been of us, they would certainly have remained with us: but that they may be manifest, that they are not all of us.<sup>21</sup>

20. But ye have unction<sup>22</sup> from the Holy One, and ye know all things.<sup>23</sup>

21. I do not write to you, as to those who know not the truth, but as to those who know it: and because no lie is of the truth.

22. Who is the liar, but he who denieth that JESUS is the CHRIST? This is the Antichrist, who denieth the Father and the Son.

23. Every one who denieth the Son, hath not the Father; he who confesseth the Son, hath the Father also:<sup>24</sup>

24. Let<sup>25</sup> that which ye have heard from the beginning, abide in you. If that which ye have heard from the beginning, abide in you, ye also shall abide in the Son, and<sup>26</sup> the Father.

25. And this is the promise, which He hath promised us, life everlasting.

<sup>14</sup> St. Augustin observes on this text: "Where it is said, do not this and do not that, and where, in the Divine admonitions, the work of the will is required to do or not to do anything, the freedom of the human will is sufficiently declared." *De Gratia et Libero arbitrio*, c. 2.

<sup>15</sup> "The lust of the eyes includes all curiosity. How comprehensive is this term! It regards shows, theatres, diabolical mysteries, magical arts, enchantments." St. Augustin.

<sup>16</sup> Splendor, pomp, vain display.

<sup>17</sup> The last dispensation. "This last hour is itself very long: yet it is the last." St. Augustin. It may be also understood of the last days of the Jewish state.

<sup>18</sup> The chief enemy of Christ.

<sup>19</sup> Enemies of Christ, corrupting His doctrines. "Doubtless all who go forth from the Church, and are cut off from the unity of the Church, are Antichrists: let no one doubt of it, for the apostle himself declares it." St. Augustin.

<sup>20</sup> They were not from their heart attached to the Christian faith. "All heretics, all schismatics went forth from us, that is, from the Church: but they would not have gone forth, if they were of us. Therefore, before they went forth, they were not of us." *Idem*.

<sup>21</sup> Apostacy is ordinarily a sign of previous weakness of faith, or secret corruption. "Temptation proves that they are not of us. When temptation arises like a wind, they fly out, because they were not wheat." *Idem*.

<sup>22</sup> Special grace. "To John himself, I say, Had they whom you address the unction of which you speak? You say, that His unction teaches you concerning all things. Why, then, did you write this epistle? Why did you teach them? Why did you instruct them? Why did you labor for their edification? Observe here, brethren, a great mystery. The sound of our words strikes the ears: the Master is within." *Idem*.

<sup>23</sup> Appertaining to salvation.

<sup>m</sup> G. P.

<sup>o</sup> G. P. + "therefore." V. A. B. O. versions critics.

<sup>n</sup> G. P. — V. A. B. C. versions, fathers, critics.

<sup>p</sup> G. P. + "in." V. B. Sl.

26. These things I write to you, concerning those who seduce you.

27. And let the unction which ye have received from Him abide in you. And ye have no need that any man<sup>24</sup> teach you: but as His unction<sup>a</sup> teacheth you of all things,<sup>25</sup> and it is true, and is no lie. And as it hath taught you:<sup>r</sup> abide in Him.

28. And now, little children, abide in Him: that when He shall be manifested, we may have confidence, and may not be confounded by Him at His coming.

29. If ye know that He is just, know also that every one who doeth justice,<sup>26</sup> is born of Him.<sup>27</sup>

## CHAPTER III.

CONCERNING THE LOVE OF GOD, AND HOW WE DISTINGUISH THOSE WHO ARE FROM GOD, FROM THOSE WHO ARE OF THE DEVIL: CONCERNING THE LOVE AND HATRED OF THE BRETHREN: HE WHO WITH PURITY OF MIND AND FAITH IN CHRIST, ASKS ANYTHING OF GOD, OBTAINS IT.

1. BEHOLD what manner of love the Father hath given us, that we should be called, and be<sup>1</sup> children of God. For this cause the world knoweth us not: because it knoweth not Him.

2. Beloved, we are now children of God; and it is not yet manifested what we shall be.<sup>b</sup> We know, that when He shall be manifested, we shall be like Him: because we shall see Him, as He is.<sup>2</sup>

3. And every one who hath this hope in Him, purifieth himself,<sup>3</sup> as He also is pure.<sup>4</sup>

4. Every one who committeth sin, committeth also iniquity: and sin is iniquity.

<sup>24</sup> Of these self-constituted teachers.

<sup>25</sup> Pertaining to salvation.

<sup>26</sup> "Perfect justice is not found, unless in the angels, and scarcely in the angels, if they be compared with God." St. Augustin.

<sup>27</sup> The practice of virtue affords presumptive evidence of the Divine grace of regeneration.

<sup>1</sup> "What does the name, without the reality, avail those who are called, and are not truly such? . . . Many are called Christians, and are not found to be such in their actions, because in conduct, in morals, in faith, in hope, in charity, they are not what they are called." St. Augustin.

<sup>2</sup> The intuition of the Divine Majesty will assimilate the beholder to the object of his vision. "The tongue expresses this truth to the best of its ability: let the rest be the matter of devout contemplation: for what could John himself say in regard to Him who is?" St. Augustin.

<sup>3</sup> The apostle states what is necessary in order to secure the object of hope. "Observe that he does not take away free will." Idem.

<sup>4</sup> Man cannot attain to Divine perfection, but he is bound to imitate it.

<sup>a</sup> G. P. "the same anointing." V. 5 Syr. Ethiop. Cyr. Al.

<sup>b</sup> G. P. — V. A. B. C. Syr. Theophylact. Aug.

<sup>r</sup> G. P. "ye shall." V. A. B. C.

<sup>2</sup> G. P. + "hath." V. MSS. versions.

5. And ye know that He hath been made manifest,<sup>a</sup> that He might take away our sins:<sup>e</sup> and no sin is in Him.

6. Every one who abideth in Him, sinneth not: and every one who sinneth, hath not seen Him, nor known Him.<sup>6</sup>

7. Little children, let no man deceive you. He who doeth justice is just: as He also is just.

8. He who committeth sin, is of the devil:<sup>d</sup> for the devil sinneth from the beginning. For this was the Son of God manifested, that He might destroy the works of the devil.

9. Every one who is born of God, committeth not sin: because His seed<sup>7</sup> abideth in him, and He cannot sin,<sup>8</sup> because He is born of God.

10. In this the children of God and the children of the devil are manifest. Every one who is not just, is not of God, and he who doth not love his brother:<sup>9</sup>

11. For this is the announcement which ye have heard from the beginning, that ye should love one another.<sup>a</sup>

12. Not as Cain,<sup>f</sup> who was of the wicked one, and killed his brother. And why did he kill him? Because his own works were wicked, and those of his brother, just.

13. Wonder not,<sup>g</sup> brethren, if the world hate you.

14. We know that we have passed from death to life, because we love the brethren. He who loveth not,<sup>h</sup> abideth in death:<sup>i</sup>

15. Every one who hateth his brother, is a murderer.<sup>10</sup> And ye know, that no murderer hath life everlasting abiding in himself.

16. In this we know the love [of God<sup>k</sup>], that He laid down His life for us: and we ought to lay down our lives for the brethren.<sup>11</sup>

17. He who hath the substance of this world, and seeth his brother in need, and shutteth up his bowels<sup>l</sup> against him:<sup>12</sup> how doth the love of God abide in him?

<sup>a</sup> In the flesh.

<sup>e</sup> Effectually. This does not imply that the sinner had no knowledge of Christ: it only intimates that his sin is an implied renunciation of it.

<sup>6</sup> Divine grace. "If this birth alone were in us," says St. Augustine, "no one would sin, and when it shall be alone, no one shall sin: but now we still carry with us the effects of our corruptible origin." *Contra mendaces*, c. 20.

<sup>8</sup> Without casting away grace. The apostle declares the utter repugnance of sin to the Christian character. "When man therefore sins, he does not sin according to charity, but according to cupidity, according to which he is not born of God." St. Augustine. *De Gratia Christi*, c. 21.

<sup>9</sup> Is not of God. The latter clause explains the former. Every one who is not just, that is, who doth not love his brother, is not of God.

<sup>10</sup> In principle, or tendency. Hatred disposes to murder.

<sup>11</sup> When necessary for their salvation.

<sup>12</sup> Closes his heart.

<sup>c</sup> Isaiah 53: 9; 1 Pet. 2: 22.

<sup>d</sup> John 13: 34; 15: 12.

<sup>e</sup> G. P. + "my." V. A. B. C.

<sup>f</sup> Lev. 10: 17; *supra* 2: 10.

<sup>g</sup> Luke 3: 11; James 2: 16.

<sup>h</sup> John 8: 44.

<sup>i</sup> Gen. 4: 8.

<sup>j</sup> G. P. + "his brother." V. A. B.

<sup>k</sup> John 16: 13.

18. My little children, let us love, not in word, nor tongue, but in deed and truth.

19. In this we know that we are of the truth: and we shall assure our hearts before Him.<sup>13</sup>

20. For if our heart reprove us: God is greater than our heart, and He knoweth all things.<sup>14</sup>

21. Beloved, if our heart reprove us not, we have confidence towards God:

22. And whatever we seek,<sup>m</sup> we shall receive from Him: because we keep His commandments, and do the things which are pleasing in His sight.

23. And this is His commandment:<sup>n</sup> That we should believe in<sup>o</sup> the name of His Son JESUS CHRIST: and love one another,<sup>p</sup> as He hath given us a commandment.

24. And he who keepeth His commandments, abideth in Him, and He in him: and in this we know that He abideth in us by the spirit which He hath given us.<sup>15</sup>

## CHAPTER IV.

WHAT SPIRITS ARE OF GOD, AND WHAT SPIRITS ARE NOT OF HIM. SINCE GOD HAS FIRST LOVED US, HAVING GIVEN HIS SON FOR US, WE ALSO OUGHT TO LOVE GOD, AND OUR NEIGHBOR. PERFECT CHARITY CHASES AWAY FEAR.

1. BELOVED, believe not every spirit,<sup>1</sup> but try the spirits, if they be of God: for many false prophets are gone out into the world.

2. In this is the spirit of God known:<sup>a</sup> every spirit that confesseth that JESUS CHRIST is come in the flesh, is of God:<sup>2</sup>

3. And every spirit that divideth<sup>3</sup> JESUS,<sup>b</sup> is not of God, and this is Antichrist,<sup>4</sup> of whom ye have heard that he cometh, and now he is already in the world.<sup>5</sup>

<sup>12</sup> Our confidence will increase with the practice of virtue.

<sup>13</sup> His judgment is more to be dreaded than the reproach of conscience.

<sup>14</sup> The secret inspirations of the Divine Spirit give to some great confidence of acceptance with God.

<sup>15</sup> Every one professing to be moved by the Spirit of God.

<sup>2</sup> The acknowledgment of the Incarnation was at that time a token that the teacher was from God, because this mystery was then specially advocated, or assailed. The meaning of the sacred text is, that "every spirit that is of God, confesseth that Jesus Christ is come in the flesh." The inverted style is characteristic of this apostle.

<sup>a</sup> To "loose Jesus," is to deny His incarnation.

<sup>b</sup> Whoever denies the Incarnation is an Antichrist.

<sup>3</sup> Each enemy of Christ is here called Antichrist. He to whom the name is specially given, is to appear at the end of time.

<sup>m</sup> Matt. 21: 22.

<sup>n</sup> John 6: 29; 17: 3.

<sup>o</sup> P. "on." G.

<sup>p</sup> John 13: 34; 15: 12.

<sup>a</sup> G. P. "know ye." V. 22. Syr. Epp. Cyr. Al.

<sup>b</sup> G. P. + "that confesseth not that Jesus Christ is come in the flesh." MES. versions. V. Socrates 1. 7: 32.

4. Ye are of God, little children, and ye have overcome him,<sup>6</sup> because He who is in you, is greater than he who is in the world.

5. They are of the world: therefore of<sup>d</sup> the world they speak, and the world heareth them.

6. We are of God. He who knoweth God, heareth us: he who is not of God, heareth us not:<sup>7</sup> in this we know the spirit of truth and the spirit of error.

7. Beloved, let us love one another, for love is of God. And every one who loveth, is born of God, and knoweth God.

8. He that loveth not, knoweth not God:<sup>8</sup> for God is love.

9. In this the love of God was manifested in us,<sup>9</sup> that God sent His only begotten Son into the world, that we may live through Him.<sup>e</sup>

10. In this is love: not as though we loved God, but because He [first] loved us, and sent His Son to be a propitiation for our sins.

11. Beloved, if God hath so loved us, we also ought to love one another.

12. No one<sup>f</sup> hath ever seen God.<sup>10</sup> If we love one another, God abideth in us, and His charity is perfect in us.

13. In this we know, that we abide in Him, and He in us, because He hath given us of His Spirit.

14. And we have seen, and we testify, that the Father hath sent His<sup>g</sup> Son to be Savior of the world.

15. Whoever confesseth that JESUS is the Son of God, God abideth in him, and he in God.<sup>11</sup>

16. And we know, and believe<sup>h</sup> the love which God hath in us. God is love: and he who abideth in love, abideth in God, and God in him.

17. In this the love [of God] with us is made perfect, that we may have confidence in the day of judgment: because as He is, we also are in this world.

18. Fear is not in love: but perfect love casteth out fear,<sup>12</sup> because fear hath<sup>13</sup> pain, and he who feareth<sup>14</sup> is not perfect in love.

19. Let us therefore love God, because God first loved us.<sup>15</sup>

<sup>6</sup> Antichrist; or his spirit, the demon.

<sup>7</sup> He who heareth us not, is not of God.

<sup>8</sup> In a salutary manner. St. Chrysostom quotes this text to enforce the duty of alms-giving, and asks: "How can you be said to love your brother, when you will not share with him these trifling and vile things?" In 2 ad. Tim. hom. 6.

<sup>9</sup> Among us, or towards us.

<sup>10</sup> In His Divine essence.

<sup>11</sup> The confession of this truth must be accompanied with a general belief in all the Christian doctrine, and with obedience and love.

<sup>12</sup> "Perfect charity casteth out fear, and not only prevents the commandments from proving an overwhelming burden, but makes them serve as wings to elevate the soul." St. Augustin de Perfectione, c. x.

<sup>13</sup> Fear brings with it pain.

<sup>14</sup> Servilely.

<sup>15</sup> St. Augustin remarks: "This is excellently expressed, and with the strictest precision: for we should not have whereby to love Him, did we not receive it from Him, He having first loved us." De Gratia Christi, c. 26.

<sup>c</sup> G. P. "them."

<sup>d</sup> John 8: 47.

<sup>e</sup> John 3: 16.

<sup>f</sup> John 1: 18; 1 Tim. 6: 16.

<sup>g</sup> G. P. "the."

<sup>h</sup> A.

<sup>i</sup> G. P. "We love Him, because He first loved us." V. A. MSS.

20. If any man say, I love God, and hateth his brother, he is a liar. For he who loveth not his brother whom he seeth, how can he love God, whom he doth not see?<sup>16</sup>

21. And this commandment we have from God: that he who loveth God, love also his brother.<sup>17</sup>

## CHAPTER V.

CONCERNING THOSE WHO ARE BORN OF GOD, AND HAVE TRUE LOVE TOWARDS HIM: FAITH OVERCOMES THE WORLD: THREE ON EARTH TESTIFY THAT CHRIST IS TRUE MAN, AND THREE IN HEAVEN ATTEST THAT HE IS TRUE GOD. HE WHO BELIEVES IN HIM HAS EVERLASTING LIFE. ON SIN UNTO DEATH, AND THAT WHICH IS NOT UNTO DEATH.

1. EVERY one who believeth that JESUS is the CHRIST, is born of God. And every one who loveth Him, who begat, loveth Him also who was born of Him.

2. In this we know, that we love the children of God, when we love God, and do<sup>a</sup> His commandments.

3. For this is the love of God, that we keep His commandments: and His commandments are not heavy.<sup>1</sup>

4. For all that is born<sup>2</sup> of God, overcometh the world: and this is the victory, which overcometh the world, our faith.

5. Who is it that overcometh the world: unless he that believeth<sup>3</sup> that JESUS is the Son of God?<sup>b</sup>

6. This is He who came by water<sup>4</sup> and blood,<sup>5</sup> JESUS the CHRIST, not in blood alone, but in water and blood. And it is the Spirit<sup>6</sup> who testifieth that CHRIST<sup>7</sup> is truth.<sup>c</sup>

<sup>16</sup> It is not to be thought that man can cherish a true love of God, whose perfections are not objects of sense, if he love not his fellow-man, present to his view.

<sup>1</sup> Burdensome, severe. "Let whosoever finds them severe, reflect that it could not have been declared under Divine inspiration that they are not heavy, unless such disposition of the heart could exist, which should not find them heavy: and let him ask for what he has not, that he may fulfil what he is ordered." St. Augustine, de Natura et Gratia.

<sup>2</sup> Every one who is a child of God, can overcome the world by faith, which furnishes him with motives and means to resist temptation.

<sup>3</sup> Without this faith no one can effectually resist the many temptations that beset him. The unbeliever has no motive sufficient to influence him in extreme cases, and no power to control the violent impulses of corrupt nature.

<sup>4</sup> Baptized by John, and instituting baptism.

<sup>5</sup> Which He shed for the expiation of sin. The water and blood, which after death issued from His side when it was pierced with a spear, may also be alluded to.

<sup>6</sup> The Divine Spirit.

<sup>7</sup> The testimony of the Spirit is urged on account of His truth. The matter of His testimony is the Incarnation of Christ, His baptism, and His death for sinners.

<sup>a</sup> John 13: 34; 15: 12; Eph. 6: 2.

<sup>b</sup> G. P. "keep." V. R. MSS.

<sup>c</sup> 1 Cor. 15: 57.

<sup>d</sup> G. P. "because the Spirit is truth." V. G. 31 Arm.

7. For there are three who give testimony in heaven: the Father, the Word, and the Holy Spirit: and these three are one.<sup>a</sup> <sup>d</sup>

8. And there are three who give testimony on earth: the Spirit,<sup>9</sup> and water, and blood:<sup>10</sup> and these three are one.<sup>11</sup>

9. If we receive the testimony of men, the testimony of God is greater:<sup>12</sup> for this is the testimony of God, [which is greater] because<sup>e</sup> He hath testified of His Son.

10. He who believeth in the Son of God, hath the testimony of God<sup>f</sup> in himself. He who doth not believe the Son,<sup>g</sup> maketh Him<sup>13</sup> a liar: because he believeth not in the testimony, which God hath given of His Son.

11. And this is the testimony, that God hath given us eternal life. And this life is in His Son.

12. He who hath the Son, hath life: he who hath not the Son hath not life.

13. These things I write<sup>h</sup> to you:<sup>i</sup> that ye may know that ye, who believe in the name of the Son of God, have eternal life.<sup>k</sup>

14. And this is the confidence which we have towards Him: That whatever we ask according to His will, He heareth us.

15. And we know that He heareth us, whatever we seek: we know that we obtain<sup>l</sup> the petitions which we ask of Him.

16. Let him who knoweth that his brother committeth a sin not unto death,<sup>14</sup> ask, and life shall be given to him who sinneth not unto death. There is a sin unto death:<sup>15</sup> I do not say of it, that any one should ask.<sup>16</sup>

17. Every iniquity is sin: and there is a sin<sup>m</sup> unto death.

18. We know, that every one who is born of God, sinneth not:<sup>17</sup> but

<sup>a</sup> The testimony given in heaven is the manifestation of the Divine counsels to the saints.

<sup>b</sup> The various gifts of the Holy Spirit bear testimony to Christ.

<sup>c</sup> The baptism and death of Christ concur to show forth His humiliation and sufferings for us.

<sup>d</sup> Their testimony is harmonious, concurring to the one end.

<sup>e</sup> Since we believe human testimony, we should believe God, who cannot err or deceive.

<sup>f</sup> God the Father.

<sup>g</sup> Not implying apostasy.

<sup>h</sup> Apostasy.

<sup>i</sup> With entire confidence of being heard.

<sup>j</sup> As long as he preserves his character of child of God.

<sup>k</sup> The authenticity of this verse is strongly controverted among Protestants. Being read in the Vulgate, which, in all its parts, was sanctioned by the Council of Trent, Catholics generally maintain it. Some indications of it are found in the writings of Tertullian and St. Cyprian, and it was specially employed in an address of African bishops to the Arian king Huneric, in the 5th century. It must have been omitted from a very early period, since it is not found in the most ancient MSS., nor in the Syriac or Arabic versions. The Britannc, Dublin, and Ravian MSS. contain it.

<sup>l</sup> G. P. "which." V. A. B.

<sup>m</sup> G. P. — V. A. John 3: 26.

<sup>n</sup> G. P. "God." V. A. Lechmann.

<sup>o</sup> G. P. "have written."

<sup>p</sup> G. P. + "that believe on the name of the Son of God." V. — A. B. MSS. Syr. critics.

<sup>q</sup> O. P. + "and that ye may believe on the name of the Son of God." V. — A. B. critics.

<sup>r</sup> G. P. "have."

<sup>s</sup> G. P. "not."



the generation<sup>18</sup> of God preserveth him,<sup>18</sup> and the wicked one toucheth him not.

19. We know that we are of God: and the whole world lieth in wickedness.<sup>19</sup>

20. And we know that the Son of God cometh, and He hath given us understanding<sup>20</sup> that we may know the true God,<sup>20</sup> and be in His true Son.<sup>20</sup> He is the true God,<sup>20</sup> and the everlasting life.<sup>21</sup>

21. Little children, guard yourselves against idols.<sup>22</sup>

<sup>18</sup> The grace of regeneration preserves the believer, that is, enables him to persevere if he will.

<sup>19</sup> Under the influence of the wicked one. This may be understood of the general prevalence of corruption. St. Augustin explains it of the lost state of the whole human race, until redeemed by the blood of Christ. "The prince of the world," he says, "is the devil, and the whole world is seated in wickedness, since all men are liable to eternal damnation, until delivered thence, that they may no longer be under the power of the prince of sinners, being redeemed with the blood which is shed for the remission of sins." *Contra Julianum Pelagian*, l. 6, § 3.

<sup>20</sup> This is obviously referred to the Son. St. Augustin remarks, that "we understand the Son Himself to be life, since He said: 'I am the way, the truth, and the life,' and of Him it is said: 'He is the true God, and the everlasting life.'" *De Personis Originali, contra Pelag. et Celestin.* c. 27.

<sup>21</sup> The giver of.

<sup>22</sup> All participation in idolatry.

<sup>a</sup> G. P. "he that is begotten of God keepeth himself."

<sup>b</sup> Luke 24: 45.

<sup>c</sup> G. P. — V. A.

<sup>d</sup> G. P. "in Him that is true, in His Son."



THE SECOND EPISTLE  
OF BLESSED  
JOHN THE APOSTLE.

---

HE CONFIRMS ELECTA AND HER CHILDREN IN LOVE AND FAITH, LEST THEY BE LED  
ASTRAY BY HERETICS, AND WRITES BRIEFLY, RESERVING OTHER INSTRUCTIONS UNTIL  
HIS ARRIVAL AMONG THEM.

1. THE ancient<sup>1</sup> \* to the lady Electa,<sup>2</sup> and her children, whom I love  
in truth, and not only I, but even all who know the truth,

2. For the sake of the truth, which dwelleth in us, and shall be with  
us forever.

3. Grace, mercy, peace be to you from God the Father, and from<sup>b</sup>  
CHRIST JESUS, the Son of the Father, in truth and love.

4. I rejoiced greatly, that I found of thy children walking in truth,  
as we have received a commandment from the Father.

5. And now I beseech thee, lady, not as writing a new commandment  
to thee, but that which we had from the beginning, that we love one  
another.<sup>c</sup>

6. And this is love, that we walk according to His commandments.  
For this is the commandment, that as ye heard from the beginning, ye  
should walk in it.

7. For many deceivers have gone forth<sup>d</sup> into the world, who confess  
not that JESUS CHRIST *is* come in the flesh: this<sup>2</sup> is the deceiver and  
the Antichrist.

---

<sup>1</sup> Lit. presbyter. This appellation has led some to conjecture that the writer was a priest of Ephesus, of the same name as the apostle, of whom Papias makes mention, ap. Euseb. Hist. Eccl. 3 : 29; but it was applicable to an apostle. It may here be understood of advanced age, St. John having survived the other apostles.

<sup>2</sup> V. regard it as a proper name, as Grotius and Middleton do likewise. It is probable that she was a lady of some distinction.

<sup>3</sup> He who does not confess the Incarnation.

\* 1 Pet. 5 : 1.

<sup>c</sup> John 13 : 34; 15 : 12.

<sup>b</sup> G. P. + "the Lord." V. A. B. Syr.

<sup>d</sup> G. P. "entered into." V. A. B. Syr. critics.

8. Look to yourselves, that ye<sup>a</sup> lose not what ye have wrought: but that ye may receive a full reward.

9. Every one who goeth aside,<sup>4</sup> and doth not abide in the doctrine of CHRIST, hath not God: he who abideth in the doctrine,<sup>5</sup> hath both the Father and the Son.

10. If any man come to you, and bring not this doctrine, receive him not into the house, nor say to him, Welcome.<sup>5</sup>

11. For he who saith to him, Welcome, partaketh of his evil works.

12. Having many things to write to you, I would not with paper and ink: for<sup>6</sup> I hope to be<sup>b</sup> among you, and speak mouth to mouth: that your<sup>c</sup> joy may be full.

13. The children of thy sister Electa<sup>k</sup> salute thee.<sup>1</sup>

<sup>a</sup> From the path of duty—apostates.

<sup>b</sup> The exercise of hospitality towards the professed teacher of erroneous doctrine was, in those circumstances, equivalent to approval and co-operation.

<sup>c</sup> G. P. "we." V. A. Syr.

<sup>d</sup> G. P. "but." V. A. G. critics.

<sup>e</sup> G. P. "our." V. A. MSS. versions, Lachmann.

<sup>f</sup> G. P. + "Amen." Critics.—

<sup>g</sup> O. P. + "of Christ." V. A. B. Scholz.

<sup>h</sup> G. P. "come." V. A. B. critics.

<sup>i</sup> Some MSS. "Eudecta."

## THE THIRD EPISTLE

OF BLESSED

# JOHN THE APOSTLE.

---

HE PRAISES GAIUS FOR WALKING IN TRUTH, AND RECEIVING STRANGERS WITH KINDNESS: AND SPEAKS OF THE CALUMNIES AND INHUMANITY OF DIOTREPHES, AND BEARING EXCELLENT TESTIMONY TO DEMETRIUS, HE INTIMATES THAT HE WILL SOON VISIT HIM.

1. THE ancient to Gaius<sup>1</sup> the beloved, whom I love in truth.
2. Beloved, above all things, I pray that thou mayest prosper, and enjoy health, as thy soul is prosperous.
3. I rejoiced exceedingly on the brethren coming and testifying to thy<sup>2</sup> truth, as thou walkest in truth.
4. I have no greater pleasure<sup>a</sup> than these things, to hear that my children walk in truth.
5. Beloved, thou doest faithfully whatever thou performest towards the brethren, and this<sup>b</sup> towards strangers,
6. Who in the sight of the church have testified to thy love: whom thou wilt do well to put on their way worthily of God.<sup>3</sup>
7. Because they set out for His name,<sup>4</sup> taking nothing<sup>5</sup> from the Gentiles.<sup>6</sup>
8. We therefore ought to receive such persons, that we may be co-operators to the truth.
9. I had written perhaps<sup>c</sup> to the Church: but he who loveth to have the pre-eminence among them, Diotrephes, doth not receive us.<sup>7</sup>

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<sup>1</sup> The name is the same as Caius, which was a common name among the Romans. He is supposed to have resided at Ephesus, and to have been charged by St. John with the publication of the gospel.

<sup>a</sup> Sincerity, zeal.

<sup>b</sup> In a manner suitable to our Divine religion, and acceptable to God.

<sup>c</sup> For the name of Christ, who is God: for His glory—for His sake.

<sup>3</sup> For the expenses of travelling.

<sup>4</sup> He speaks of Jewish converts.

<sup>5</sup> This ambitious man, probably a bishop, was in schismatical opposition to the apostle.

<sup>a</sup> G. P. "joy." V. gratiam. B.

<sup>b</sup> G. P. — V. A. B. O.

<sup>c</sup> G. P. "I wrote to the church." 2v 49 MSS.

10. Wherefore, if I come, I will call to mind<sup>8</sup> his works, which he doeth, prattling against us with malignant words: and as if these things be not sufficient for him: neither doth he himself receive the brethren, and he preventeth those who would, and casteth out of the church.<sup>9</sup>

11. Beloved, do not imitate the evil, but that which is good. He who doeth good is of God:<sup>4</sup> he who doeth evil hath not seen God.

12. To Demetrius testimony is borne by all, and by truth itself, but we also testify; and thou knowest<sup>5</sup> that our testimony is true.

13. I had many things to write to thee,<sup>6</sup> but I was unwilling to write to thee with ink and pen.

14. But I hope to see thee soon, and we will speak mouth to mouth. Peace to thee. The friends<sup>10</sup> salute thee. Salute the friends by name.

<sup>8</sup> It bears a forensic sense. The apostle proposed to reprove him publicly for his rash speeches and unkind treatment of Christian strangers.

<sup>9</sup> This unwarrantable severity probably proceeded from aversion to their views and associations.

<sup>10</sup> Our friends, who are here.

<sup>4</sup> G. P. + "but." V. MSS. critics.

<sup>5</sup> G. P. "ye know." V. A. B. C. versions.

<sup>6</sup> G. P. — V. A. C.

## P R E F A C E

### TO THE EPISTLE OF ST. JUDE.

---

THIS epistle is from the pen of the apostle Jude, brother of James the Less, and consequently cousin of our Lord. It is recognized as his writing by Clement of Alexandria, and also by Pamphilus, the disciple of Origen, who himself styled it full of heavenly grace, although he did not dissemble the doubts which some entertained of its authority. The Gnostics sought to support their errors by some passages of this epistle, which may have induced others to call its inspiration into question, especially as an apocryphal book, under the name of Enoch, is quoted in it. This, however, is thought to have been addressed to those who had full confidence in that book, and to have been meant as a confutation of their principles from their own favorite authority. St. Jerome assures us that this epistle had gained authority by its antiquity and by usage, and is numbered among the Holy Scriptures.

It is manifestly directed against the same errors which the apostle Peter had in view, and bears a remarkable affinity with the second chapter of his second epistle. The sacred writer earnestly exhorts the faithful to maintain the faith in all its integrity, and guard against the pernicious doctrine of those who deny the supreme dominion or redeeming grace of JESUS CHRIST. The vices of these false teachers are represented in the strongest language, and their errors are painted with the most striking imagery. The words of the apostles, some of whom had already closed their career, are recalled to the minds of the readers, to strengthen them in faith, and animate them to perseverance. The sacred writer concludes with a doxology, which ascribes to God, through JESUS CHRIST, all glory and dominion, and that grace by which the faithful may be preserved without sin, to be presented spotless at the judgment-seat.





## THE CATHOLIC EPISTLE

OF BLESSED

# JUDE THE APOSTLE.

---

HE WARNS THEM TO BE STEADFAST IN THE FAITH ONCE DELIVERED, IN DESPITE OF THE IMPIOUS AND LICENTIOUS WHO RISE UP AGAINST IT. HE SPEAKS OF THEIR PUNISHMENT, AS THE JEWS AND SODOMITES WERE PUNISHED, FOR WITHOUT FEAR OF CONSEQUENCES, THEY ARE BORNE HEADLONG INTO ALL CARNAL INDULGENCE. HE USES VARIOUS COMPARISONS, AND QUOTES THE PROPHECIES OF ENOCH AND THE APOSTLES CONCERNING THEM.

1. JUDE, a servant of JESUS CHRIST, and brother of James,<sup>1</sup> to those who are beloved<sup>a</sup> in God the Father, and preserved and<sup>2b</sup> called in CHRIST JESUS.

2. May mercy, and peace, and love, abound with you.

3. Beloved, using all diligence to write to you concerning your<sup>c</sup> common salvation, I had need to write to you: beseeching you to strive earnestly<sup>3</sup> for the faith once<sup>d</sup> delivered to the saints.

4. For certain men are crept in (who were of old marked out for this judgment), impious, turning the grace of our God to lasciviousness, and denying our only Sovereign<sup>d</sup> and Lord,<sup>e</sup> JESUS CHRIST.

---

<sup>1</sup> This may be added on account of the great celebrity of this apostle, as also to distinguish the writer from Icarion.

<sup>2</sup> The apostle addresses those called to the faith, as objects of Divine predilection, preserved by grace from the general perdition which awaits unbelievers. It may be, that he refers to their preservation from apostacy, into which many others had fallen.

<sup>3</sup> As champions in the games, earnestly to cling to the faith, and to make strenuous efforts for its maintenance.

<sup>4</sup> Originally, once for all. The apostle had wished to write to them generally about salvation, and the means of securing it, but he felt bound specially to warn them against the errors which were broached against the truth of the gospel as originally delivered.

<sup>a</sup> G. P. "sanctified." V. A. B. versions, critics

<sup>c</sup> G. P. "the." A. B. "our."

<sup>d</sup> (G. P. + "God." V. B. MSS. critics.

<sup>b</sup> O. —

<sup>e</sup> τὸν μόνον δεσπότην καὶ κύριον ἡμῶν.

5. But I will remind you, who already<sup>f</sup> know all things,<sup>g</sup> that JESUS,<sup>h</sup> having saved the people out of the land of Egypt,<sup>i</sup> afterwards destroyed those who did not believe:<sup>j</sup>

6. But<sup>k</sup> the angels, who kept not their principality, but forsook their own dwelling, He hath reserved under darkness in everlasting chains for the judgment of the great day.<sup>l</sup>

7. As Sodom, and Gomorra, and the neighboring cities, which had given themselves over to debauchery in like manner, and had gone after other flesh,<sup>m</sup> were made an example,<sup>n</sup> suffering the punishment of everlasting fire.<sup>o</sup>

8. In like manner, also, these<sup>p</sup> indeed defile the flesh, and despise authority, and blaspheme majesty.<sup>q</sup>

9. When Michael the archangel, disputing with the devil, contended about the body of Moses,<sup>r</sup> he durst not pronounce a railing sentence, but said: The Lord command<sup>s</sup> thee.

10. But these blaspheme whatever things indeed they know not:<sup>t</sup> and whatever things they naturally know, as dumb beasts, in these things they are corrupted.<sup>u</sup>

11. Woe to them, for they have gone astray in the way<sup>v</sup> of Cain,<sup>w</sup> and with the error of Balaam they have poured themselves out<sup>x</sup> for a bribe,<sup>y</sup> and they have perished in the contradiction<sup>z</sup> of Core.<sup>aa</sup>

<sup>a</sup> The apostle ascribes to Jesus Christ the deliverance of the Israelites out of Egypt, and the punishment of the unbelieving murmurers. Both were works of God, common to the Son, with the Father and the Holy Spirit. His human nature did not, however, exist before His conception by the Virgin, so that these works are ascribed to Him as the Second Divine Person.

<sup>b</sup> The fall of the angels is referred to in several passages of the New Testament, although its history is nowhere given. By their revolt they forfeited their places in the empyreal mansions, and incurred a sentence of condemnation. Darkness and chains are symbols of their punishment, which at the end of time will be confirmed in the general judgment to be passed on all intelligent creatures of God.

<sup>c</sup> Indulged unnatural lust.

<sup>d</sup> The destruction which they suffered was a symbol and precursor of eternal punishment.

<sup>e</sup> Princes, magistrates.

<sup>f</sup> The devil probably sought to expose it to the worship of the Israelites, to estrange them from God. Some moderns understand the phrase of the Mosaic dispensation.

<sup>g</sup> Of the fact here spoken of we know nothing from any other source. It probably was derived from tradition, recorded in books then in high esteem among the Jews. The moderation with which the archangel spoke against the revolted spirit is contrasted with the irreverence of sectaries, especially the Gnostics, towards persons in power.

<sup>h</sup> They speak irreverently, without caring to understand the things of which they speak.

<sup>i</sup> Their jealousy and vindictiveness disposed them to bloodshed.

<sup>j</sup> They were covetous, and prone to falsehood and licentiousness.

<sup>k</sup> They were schismatic and rebellious.

<sup>l</sup> Lit. "once," namely, on receiving the faith. v. 3.

<sup>m</sup> G. P. "this." V. A. B. C.

<sup>n</sup> Numb. 14: 37.

<sup>o</sup> Gen. 19: 24.

<sup>p</sup> P. "dignities." 2 Pet. 2: 10.

<sup>q</sup> 2 Pet. 2: 12.

<sup>r</sup> Numb. 22: 23.

<sup>s</sup> G. P. "the Lord." V. A. B.

<sup>t</sup> G. P. "and." V. A.

<sup>u</sup> G. P. "dreamers." Syr.

<sup>v</sup> Zach. 3: 2. G. P. "rebuke."

<sup>w</sup> Gen. 4: 8.

<sup>x</sup> Numb. 16: 32.

12. These are spots<sup>16</sup> in their<sup>1</sup> banquets, feasting together without fear, feeding themselves, clouds without water,<sup>17</sup> which are carried around by the winds, autumnal trees,<sup>17</sup> unfruitful, twice dead,<sup>18</sup> plucked up by the roots,<sup>19</sup>

13. Raging waves of the sea,<sup>20</sup> foaming out their own confusion, wandering stars:<sup>21</sup> for whom the storm of darkness is reserved forever.<sup>22</sup>

14. And of these Enoch also, the seventh from Adam, prophesied, saying: Behold the Lord cometh<sup>2</sup> with his holy myriads,<sup>23</sup>

15. To execute judgment upon all, and to reprove all the wicked for all the works of their impiety, whereby they acted wickedly, and for all the hard things, which wicked sinners have spoken against God.<sup>24</sup>

16. These are querulous murmurers, walking according to their desires, and their mouth uttereth proud things,<sup>25</sup> admiring<sup>24</sup> persons for the sake of gain.

17. But ye, beloved, be mindful of the words, which were spoken before<sup>2</sup> by the apostles of our Lord JESUS CHRIST,<sup>25</sup>

18. Who told you, that in the last time scoffers should come, walking in impiety, according to their desires.

19. These are they who separate themselves,<sup>26</sup> sensual, not having the Spirit.

20. But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Spirit,

21. Keep yourselves in the love of God, looking for the mercy of our Lord JESUS CHRIST unto life everlasting.

22. And some indeed<sup>2</sup> reprove as judged.<sup>27 aa</sup>

23. But others save,<sup>28 bb</sup> snatching *them* out of the fire. And pity others in fear: hating also that stained garment, which is carnal.<sup>29</sup>

<sup>16</sup> They are said to be spots, on account of the excesses committed in their banquets.

<sup>17</sup> As trees in autumn without leaves. In hot countries the fruit is already plucked, so that their appearance is quite bare.

<sup>18</sup> Without leaves, or fruit.

<sup>19</sup> And strowed on the ground, so as to leave no hope of fruit.

<sup>20</sup> The fury and virulence of the Gnostics are compared to the foaming billows.

<sup>21</sup> Like meteors, presenting irregular phenomena in the atmosphere, the Gnostics displayed incoherency in their fanciful system.

<sup>22</sup> This is reserved for sectaries who boasted of superior light.

<sup>23</sup> The prophecy was probably known from tradition. The book in which it is found is apocryphal.

<sup>24</sup> Professing to admire—holding up to admiration.

<sup>25</sup> Although of their number, he speaks of his colleagues as if they were a distinct class of men. Those who were already dead are particularly alluded to.

<sup>26</sup> From the society of the faithful—from the public assembly.

<sup>27</sup> The apostle wishes the hypocritical pretence of sectaries to be exposed and sharply condemned.

<sup>28</sup> Those who are led astray are to be rescued, as brands are pulled out of the fire.

<sup>29</sup> Sensual conduct is as a stained robe.

<sup>1</sup> G. P. "your." V. A. Syr. Arm.

<sup>2</sup> Apoc. 1: 7.

<sup>3</sup> Ps. 16: 10.

<sup>4</sup> G. P. "have compassion." V. A. Copt. Ethiop. Arm.

<sup>aa</sup> G. P. "making a difference." V. A. versions.

<sup>2</sup> 2 Peter 2: 17.

<sup>3</sup> G. P. "Ilim."

<sup>4</sup> 1 Tim. 4: 1; 2 Tim. 3: 1; 2 Peter 3: 3.

<sup>bb</sup> G. P. + "with fear." V. critics.

24. Now to Him, who is able to preserve you without sin, and to present you spotless in the presence of His glory, with joy, at the coming of our Lord JESUS CHRIST,

25. To the only<sup>cc</sup> God<sup>30</sup> our Savior, through JESUS CHRIST our Lord, glory and magnificence, dominion and power, before all ages,<sup>dd</sup> and now, and for all ages. Amen.

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<sup>30</sup> God is said to be only, or alone, because there is but one God. He is styled our Savior, because he is the author and giver of salvation. This epithet, although generally applied to Christ, is strictly applicable to the Divine Trinity.

<sup>cc</sup> G. P. + "wise." V. A. B. C.; from Rom. 16: 27.

<sup>dd</sup> O. P. V. A. B. C, critics.

# P R E F A C E

## TO THE APOCALYPSE.

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THE closing book of the sacred volume is styled *Apocalypse*, or *Revelation*, being a record of visions and supernatural communications which John, the apostle and evangelist, received whilst in banishment in the Island of Patmos. It is the only prophetic book in the New Testament, although prophecies of high importance are found in various parts of the other books of which it consists. To unravel its meaning has hitherto been a hopeless task, notwithstanding numberless efforts made, especially by those who sought to use it for controversial effect. I dare not propose to myself anything more than to offer the reader some general views borrowed from eminent writers, who have thrown light on its object, although they have not succeeded in dissipating altogether the mysterious obscurity that surrounds it. The great Bossuet sought its elucidation in the overthrow of the Roman Empire under Alaric, king of the Goths, in punishment of the war waged against Christians by that power. This view has met with many supporters, few of whom embraced it unreservedly, since to most persons the object of the sacred writer seems more comprehensive. Grotius distinguishes the book into three parts, of which the first eleven chapters regard Judaism and the punishment of its adherents; the following nine present the calamities which were to overtake the Roman Empire; and the closing two chapters present the happy state of Christianity. This view, with some modifications, may be correct. Judaism seems to be aimed at under the image of Sodom, in which the Lord is said to have been crucified, and which is also styled Egypt. Paganism is represented by Babylon, which designates Pagan Rome, the focus of idolatry. The Church of CHRIST is the new Jerusalem, a city coming down from heaven, full of beauty and splendor, light and glory. The truth of God shines in it with full brilliancy, and it is His tabernacle, in which He loves to dwell, to assuage every sorrow, and impart all happiness. Christianity finally triumphs over Judaism and Paganism, the followers of which fall under those severe chastisements which their opposition to truth provokes.

The first three chapters of this book contain instructions addressed to seven bishops of so many churches in Minor Asia, styled seven angels, as messengers of God, discharging duties in which the spirits who preside invisibly over the churches, share. Direct reference is made to the Jews in these addresses, since the converts from Judaism formed the body of the members. Great edification may be derived, by bishops especially, from the attentive perusal of the admonitions which are here given. The call of many Jews from the various tribes to the faith,—their exemption from the calamities which overtook their unbelieving countrymen, and their privileges as Christians, which far excel those which they enjoyed under the Mosaic dispensation, may be discovered in various passages of the succeeding chapters. The great conflict between Paganism and the Church is afterwards described with reference to the traditionary statements concerning the fall of the angels, and the fidelity of Michael and his host; and it is presented to the view of the ecstatic seer in the heavens above us as it is fought on earth by the enemies of the Cross, opposing the counsels of God for human salvation. The persecutions which the Church must from time to time endure, and the vengeance which finally overtakes the persecutors, are described under the most significant symbols. The triumph of true religion over every form of error and superstition is represented with the aid of the most brilliant imagery, which necessarily leads us to the contemplation of a better and happier state. There can be no doubt that the reign of Antichrist, and the events which are to mark the close of time, are especially had in view, and that the final judgment and the glory of heaven are presented to us, to inspire us with salutary fear and unbounded confidence. The direct object of these revelations seems to have been to reconcile Christians to suffering, by explaining the Divine economy, which permits the impious to commit every excess, and abandons the just to their fury, reserving for a future time the manifestation of wrath against the persecutor, and of favor to the oppressed. Understanding this secret of the Divine counsels, the follower of CHRIST met joyfully death, in its most frightful forms, looking forward to the reward of a better life, and entertaining at the same time an unwavering confidence, that even in this world Christianity would finally triumph over all its opponents.

Moses Stuart remarks: "How Luther could ever have rejected the Apocalypse, and thrust it from the canon, because, as he alleges, it has no CHRIST in it, is more than we can well explain." To Bossuet, on the contrary, it appeared especially worthy of admiration, because it is

the prophecy of CHRIST Himself. "The very name of JESUS CHRIST, which it bears on its title, inspires at once a holy joy: for observe how St. John begins, and the title which he gives to his prophecy. 'The revelation of JESUS CHRIST, which God gave to Him to make known to His servants the things which must shortly come to pass; and signified, sending by His angel to His servant John.' We must then consider JESUS CHRIST as the true prophet. St. John is but the minister, whom He chose to bear His oracles to the Church; and since we look for something great, when, on opening the ancient prophecies, we see in the title: 'The vision of Isaiah, son of Amos;' 'The words of Jeremiah, son of Hilkiah;' and so of the others: what should our expectations be when we read at the head of this book: 'The revelation of JESUS CHRIST, the Son of God?' Everything corresponds with this sublime title. Notwithstanding the unfathomable depths of this Divine book, we experience in its perusal so sweet and so grand an impression of the majesty of God; such sublime ideas present themselves of the mystery of JESUS CHRIST; such tender gratitude is manifested on the part of those ransomed by His blood; such noble images are presented of His victories and His reign, with such admirable hymns in honor of them, that heaven and earth may well listen with rapturous delight. True, there is much to inspire terror in the awful exercise of the justice of God, the vengeance inflicted by His holy angels, the sound of their trumpets which proclaim His judgments, the pouring out of their golden vials full of His implacable wrath, and the incurable wounds with which they strike the wicked: but the sweet and enchanting scenes which break in on our view amidst these awful spectacles, give confidence, and relieve the soul from these feelings of terror which had seized on it for a time. All the beauties of the Scripture are reunited in this book: all that is most affecting, most striking, most grand in the law and in the prophets, receives here new splendor, and passes before our eyes to fill us with the consolations and graces of all ages. This is one of the characters of this admirable prophecy: 'The Lord God of the holy prophets:' or, as the Vulgate has it: 'The Lord God of the spirits of the prophets, sent His angel to show His servants the things which must be done shortly' (Apoc. 22 : 6), which gives us to understand, that God, who inspired all the prophets, revived their spirit in St. John, in order to consecrate anew to JESUS CHRIST and His Church, all that had been at any time communicated by prophetic inspiration." It is believed to have been written after the Gospel, to which it appears to refer.\*

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\* Apoc. 1 : 2.





# THE APOCALYPSE

## OF BLESSED

# JOHN THE APOSTLE.<sup>1</sup>

### CHAPTER I.

JOHN BEING BANISHED TO THE ISLE OF PATMOS, IS ORDERED TO RECORD THE THINGS WHICH HE SAW, FOR THE SEVEN CHURCHES OF ASIA, REPRESENTED BY SEVEN CANDLESTICKS, WHICH HE SAW AROUND THE SON OF MAN. HE POINTS OUT THE MANNER IN WHICH HE WAS MADE MANIFEST TO HIM.

1. THE Revelation of JESUS CHRIST, which God gave to Him to make known to His servants, the things which must shortly come to pass : and He sent and signified, by His angel to His servant John,

2. Who testified the word of God, and the testimony of JESUS CHRIST, whatever things he saw.

3. Blessed *is* he who readeth and heareth<sup>b</sup> the words of this<sup>c</sup> prophecy :<sup>2</sup> and keepeth the things which are written in it : for the time is at hand.<sup>3</sup>

4. John to the seven churches, which are in Asia. Grace to you, and peace from Him who is,<sup>d</sup> and who was, and who is to come :<sup>e</sup> and from the seven spirits, who are before His throne :<sup>f</sup>

5. And from JESUS CHRIST, who is a faithful witness, the first-born from the dead,<sup>g</sup> and the prince of the kings of the earth : who hath loved us, and washed us from our sins in His blood,<sup>h</sup>

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<sup>1</sup> He was styled "the divine" in Alexandria, because he specially testified to the sublime mysteries of religion.

<sup>2</sup> Blessings fall on all who receive the prophetic announcements with confiding faith. Although to understand them thoroughly, an extraordinary illumination of the Divine Spirit is necessary, yet much edification can be derived from the obvious meaning of some, and from the general tendency of others.

<sup>3</sup> Several of these predictions were soon to be verified, although some of them may not be fully accomplished until the close of time.

<sup>4</sup> The Eternal is thus described as present to all time past, present, and to come.

<sup>5</sup> The number seven seems here to be taken with precision.

<sup>a</sup> G. P. ÷ "the divine." V. B.

<sup>c</sup> P. V. B. "the."

<sup>e</sup> 1 Cor. 15 : 20 : Col. 1 : 18.

<sup>b</sup> G. P. "they who hear."

<sup>d</sup> Exod. 3 : 14.

<sup>f</sup> Heb. 9 : 14 ; 1 Pet. 1 : 10 ; 1 John 1 : 7.

6. And hath made us a kingdom<sup>e</sup> [and] priests to His God and Father:<sup>h</sup> to Him *be* glory and empire forever and ever. Amen.

7. Behold, He cometh with the clouds,<sup>i</sup> and every eye shall see Him, and they who pierced Him.<sup>o</sup> And all the tribes of the earth shall mourn for Him.<sup>7</sup> Yea: Amen.

8. I am the *A* and the *Ω*<sup>k</sup> [the beginning and the end],<sup>l</sup> saith the Lord God:<sup>m</sup> who is, and who was, and who is to come, the Almighty.

9. I John, your brother, and partner in the tribulation, and kingdom, and patience in<sup>n</sup> CHRIST JESUS:<sup>8</sup> was in the isle, which is called Patmos,<sup>9</sup> for the word of God, and<sup>o</sup> the testimony of JESUS:<sup>10</sup>

10. I was in spirit<sup>11</sup> on the Lord's day,<sup>12</sup> and I heard behind me a great voice as of a trumpet,

11. Saying:<sup>p</sup> What thou seest, write in a book: and send to the seven<sup>q</sup> churches, which are in Asia, to Ephesus, and to Smyrna, and to Pergamus, and to Thyatira, and to Sardis, and to Philadelphia, and to Laodicea:

12. And I turned to see the voice,<sup>13</sup> which spake with me: and being turned I saw seven golden candlesticks:

13. And in the midst of the seven golden candlesticks, one like a son<sup>r</sup> of man,<sup>14</sup> clothed with a long garment,<sup>15</sup> and girt about the breasts with a golden girdle:

14. And His head and hair were white as white wool [and] as snow, and His eyes *were* as a flame of fire.

15. And His feet like fine brass, as in a burning fire,<sup>s</sup> and His voice as the sound of many waters:

16. And He had seven stars in His right hand: and out of His mouth a sharp two-edged sword came: and His face shineth like the sun in his power.<sup>16</sup>

<sup>e</sup> Those who crucified Him shall see Him in glory.

<sup>7</sup> Striking their breasts as mourners.

<sup>8</sup> The apostle shared with the faithful in the endurance of persecution, as also in the kingly dignity of the Christian calling, and the grace of suffering. All these were in Christ, through His grace and goodness.

<sup>9</sup> This island, south of Samos, in the archipelago, was used by the Roman emperors as a place of banishment. St. John had been banished thither by Domitian.

<sup>10</sup> The testimony which he bore to Jesus.

<sup>11</sup> Divinely transported—entranced.

<sup>12</sup> The first day of the week was so called, being specially consecrated by the apostles to public worship, in honor of the resurrection of our Lord.

<sup>13</sup> The person speaking.

<sup>14</sup> It does not suit an ordinary man.

<sup>15</sup> A long tunic, such as priests wore.

<sup>16</sup> Splendor. The whole appearance was that of splendor and majesty.

<sup>r</sup> O. P. "kings." V. A. C. critics.

<sup>h</sup> To God His Father.

<sup>i</sup> Isai. 3: 13; Matt. 24: 30; Jude 14.

<sup>k</sup> Isai. 41: 4; 44: 6; 48: 12; *infra* 21: 6; 22: 13.

<sup>l</sup> P. V. critics —.

<sup>m</sup> G. P. — V. MSS. versions, critics.

<sup>n</sup> O. P. "of." V. A. B. C.

<sup>o</sup> G. P. "for." V. A. C.

<sup>p</sup> G. P. "I am Alpha and Omega, the first and the last." V. MSS. Syr. critics.

<sup>q</sup> G. P. — V. MSS. Syr. Ar.

<sup>s</sup> Dan. 7: 13.

<sup>16</sup> O. P. "as if they burned in a furnace." V. A. C. versions.

17. And when I saw Him, I fell at His feet as dead: And He laid His right hand on me, saying: Fear not: I am the first,<sup>1</sup> and the last,

18. And He that liveth, and I was dead, and behold I am living forever and ever,<sup>2</sup> and I have the keys<sup>3</sup> of death and of hell.<sup>4</sup>

19. Write therefore,<sup>5</sup> the things which thou hast seen, and which are, and which must take place after these things.

20. The mystery of the seven stars, which thou hast seen in My right hand, and the seven golden candlesticks: the seven stars are the angels<sup>6</sup> of the seven churches: and the seven candlesticks<sup>7</sup> are the seven churches.

## CHAPTER II.

JOHN IS ORDERED TO WRITE VARIOUS THINGS TO THE CHURCHES OF EPHESUS, SMYRNA, PEROAMUS, AND THYATIRA; PRAISING THOSE WHO HAD NOT RECEIVED THE DOCTRINE OF THE NICOLAITES, AND RECALLING OTHERS TO PENANCE BY THREATS: DETESTING THE TEPID, AND PROMISING REWARDS TO THE VICTOR.

1. To the angel<sup>8</sup> of the Church<sup>1</sup> of Ephesus write: These things saith He who holdeth the seven stars in His right hand, who walketh in the midst of the seven golden candlesticks:<sup>2</sup>

2. I know thy works, and<sup>3</sup> labor: and thy patience, and that thou canst not bear the wicked: and thou hast tried those who say that they are apostles, and are not: and thou hast found them liars.<sup>4</sup>

3. And thou<sup>5</sup> hast patience, and hast endured<sup>6</sup> for My name, and hast not fainted.

4. But I have against thee, that thou hast forsaken thy first love.<sup>7</sup>

5. Be mindful, therefore, whence thou art fallen: and repent, and

<sup>1</sup> Sovereign control is denoted by the keys—the power over life and death.

<sup>2</sup> Bishops, who are messengers of God, and lights to guide others.

<sup>3</sup> The prophet Malachi declares that the priest is the angel, that is, the messenger, of the Lord of hosts. This term is here applied to the ruler of each local church. Each bishop was a messenger of Christ. He is here addressed as the representative of his flock, whose defects or good works are particularly stated. Timothy is believed to be here meant.

<sup>4</sup> Christ here describes Himself as He appeared in vision. His care and protection of the rulers of the seven churches are represented by His holding in His hand seven stars, symbols of those rulers, who were as lights in the spiritual firmament.

<sup>5</sup> False pretendants to the title of disciples and followers of the apostles.

<sup>6</sup> Thy original fervor.

<sup>7</sup> Isai. 41: 4; 44: 6; 48: 12; *infra* 22: 13.

<sup>8</sup> G. P. invert. V. A. critics.

<sup>9</sup> G. P. + "which thou sawest" V. A. B. C.

<sup>10</sup> Mal. 2: 7.

<sup>11</sup> O. P. + "hast borne and." V. A. C.

<sup>12</sup> G. P. + "Amen." V. A. critics.

<sup>13</sup> G. P. — V. A. C. Syr. critics.

<sup>14</sup> G. P. + "thy." V. A. C.

<sup>15</sup> G. P. "labored." V. A. C. critics.

perform the first works: else, I come to thee,\* and I will move thy candlestick out of its place,<sup>5</sup> unless thou repent.

6. But thou hast this,<sup>6</sup> that thou hatest the deeds of the Nicolaites,<sup>7</sup> which I also hate.

7. Let him who hath an ear, hear what the Spirit saith to the churches: To him who overcometh, I will give to eat of the tree of life, which is in the paradise of My God.<sup>8</sup>

8. And to the angel<sup>9</sup> of the Church of<sup>†</sup> Smyrna write: These things saith the First and the Last, who was dead, and is alive.

9. I know thy<sup>5</sup> tribulation, and thy poverty, but thou art rich,<sup>10</sup> and art slandered<sup>h</sup> by those who say that they are Jews, and they are not, but are a synagogue of Satan:<sup>11</sup>

10. Fear none of these things, which thou shalt suffer. Behold the devil will cast some of you into prison, that ye may be tried: and ye will have tribulation ten days. Be faithful unto death, and I will give thee the crown of life.

11. Let him who hath an ear, hear what the Spirit saith to the churches: He who overcometh, shall not be hurt by the second death.<sup>12</sup>

12. And to the angel of the Church of Pergamus write: These things saith He who hath the sharp two-edged sword.

13. I know<sup>i</sup> where thou dwellest, where is the throne of Satan:<sup>13</sup> and thou holdest fast My name, and hast not denied My faith. And in those days<sup>k</sup> was Antipas My faithful witness, who was slain among you, where Satan dwelleth.

14. But I have a few things against thee, that thou hast there those who hold the doctrine of Balaam,<sup>14</sup> who taught Balac<sup>l</sup> to cast a stumbling-block before the children of Israel, to eat,<sup>m</sup> and to commit fornication.

\* This is a figure of the extinction of faith, or the overthrow of an episcopal see, or of the transfer of the episcopal authority to another.

<sup>5</sup> In thy favor.

<sup>7</sup> A sect remarkable for licentious principles and practices. They claimed the deacon Nicolas for their author; but many think that this had no other foundation than an equivocal expression.

<sup>8</sup> The tree which was in paradise was a symbol of eternal life.

<sup>9</sup> St. Polycarp is thought to be the prelate who is here addressed.

<sup>10</sup> Spiritually.

<sup>11</sup> These sectaries were of Jewish origin, and affected great zeal for the Mosaic ceremonies; but they were not true Jews, faithful to the spirit of Moses: they were rather a society of men adverse to God's counsels.

<sup>12</sup> The punishment of hell is called a second death, as glory is termed life. The Jews, in their most ancient paraphrases, designate the punishment of the soul a second death.

<sup>13</sup> The power of Satan prevailed there at that time.

<sup>14</sup> The principles of his conduct are here termed doctrine. He taught Balac to throw temptation in the way of the Israelites, that they might apostatize from God.

e O. P. "quickly." V. A. C.

f G. P. "works and." A. C. critica.

g O. P. + "thy works and." V. A. C.

i Numb. 24 : 8 ; 25 : 2.

† G. A. *Ἐκκλησιᾶν*. R. P. "in Smyrna."

h B. P. "I know the blasphemy."

k G. P. "wherein." V. A. C.

m G. P. + "things sacrificed unto idols."

15. So thou hast also those who hold the doctrine of the Nicolaites.<sup>n</sup>

16. In like manner<sup>o</sup> repent: if not, I will come to thee quickly, and I will fight with them with the sword<sup>p</sup> of My mouth.<sup>15</sup>

17. Let him who hath an ear, hear what the Spirit saith to the churches: To him who overcometh, I will give<sup>a</sup> the hidden manna, and I will give him a white stone:<sup>16</sup> and on the white stone a new name written, which no one knoweth, but he who receiveth.<sup>17</sup>

18. And to the angel of the Church of Thyatira write: These things saith the Son of God, who hath<sup>r</sup> eyes as a flame of fire, and His feet *are* like fine brass:

19. I know thy works, and thy faith and oharity, and thy ministry<sup>18</sup> and patience,<sup>q</sup> and thy last works which *are* more than the former.

20. But I have a few things against thee, that thou sufferest the woman Jezabel,<sup>19</sup> who styleth herself a prophetess,<sup>20</sup> to teach, and to seduce My servants, to commit fornication, and to eat of things offered to idols.

21. And I gave her time to repent:<sup>4</sup> and she will not repent of her fornication.

22. Behold I cast her into a bed: and those who commit adultery with her, shall be in<sup>a</sup> very great tribulation, unless they repent of their works.

23. And I will put her children to death, and all the churches shall know that I am He who searcheth the reins and hearts:<sup>r</sup> and I will give to every one of you according to his works. But to you I say,

24. And<sup>w</sup> to the rest in Thyatira: Whoever have not this doctrine,<sup>21</sup> and they who have not known the depths<sup>22</sup> of Satan, as they say,<sup>23</sup> I will cast on you no other burden.<sup>24</sup>

25. Yet that which ye have, hold until I come.

26. And he who shall overcome and keep My works to the end, I will give him power over the nations,

<sup>n</sup> The word of Christ, like a piercing sword, penetrates the heart.

<sup>o</sup> It was usual to give to the victors in the games a white stone, with an inscription marking the prize to which they were entitled.

<sup>15</sup> This signifies the high value of the heavenly reward.

<sup>16</sup> This may be referred to services rendered to the poor.

<sup>17</sup> Some powerful and wicked woman like Jezabel.

<sup>18</sup> She affected to have the gift of prophecy.

<sup>19</sup> His deep machinations against truth.

<sup>20</sup> No austere injunction in punishment for their errors and excesses.

<sup>21</sup> The apostolic doctrine.

<sup>22</sup> As they allege, to excuse themselves.

<sup>a</sup> *ὁ πικρὸς*, P. "which thing I hate." V. A. C. *ἐμπεδωγ*. Critics.

<sup>o</sup> Critics connect it with v. 15, and add *ὁὖν*: "repent therefore."

<sup>p</sup> Heb. 4: 12.

<sup>q</sup> O. P. + "to eat of." V. MSS. critics.

<sup>r</sup> (i. P. + "His." V. A.

<sup>s</sup> O. P. transposes. V. A. C.

<sup>t</sup> (i. P. "of her fornication; and she repented not." V. MSS. critics,

<sup>u</sup> (i. P. "into."

<sup>v</sup> 1 Kings 16: 7; Ps. 7: 10; Jer. 11: 20; 17: 10; 20: 12.

<sup>w</sup> P. V. critics. —

27. And he shall rule them with an iron<sup>25</sup> rod, and like a potter's vessel they shall be broken.<sup>26</sup>

28. As I also received from My Father: and I will give him the morning star.<sup>27</sup>

29. Let him who hath an ear, hear what the Spirit saith to the churches.

### CHAPTER III.

HE IS ORDERED TO WRITE TO THE CHURCHES OF SARDIS, PHILADELPHIA, AND LAODICEA, RECALLING WITH THREATS TO PENANCE SUCH AS WERE DELINQUENT, BUT PRAISING OTHERS, AND PROMISING A REWARD TO HIM WHO OVERCOMES: SAYING THAT GOD KNOCKS AT THE GATE, TO COME IN TO HIM WHO MAY OPEN.

1. AND to the angel of the Church of Sardis write: These things saith He who hath the seven spirits of God, and the seven stars: I know thy works, that thou hast a name, that thou livest, and thou art dead.

2. Be watchful and strengthen the other things which were<sup>a</sup> ready to die. For I do not find thy works full before My<sup>b</sup> God.<sup>1</sup>

3. Bear in mind therefore how thou hast received, and heard, and observe, and repent. If then thou watch not, I will come to thee as a thief, and thou shalt not know at what hour I will come to thee.<sup>2</sup>

4. But<sup>3</sup> thou hast a few names<sup>4</sup> in Sardis, who have not defiled their garments:<sup>5</sup> and they shall walk with Me in white, because they are worthy.

5. He who shall overcome,<sup>6</sup> shall be thus clothed with white robes, and I will not blot out his name from the book of life, and I will own his name before My Father, and before His angels.

6. Let him who hath an ear, hear what the Spirit saith to the churches.

7. And to the angel of the Church of Philadelphia write: These things saith the Holy and True One, who hath the key<sup>7</sup> of David:<sup>8</sup> who openeth and no man shutteth:<sup>9</sup> shutteth, and no man openeth.<sup>10</sup>

<sup>25</sup> Strength and severity of government are designated.

<sup>26</sup> The true follower of Christ shared with Him in the overthrow of idolatry, and the establishment of His kingdom: but especially in glory after death.

<sup>27</sup> Make him like the morning star. It is a Hebraism. Christ is styled the morning star. He makes His disciple like Himself, by His gifts.

<sup>1</sup> Christ in many places calls His Father in this affectionate manner.

<sup>2</sup> By idolatry or licentiousness.

<sup>3</sup> Supreme power over the people of God.

<sup>4</sup> His absolute control is expressed by these words.

<sup>a</sup> G. P. "are." V. A. C.

<sup>b</sup> G. P. — V. A. C.

<sup>c</sup> 1 Thess. 5: 2; 2 Pet. 3: 10; *infra* 16: 15.

<sup>d</sup> G. P. — V. A. C.

<sup>e</sup> G. P. + "even." V. critics.

<sup>f</sup> P. "the same." V. A. C. Syr. Ar. critics.

<sup>g</sup> Isaiah 22: 22.

<sup>h</sup> Job 12: 14.

8. I know thy works. Behold I have given before thee an opened door, which<sup>1</sup> no man can shut, because thou hast a little strength, and thou hast kept my word, and thou hast not denied My name.

9. Behold, I will make<sup>2</sup> those of the synagogue of Satan, who say that they are Jews, and they are not, but lie: behold I will make them come and worship before thy feet,<sup>3</sup> and they shall know that I love thee:

10. Because thou hast kept the word of My patience,<sup>4</sup> and I will keep thee from the hour of temptation, which is to come on the whole world, to try those who dwell on the earth.<sup>5</sup>

11. Behold I come quickly: hold fast what thou hast, that no man take thy crown.

12. Him that shall overcome, I will make a pillar in the temple of My<sup>6</sup> God, and he shall not go out any more: and I will write on him the name of My God, and the name of the city of My God, the new Jerusalem, which cometh down out of heaven from My God, and My new name.

13. Let him who hath an ear, hear what the Spirit saith to the churches.

14. And to the angel of the Church of Laodicea,<sup>1</sup> write: These things saith: The Amen,<sup>2</sup> the faithful and true witness, who is the beginning of the creation of God.<sup>3</sup>

15. I know thy works, that thou art neither cold nor hot: I wou'd thou wert cold or hot.<sup>10</sup>

16. But because thou art lukewarm, and neither cold nor hot, I am about to vomit thee out of My mouth,<sup>11</sup>

17. Because thou sayest: I am rich, and have grown wealthy, and have need of nothing: and thou knowest not that thou art wretched, and miserable, and poor, and blind, and naked.<sup>12</sup>

18. I counsel thee to buy from me gold purified by fire,<sup>13</sup> that thou

<sup>1</sup> That homage which they were to render to the ruler of the Church was ultimately referred to God. They worshipped conformably to his teaching.

<sup>2</sup> Kept My word in patience—patiently endured all things in hope.

<sup>3</sup> This is a promise of protection in the midst of the extreme persecution, which was to be universal.

<sup>4</sup> An ornament and support. In reward of his perseverance, he is to be solidly established in God forever.

<sup>5</sup> The principal creature. This is understood of Christ in His human nature. His humanity was not created before all things, but it was the primary object of the Divine counsels.

<sup>10</sup> This indicates that a state of tepidity and indifference is highly displeasing to God—in some respect more so than positive delinquency, for which the violence of temptation may furnish some extenuation. Sincerity in opposing the true religion may plead the excuse of some, whilst indifference is without excuse.

<sup>11</sup> This figurative expression alludes to vomiting produced by drinking tepid water, and is employed to mark the rejection and condemnation of those who are indifferent. Apostasy from the faith is often the result of tepidity and of a careless life.

<sup>12</sup> The blindness and illusion of sinners are great.

<sup>13</sup> To practise pure and perfect virtue, which is to be richly rewarded.

<sup>1</sup> G. P. "and." V. A. C.

<sup>2</sup> G. P. "of the Laodiceans."

<sup>3</sup> Lit. "give."

<sup>10</sup> John 14 : 6.

mayest be rich, and mayest be clothed with white robes, and that the shame of thy nakedness may not appear,<sup>14</sup> and to anoint<sup>15</sup> thine eyes with eye-salve, that thou mayest see.

19. Those whom I love, I rebuke and chastise.\* Be zealous, therefore, and repent.

20. Behold I stand at the gate, and knock: if any man hear My voice, and open the gate [to me], I will come in to him, and sup with him,<sup>16</sup> and he with Me.

21. To him who shall overcome, I will give to sit down with Me on My throne,<sup>16</sup> as I also overcame, and sat down with My Father in His throne.

22. Let him who hath an ear, hear what the Spirit saith to the churches.

## CHAPTER IV.

A GATE BEING OPENED IN HEAVEN, HE SEES ONE SITTING ON A THRONE, AND AROUND HIM TWENTY-FOUR ANCIENTS SEATED: AND FOUR ANIMALS WHICH HE HERE DESCRIBES, WHICH CONSTANTLY, IN UNISON WITH THE TWENTY-FOUR ANCIENTS, GLORIFIED HIM WHO SAT ON THE THRONE.

1. AFTER these things I looked: and behold a gate *was* opened in heaven,<sup>1</sup> and the former voice, which I *had* heard as of a trumpet, speaking with me, said: Come up hither, and I will show thee the things which must be after these.

2. And immediately I was in spirit: and behold a throne was set in heaven, and on the throne one *was* sitting.<sup>2</sup>

3. And He who sat was like in sight to a jasper, and sardine stone:<sup>3</sup> and a rainbow was around the throne, in sight like an emerald.<sup>4</sup>

4. And round about the throne *were* twenty-four thrones: and on the thrones<sup>b</sup> twenty-four ancients *were* sitting, clothed with white robes, and *having*<sup>c</sup> golden crowns on their heads:<sup>5</sup>

<sup>1</sup> That your past sins may not cover you with shame.

<sup>2</sup> A banquet is expressive of enjoyment and familiarity.

<sup>3</sup> The saints share the glory of Christ.

<sup>4</sup> This was to give the sacred seer an insight into the glory of Christ reigning with the Father.

<sup>5</sup> God had thus manifested Himself to Isaiah and to Ezekiel.

<sup>6</sup> The green and red colors of these stones were emblematic of the unchangeableness and justice of the Deity.

<sup>7</sup> The rainbow was a token of peace and reconciliation.

<sup>8</sup> These may be distinguished saints of the Old and New Dispensation, the chief patriarchs, and the apostles. John was, of course, not of the number.

\* G. P. Imp. V. A. C.

° Prov. 3 : 12; Heb. 12 : 6.

\* Is. 6; Ezek. 1.

<sup>b</sup> G. P. "I saw." V. A.

<sup>c</sup> G. P. "they had." V. A.



5. And from the throne came forth lightnings,<sup>6</sup> and voices, and thunders,<sup>d</sup> and before the throne seven lamps<sup>e</sup> were burning, which are the seven spirits<sup>7</sup> of God.

6. And in the sight of the throne *there was as*<sup>f</sup> a sea of glass like crystal:<sup>8</sup> and in the midst of the throne, and round about the throne *there were* four animals full of eyes before and behind.<sup>9</sup>

7. And the first animal *was* like a lion,<sup>10</sup> and the second animal like a calf,<sup>11</sup> and the third animal having the face *as*<sup>g</sup> of a man,<sup>12</sup> and the fourth animal *was* like an eagle flying.<sup>13</sup>

8. And the four animals had each of them six wings:<sup>14</sup> and round about and within they are full of eyes; and they rested not day and night, saying: Holy, Holy, Holy,<sup>h</sup> the Lord God Almighty, who was, and who is, and who is to come.

9. And when these animals gave glory, and honor, and thanks, to Him sitting on the throne, living forever and ever,

10. The twenty-four ancients fell before Him sitting on the throne, and they adored Him who liveth forever and ever, and they laid their crowns before the throne, saying:

11. Thou art worthy, O Lord our God,<sup>15i</sup> to receive glory, and honor, and power, because Thou hast created all things, and they existed<sup>k</sup> and were created for Thy will.

<sup>6</sup> Lightning and thunder are usual symbols of Divine majesty and vengeance.

<sup>d</sup> The lamps were symbols of angelic spirits, always brilliant and ardent. There is an allusion to the candlestick with seven branches, which was in the temple.

<sup>e</sup> The appearance of the heavens was like a sea of crystal, placid and transparent.

<sup>8</sup> These are generally thought to represent the sacred evangelists, who are vigilant and enlightened. Their prophetic vision, as well as their historic knowledge, may be symbolised by their eyes before and behind.

<sup>10</sup> St. Mark, whose gospel begins with the preaching of John, is likened to a lion—his voice resounding in the desert.

<sup>11</sup> St. Luke treats of the priesthood of Zachary in the commencement of his gospel, and it is thought to be symbolised by the calf, which was offered in sacrifice.

<sup>12</sup> St. Matthew gives the genealogy of Christ, and his human career, and may be represented by this animal.

<sup>13</sup> The sublimity of the gospel of St. John, who at once soars to the bosom of the Deity, has obtained for him the title of eagle.

<sup>14</sup> The wings, three on each side, may denote the rapid diffusion of the gospel truth. The resemblance with the descriptions in Isaiah and Ezekiel is striking.

<sup>15</sup> This doxology is expressive of the perfections of God the Creator, who of Himself is strictly entitled to the homage and praise of His creatures. He has in Himself all glory—He is all-powerful; and no one can add anything to His power or happiness. The glorified spirits acknowledge with deep awe His sanctity and majesty.

<sup>f</sup> G. P. invert. V.

<sup>g</sup> G. P. — V. A. Syr. Ar. critica.

<sup>h</sup> Isaiah 6: 3.

<sup>i</sup> G. P. — A. B. "our Lord and God."

<sup>k</sup> G. P. + "of fire."

<sup>l</sup> G. P. "as a man." V. A.

<sup>m</sup> G. P. "are." V. A. B. critica.

## CHAPTER V.

WHEN JOHN WEPT BECAUSE NO ONE COULD OPEN THE BOOK SEALED WITH SEVEN SEALS. THE LAMB WHO WAS FIRST SLAIN OPENED IT: ON WHICH THE FOUR ANIMALS AND TWENTY-FOUR ANCIENTS, WITH A NUMBERLESS MULTITUDE OF ANGELS, AND ALL CREATION, GLORIFIED HIM GREATLY.

1. AND I saw in the right hand of Him who sat on the throne, a book written within and without,<sup>1</sup> sealed with seven seals.<sup>2</sup>

2. And I saw a strong angel<sup>3</sup> proclaiming with a loud voice: Who is worthy to open the book, and loose its seals?

3. And no one neither in heaven, nor on earth, nor under the earth, could open the book, nor look on it.<sup>4</sup>

4. And I wept much, because no one was found worthy to open<sup>b</sup> the book, nor to look on it.

5. And one of the ancients said to me: Weep not: behold the lion of the tribe of Juda, the root of David, hath prevailed to open the book, and loose the seven seals thereof.

6. And I looked: and behold in the midst of the throne, and of the four animals, and in the midst of the ancients, a Lamb standing as if slain,<sup>5</sup> having seven horns and seven eyes, which are the seven spirits of God, sent forth into all the earth.<sup>6</sup>

7. And He came, and took the book out of the right hand of Him who sat on the throne.

8. And when He had opened the book, the four animals and twenty-four ancients fell down before the Lamb, having every one harps and golden vials full of odors, which are the prayers of the saints:<sup>7</sup>

9. And they sang a new song, saying: Thou art worthy, [O Lord], to take the book, and to open the seals thereof, because Thou wast slain, and Thou hast redeemed us to God by Thy blood out of every tribe, and tongue, and people, and nation;

<sup>1</sup> The writing on both sides of the parchment indicates the voluminous contents, since it was usual to write only on one side.

<sup>2</sup> The mysterious character of the contents is intimated by the numerous seals, rendering it difficult to arrive at the knowledge of the contents.

<sup>3</sup> The strength of the angel and loudness of the voice express the solemnity of the announcement.

<sup>4</sup> The splendor of the volume dazzled the beholder.

<sup>5</sup> The Lamb stood before the throne, bearing the marks of the death which he had undergone; wounded and besmeared with blood.

<sup>6</sup> The angels—ministers of religion—sent from God throughout the whole earth, to spread the glory of Christ, are represented by seven horns, emblems of power, and seven eyes, emblems of vigilance.

<sup>7</sup> The prayers of the saints on earth are presented to God by the spirits who surround His throne.

<sup>a</sup> G. P. "on the back side." V. MSS. versions, critics.

<sup>b</sup> O. P. + "and read." V. B. critics.

10. And Thou hast made us a kingdom<sup>c</sup> and priests<sup>d</sup> to our God; and we shall reign on the earth.<sup>e</sup>

11. And I beheld, and heard the voice of many angels round the throne, and the animals, and the ancients, and the number of them was<sup>f</sup> thousands of thousands,

12. Saying with a loud voice: The Lamb who was slain, is worthy to receive power and Divinity,<sup>g</sup> and wisdom, and strength, and honor, and glory, and praise.

13. And every creature which is in heaven, and on earth, and under the earth, and those which are in the sea, and which are<sup>h</sup> in it,<sup>i</sup> I heard all saying: To Him who sitteth on the throne, and to the Lamb, praise, and honor, and glory, and power, forever and ever.

14. And the four animals said: Amen.<sup>j</sup> And the twenty-four ancients fell on their faces, and adored Him who liveth forever and ever.

## CHAPTER VI.

THE FOUR SEALS BEING OPENED, VARIOUS EFFECTS AGAINST THE EARTH ENSUE: ON THE OPENING OF THE FIFTH SEAL, THE SOULS OF THE MARTYRS ASK THAT THE JUDGMENT SHOULD BE HASTENED: ON THE OPENING OF THE SIXTH, THE SIGNS OF THE FUTURE JUDGMENT ARE POINTED OUT.

1. AND I saw that<sup>a</sup> the Lamb had opened one of the seven<sup>b</sup> seals, and I heard one of the four animals saying, as with a voice of thunder: Come and see.

2. And I looked: and behold a white horse: and He who sat thereon had a bow, and a crown was given Him, and He went forth conquering, that He might conquer.<sup>c</sup>

3. And when He had opened the second seal, I heard the second animal, saying: Come and see.

<sup>a</sup> All the elect enjoy a dignity greater than that of the princes of the earth, since grace raises them to a high elevation. They share in the priesthood of Christ.

<sup>b</sup> The prevalence of the gospel is the reign of Christ and His saints on earth. This is but partial, whilst the human passions prove so violent; but there is no reason to expect, under the most favorable circumstances, undisturbed peace.

<sup>c</sup> Those rational creatures of God which might be on the sea or elsewhere.

<sup>d</sup> This is an acknowledgment that Christ should receive the same homage as the Father, since He is adored by the sublimest spirits of the heavenly court.

<sup>e</sup> This was Jesus Christ, whose pure gospel may be understood by the white horse. The punishments which overtake His enemies, may be likened to arrows shot from His bow; or the merciful visitations of His grace, by which he subdues His enemies to His faith and love, may be represented by them.

<sup>f</sup> O. P. "kings." *Supra* I: 6.

<sup>g</sup> G. + *μυριάδες μυριάδων*. P. "ten thousand times ten thousand."

<sup>h</sup> G. P. "riches." Possibly "*divitias*."

<sup>i</sup> G. P. "them."

<sup>j</sup> G. P. "when." V. MSS.

<sup>k</sup> G. P. — V. MSS. critics.

4. And another, a red horse went forth: and to him who sat thereon, it was given to take away peace from the earth, and that they should slay one another, and a great sword was given to him.<sup>2</sup>

5. And when He had opened the third seal, I heard the third animal, saying: Come and see. And behold a black horse:<sup>3</sup> and he who sat upon it had a pair of balances in his hand.

6. And I heard as<sup>4</sup> a voice in the midst of the four animals, saying: Two measures<sup>4</sup> of wheat for a shilling,<sup>5</sup> and thrice two measures of barley for a shilling, and hurt not the wine and the oil.<sup>6</sup>

7. And when He had opened the fourth seal, I heard the voice of the fourth animal, saying: Come and see.

8. And behold a pale horse: and the name of him who sat upon it was Death, and hell<sup>7</sup> followed him, and power was given to him<sup>8</sup> over the four quarters<sup>8</sup> of the earth, to kill with the sword, famine, and death, and with the beasts of the earth.

9. And when He had opened the fifth seal, I saw under the altar the souls of those who were slain for the word of God,<sup>9</sup> and for the testimony which they held;

10. And they cried with a loud voice, saying: How long, O Lord (Holy and True), dost Thou not judge, and avenge our blood on those who dwell on the earth?<sup>10</sup>

11. And white robes were given, to every one of them<sup>11</sup> one; and it was said to them, that they should rest yet a little while, until their fellow-servants, and their brethren who are to be slain, even as they, be completed.<sup>12</sup>

12. And I looked when He had opened the sixth seal: and behold a great earthquake took place, and the sun became black as sackcloth; and the whole<sup>13</sup> moon became as blood.

<sup>2</sup> This rider represented persecution, or war.

<sup>3</sup> Famine.

<sup>4</sup> This measure is said by Agricola to be equivalent to two pounds weight.

<sup>5</sup> A day's wages.

<sup>6</sup> This appears to except wine and oil from the objects of which there shall be a scarcity. Some, however, understand it as a caution to use them sparingly, because of their scarcity.

<sup>7</sup> The region of the departed.

<sup>8</sup> Death is the chief object of this representation.

<sup>9</sup> The martyrs are represented as under the altar, to denote their union with Christ, the chief victim, and their incomplete happiness.

<sup>10</sup> This is designed to represent the wonderful forbearance of God, whose justice is provoked by the cruelties practised against His worshippers. The saints desire not vengeance; but they may well admire the patience which God exercises towards His enemies.

<sup>11</sup> Emblems of their purity and dignity.

<sup>12</sup> The exercise of Divine justice is sometimes delayed with advantage to the faithful, to whom an opportunity of patience and merit is afforded. The cruelties of persecutors increase the number of the martyrs.

<sup>13</sup> G. P. — V. A.

<sup>14</sup> G. P. "the fourth part."

<sup>15</sup> G. P. "them." V. B. MSS. Ar.

<sup>16</sup> G. P. — V. A. B. C. critica.

13. And the stars fell from heaven on the earth,<sup>13</sup> as a fig-tree casteth its green figs, when it is shaken by a great wind.

14. And the heaven passed away like a book<sup>2</sup> rolled up:<sup>14</sup> and every mountain, and the islands were shaken from their places.

15. And the kings of the earth, and the princes, and the captains,<sup>15</sup> and the rich,<sup>1</sup> and the strong,<sup>1</sup> and every bondman and freeman hid themselves in the dens, and in the rocks of the mountains:

16. And they say to the mountains and the rocks: Fall on us,<sup>16</sup> and hide us from the face of Him who sitteth on the throne, and from the wrath of the Lamb:<sup>16</sup>

17. For the great day of their wrath is come; and who shall be able to stand?

## CHAPTER VII.

WHILST THE EARTH IS TO BE PUNISHED, THOSE WHO HAVE A MARK ON THEIR FOREHEAD ARE ORDERED TO BE PRESERVED, WHO, BOTH OF JEWS AND GENTILES, ARE DESCRIBED AS BLESSING GOD, CONCERNING THOSE WHO ARE CLOTHED WITH WHITE ROBES.

1. AFTER these things I saw four angels standing at the four corners of the earth, holding the four winds of the earth, that they should not blow over the earth, nor over the sea, nor on any tree.<sup>1</sup>

2. And I saw another angel ascending from the rising of the sun, having the seal of the living God; and he cried with a loud voice to the four angels, to whom it was given to hurt the land and sea,

3. Saying: Hurt not the land, and the sea, nor the trees, until we seal the servants of our God on their foreheads.<sup>2</sup>

4. And I heard the number of those who were sealed: a hundred and

<sup>13</sup> This is a representation of what appeared to the apostle. These figurative expressions may denote the calamities that overspread the world, especially in the wars of the Romans against the Jews.

<sup>14</sup> As when the scroll is rolled up, the writing is no longer legible, so the heavens appeared as a closed book—nothing more was discoverable to the observer.

<sup>15</sup> Officers at the head of a thousand men.

<sup>16</sup> These expressions denote the extreme consternation of men generally at the Divine visitation. The prophet points to the dreadful calamities which shall finally overtake those, who, with apparent impunity, shed the blood of so many martyrs.

<sup>1</sup> From this we may infer that the elements are under the direction and control of angels, as ruling the material world under God.

<sup>2</sup> The peculiar mark, or seal, is not declared. It was intended to mark the chosen of God—those whom His mercy would save from the general destruction. One of the chief angels was intrusted with this seal. The prophet was hereby instructed that God had His chosen servants in every tribe, and had not wholly abandoned His ancient people, many of whom were converted to the Christian faith.

<sup>2</sup> Isaiah 34: 4.

<sup>1</sup> G. P. "mighty men." Y. A. C.

<sup>15</sup> G. P. invert. Y. A. C. omits.

<sup>16</sup> Isaiah 2: 19; Osee 10: 8; Luke 23: 30.

forty-four thousand *were sealed*,<sup>3</sup> of every tribe of the children of Israel.

5. Of the tribe of Juda twelve thousand *were sealed*: of the tribe of Ruben twelve thousand *were sealed*: of the tribe of Gad twelve thousand *were sealed*:

6. Of the tribe of Aser twelve thousand *were sealed*: of the tribe of Nephthali twelve thousand *were sealed*: of the tribe of Manasses twelve thousand *were sealed*:

7. Of the tribe of Simeon twelve thousand *were sealed*: of the tribe of Levi twelve thousand *were sealed*: of the tribe of Issachar twelve thousand *were sealed*.

8. Of the tribe of Zabulon twelve thousand *were sealed*: of the tribe of Joseph twelve thousand *were sealed*: of the tribe of Benjamin twelve thousand *were sealed*.<sup>4</sup>

9. After these things I saw<sup>a</sup> a great crowd, which no man could number, of all nations, and tribes, and peoples, and tongues,<sup>5</sup> standing before the throne, and in sight of the Lamb, clothed with white robes, and palms in their hands:<sup>6</sup>

10. And they cried with a loud voice, saying: Salvation<sup>7</sup> to our God, who sitteth upon the throne, and to the Lamb.

11. And all the angels stood around the throne, and<sup>8</sup> the ancients, and the four animals: and they fell down on their faces before the throne, and they adored God,

12. Saying: Amen. Praise, and glory, and wisdom, and thanksgiving, honor, and power, and strength, to our God forever and ever. Amen.

13. And one of the ancients answered, and said to me: Who are these, who are clothed with the white robes? and whence came they?

14. And I said to Him: My<sup>b</sup> lord,<sup>c</sup> thou knowest. And he said to me: These are they who have come out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb:<sup>9</sup>

15. Therefore they are before the throne of God, and they serve Him day and night in His temple: and He who sitteth on the throne will dwell over them:<sup>10</sup>

<sup>a</sup> This may be put for an indefinite number.

<sup>b</sup> No mention is made of the tribe of Dan, which was reduced to a small number.

<sup>c</sup> Converts from heathenism. This is a beautiful representation of the numberless army of martyrs.

<sup>d</sup> Emblems of triumph. The glory which awaits the martyrs is described, to animate Christians to suffer.

<sup>e</sup> Glory. The triumphant saints praise Christ for their deliverance.

<sup>f</sup> Around.

<sup>g</sup> Blood ordinarily defiles—the blood of Jesus purifies. The allusion is to fullers, who thoroughly cleanse clothes, and make them bright and glossy, as if new.

<sup>h</sup> As their king, sheltering and protecting them.

16. They shall not hunger, nor thirst any more,<sup>d</sup> neither shall the sun, nor any heat<sup>e</sup> fall on them :

17. For the Lamb, that is in the midst of the throne, will rule them, and lead them to the fountains of the waters of life,<sup>f</sup> and God will wipe away every tear from their eyes.<sup>g</sup>

## CHAPTER VIII.

ON THE OPENING OF THE SEVENTH SEAL, SEVEN ANGELS ARE SHOWN WITH TRUMPETS, AND THE FIRE AT THE ALTAR BEING POURED OUT ON THE EARTH, VARIOUS STORMS ARE EXCITED BY ANOTHER ANGEL: IN LIKE MANNER FOUR ANGELS SOUNDING THE TRUMPET, VARIOUS PLAGUES AGAINST MEN ARE MANIFESTED.

1. AND when he had opened the seventh seal, there was silence in heaven, as it were, for half an hour.<sup>1</sup>

2. And I saw seven angels standing<sup>a</sup> in the presence of God : and seven trumpets were given to them.

3. And another angel came and stood before the altar, holding a golden censer, and much incense was given to him, that he should offer of<sup>b</sup> the prayers of all the saints<sup>c</sup> on the golden altar, which is before the throne [of God].

4. And the smoke of the incense from the prayers of the saints ascended before God from the hand of the angel.

5. And the angel took the censer, and filled it with the fire of the altar, and cast it on the earth, and there were thunders, and voices,<sup>e</sup> and lightnings, and a great earthquake.<sup>3</sup>

6. And the seven angels, who had the seven trumpets, prepared themselves to sound the trumpet.

7. And the first angel sounded the trumpet, and there was hail, and fire mixed with blood, and it was cast on the earth, and the third part of the earth was burnt up,<sup>d</sup> and the third part of the trees was burnt up, and all green grass was burnt up.

8. And the second angel sounded the trumpet: and as a great mountain

<sup>1</sup> This indicates the awful import of what was to follow. Punishments provoked by the persecution of the martyrs are here represented under striking symbols.

<sup>2</sup> The prayers of the saints which the angel presented to God, were as incense, grateful to Him. They give occasion to the exercise of His vengeance, for although the saints seek mercy for sinners, their sufferings demand justice.

<sup>3</sup> These mark heavy calamities which came on the world.

<sup>d</sup> Isaiah 40 : 16.

<sup>f</sup> G. P. "living fountains." V. A. critics.

<sup>b</sup> P. "offer it with."

<sup>e</sup> *καυσα*. Sept. "burning wind."

<sup>κ</sup> Isaiah 25 : 8; *infra* 21 : 4.

<sup>c</sup> O. P. invert.

<sup>a</sup> Matt. 12 : 46, 47.

<sup>d</sup> G. P. — V. MSS. Syr.

burning with fire was cast into the sea, and the third part of the sea became blood ;

9. And the third part of the creatures<sup>4</sup> in the sea which had life, died, and the third part of the ships were destroyed.

10. And the third angel sounded the trumpet : and a great star<sup>5</sup> fell from heaven, burning as a torch, and it fell on the third part of the rivers, and on the fountains of waters :

11. And the name of the star is called : Wormwood ; and the third part of the waters became wormwood, and many men died of the waters, because they were made bitter.

12. And the fourth angel sounded the trumpet : and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars, so that the third part of them was darkened, and the day did not shine the third part of it, and the night in like manner.

13. And I looked and heard the voice of an eagle<sup>6</sup> flying through the midst of heaven, saying with a loud voice : Woe, woe, woe to those who dwell upon the earth, by reason of the remaining voices<sup>7</sup> of the three angels, who are yet to sound<sup>8</sup> the trumpet.<sup>9</sup>

## CHAPTER IX.

ON THE FIFTH ANGEL SOUNDING THE TRUMPET, THE STAR FALLS, AND THE LOCUSTS ARE DESCRIBED ISSUING FORTH FROM THE SMOKE OF THE ABYSS, TO TORTURE MEN : ON THE SIXTH ANGEL SOUNDING THE TRUMPET, FOUR ANGELS ARE LET LOOSE TO SLAY THE THIRD PART OF MANKIND WITH A GREAT ARMY OF CAVALRY.

1. AND the fifth angel sounded the trumpet : and I saw a star<sup>1</sup> fall from heaven on the earth, and the key of the bottomless pit was given to him.<sup>2</sup>

2. And he opened the bottomless pit, and the smoke of the pit arose as the smoke of a great furnace, and the sun was darkened, and the air with the smoke of the pit :<sup>3</sup>

<sup>4</sup> The destruction of life, even among the sea monsters, is expressive of the great and general calamity.

<sup>5</sup> Meteors resembling fallen stars are frequently used in prophetic imagery.

<sup>6</sup> The greatness of the impending calamities is thus marked.

<sup>7</sup> Satan is spoken of by our Lord as a star falling from heaven. All who shine brightly as teachers in the Church, and afterwards fall away, resemble him.

<sup>8</sup> Power to bring calamities on the world, is said to be given him, because God permitted them, according to the high counsels of His Providence.

<sup>9</sup> The greatness of the darkness which pervaded the atmosphere, and hid the sun from view, represented the wide diffusion of error.



3. And from the smoke of the pit locusts<sup>a</sup> came out on the earth,<sup>4</sup> and power was given to them, as the scorpions of the earth have power:

4. And it was commanded them not to hurt the grass of the earth, nor any green thing, nor any tree, but only the men who have not the seal of God on their foreheads.<sup>5</sup>

5. And it was given to them that they should not kill them; but that they should torment<sup>b</sup> *them* five months: and their torment was as the torment of a scorpion when it striketh a man.

6. And in those days men will seek death,<sup>c</sup> and shall not find it, and they will desire to die, and death shall flee from them.

7. And the shapes<sup>d</sup> of the locusts<sup>e</sup> *were* like to horses prepared for battle: and on their heads as crowns like gold, and their faces as the faces of men.

8. And they had hair as the hair of women, and their teeth were as the teeth of lions:

9. And they had breastplates as iron breastplates, and the noise of their wings as the noise of chariots of many horses rushing to battle.

10. And they had tails like scorpions, and stings were in their tails: and their power *was* to hurt men five months:

11. And they had over them a king, the angel of the bottomless pit, whose Hebrew name *is* Abaddon, but in Greek Apollyon [in Latin called Exterminans].

12. One woe is passed, [and] behold two woes still come after these things.

13. And the sixth angel sounded the trumpet: and I heard a voice from the four horns of the golden altar, which is before God,

14. Saying to the sixth angel, who had the trumpet: Loose the four angels, who are bound in the great river Euphrates.<sup>6</sup>

15. And the four angels were loosed, who were prepared for the hour, and day, and month, and year, to kill the third part of men.<sup>7</sup>

16. And the number of the army of the horsemen two myriads of myriads.<sup>8</sup> And I heard the number of them.

17. And thus I saw the horses in the vision: and they who sat on them had breastplates of fire, and of hyacinth, and of brimstone, and

<sup>a</sup> Invading armies are compared to locusts.

<sup>b</sup> This may signify that these calamities are directed against unbelievers, especially the Jews.

<sup>c</sup> Their appearance.

<sup>d</sup> The term means destroyer.

<sup>e</sup> This signifies that angels are sometimes restricted by the Divine command to act in certain places. As Babylon was on the Euphrates, this river is the symbol of the kingdom of Satan.

<sup>f</sup> Angels are ministers of Divine justice.

<sup>a</sup> Joel 1 : 4.

<sup>b</sup> Isaiah 2 : 19; Osee 10 : 8; Luke 23 : 30.

<sup>c</sup> P. "two hundred thousand thousand."

<sup>b</sup> G. P. "be tormented."

<sup>d</sup> Wisd. 10 : 9.

the heads of the horses were as heads of lions, and from their mouths proceedeth fire, and smoke, and brimstone.

18. And by these three plagues the third part of men was killed,<sup>10</sup> by the fire, and by the smoke, and by the brimstone, which issued out of their mouths.

19. For the power of horses is in their mouths, and in their tails. For their tails are like serpents, and they have heads, and with these they hurt.

20. And the rest of the men who were not killed by these plagues, did not repent of the works of their hands, that they should not worship devils, and images of gold, and silver, and brass, and stone, and wood, which can neither see, nor hear, nor walk.

21. And they repented not of their murders, nor of their witchcrafts, nor of their fornication, nor of their thefts.<sup>11</sup>

## CHAPTER X.

ANOTHER STRONG ANGEL SHOUTING, SEVEN THUNDERS ARE HEARD: THE ANGEL SWEARS THAT TIME SHALL BE NO LONGER, BUT THAT THE MYSTERY SHALL BE COMPLETED AT THE VOICE OF THE SEVENTH ANGEL: AND HE GIVES JOHN A BOOK TO BE SWALLOWED.

1. AND I saw another mighty angel come down from heaven, clothed with a cloud, and the rainbow on his head, and his face was as the sun, and his feet as pillars of fire:

2. And he had in his hand a little book open: and he set his right foot on the sea, and the left on the land:

3. And he cried with a loud voice, as when a lion roareth. And when he had cried, the seven thunders uttered their voices.

4. And when the seven thunders had uttered their voices,<sup>1</sup> I was about to write: and I heard a voice from heaven saying to me: Seal up the things which the seven thunders have uttered, and write them not.

5. And the angel,<sup>2</sup> whom I saw standing on the sea,\* and on the land, lifted up his hand to heaven:

<sup>10</sup> This great destruction of human life, whether effected by armies like locusts, or by other agency, is an exercise of Divine vengeance. The great slaughter of the Jews by the Romans, and by one another, may be referred to; or the text may be understood of other visitations.

<sup>11</sup> Impenitence and unbelief are seen amidst most manifest visitations of God.

<sup>1</sup> This is thought by Middleton to have reference to some Jewish opinion.

<sup>2</sup> There is great resemblance between several circumstances of this description and those of the prophet

6. And he sware by Him who liveth forever and ever, who created heaven, and the things in it, and the earth, and the things in it, and the sea, and the things in it, that time shall be no longer.

7. But in the days of the voice<sup>3</sup> of the seventh angel, when he shall begin to sound the trumpet, the mystery of God shall be accomplished,<sup>4</sup> as He hath declared<sup>5</sup> by<sup>6</sup> His servants the prophets.

8. And I heard a voice from heaven again speaking with me, and saying: Go, and take the<sup>7</sup> book which is opened; from the hand of the angel, standing on the sea and on the land.

9. And I went to the angel, saying to him, to give<sup>8</sup> me the book. And he said to me: Take the book, and eat it up,<sup>9</sup> and it will sour thy stomach, but in thy mouth it will be sweet as honey.

10. And I took the book from the hand of the angel, and I eat it up, and it was in my mouth sweet as honey: and when I had eaten it, my stomach was soured.<sup>5</sup>

11. And he said to me: Thou must prophesy again to<sup>6</sup> many nations, and peoples, and tongues, and kings.<sup>6</sup>

## CHAPTER XI.

JOHN MEASURING THE TEMPLE, HEARS THAT TWO WITNESSES SHALL PREACH, WHOM A BEAST COMING UP OUT OF THE SEA SHALL KILL: BUT THEY RISING AGAIN SHALL ASCEND UNTO HEAVEN. SEVEN THOUSAND MEN ARE SLAIN BY AN EARTHQUAKE, AND WHEN THE SEVENTH ANGEL SOUNDS THE TRUMPET, THE TWENTY-FOUR ANCIENTS GIVE THANKS TO GOD.

1. AND a reed was given me, like a rod,<sup>1</sup> and it was said to me:<sup>2</sup> Arise, and measure the temple of God: and the altar, and those who worship in it.

Daniel. The small book probably denotes a special revelation of great moment, not easily to be communicated. The command to seal up what was announced by the voices of thunder marks their awful importance, which does not allow them to be hastily declared. The oath of the angel is a token of a Divine decree that all earthly scenes, in which God so long suffered men to run riot, must come to a close.

<sup>3</sup> At the time when he shall sound his trumpet.

<sup>4</sup> God is said to have evangelized the prophets, because he enlightened them with the knowledge of future things.

<sup>5</sup> The contemplation of these great events afforded delight, which soon, however, was followed by painful considerations.

<sup>6</sup> The comprehensiveness of these predictions appears from these words. We cannot doubt that great events are here announced to the nations and their rulers. Whatever obscurity may surround them, much is striking and instructive.

<sup>7</sup> A perch for measuring. The ancient temple is thought to represent the Christian Church. The measuring of it is to fix attention on its greatness.

b Lit. "was accomplished." It is a Hebraism. Judges 4: 8.

d G. P. "little."

f Ezek. 3: 1.

a G. P. + "and the angel stood." V. A. vers. fathers.

c P. "to."

e G. P. "Give." V. A. C. critics.

g iiri. P. "before."

2. But the court, which is outside the temple, cast out,<sup>2</sup> and measure it not; because it is given to the Gentiles, and they will tread under foot the holy city forty-two months:<sup>3</sup>

3. And I will grant to My two witnesses,<sup>4</sup> to prophesy a thousand two hundred and sixty days, clothed with sackcloth.

4. These are the two olive trees, and the two candlesticks which stand before the Lord<sup>b</sup> of the earth.<sup>c</sup>

5. And if any man will hurt them, fire shall come out of their mouths and consume their enemies:<sup>5</sup> and if any man will hurt them, thus he must be slain.

6. These have power to shut heaven, that it rain not in the days of their prophecy: and they have power over the waters to turn them into blood, and to strike the earth with every plague,<sup>6</sup> as often as they will.

7. And when they shall have finished their testimony, the beast which cometh up out of the abyss, shall make war against them, and shall overcome them, and kill them.

8. And their bodies shall lie in the squares of the great city, which is called spiritually Sodom and Egypt, where their<sup>7d</sup> Lord also was crucified.

9. And of the tribes, and peoples, and tongues, and nations, they shall see their bodies for three days and a half: and they shall not suffer their bodies to be laid in graves.

10. And they who dwell upon the earth shall rejoice over them, and make merry: and they shall send gifts one to another, because these two prophets tormented those who dwelt on the earth.

11. And after the three days and a half, the spirit of life from God entered into them. And they stood on their feet, and great fear fell on those who saw them.<sup>8</sup>

12. And they heard a great voice from heaven saying to them: Come up hither. And they went up into heaven in a cloud, and their enemies saw them.<sup>9</sup>

13. And at that hour a great earthquake took place, and the tenth part of the city fell: and seven thousand names of men<sup>10</sup> were killed in

<sup>2</sup> Exclude from the measurement. The court of the Gentiles may represent the unbelievers and the profane.

<sup>3</sup> This is the period generally assigned to the sway of Antichrist. Jerusalem is supposed to be the seat of his power.

<sup>4</sup> Enoch and Elias.

<sup>5</sup> As Elias called down fire on those who went to take him prisoner.

<sup>6</sup> This means a heavy scourge. These prophets, who are expected to appear in the days of Antichrist, will be the agents of God in chastisements as well as mercies.

<sup>7</sup> Jerusalem is plainly marked.

<sup>8</sup> Prophets represent future facts as past, because presented to their mental vision.

<sup>9</sup> Their resurrection and ascension are clearly predicted.

<sup>10</sup> The names are put for the men. An indefinite number is meant. The conversion of the survivors will be a signal favor of God.

the earthquake: and the rest became afraid, and gave glory to the God of heaven.

14. The second woe is past, and behold the third woe cometh quickly.

15. And the seventh angel sounded the trumpet, and great voices were in heaven, saying: The kingdom<sup>a</sup> of this<sup>c</sup> world is become<sup>11</sup> of our Lord and of His CHRIST, and He shall reign forever and ever. Amen.<sup>e</sup>

16. And the twenty-four ancients, who sit on their thrones in the sight of God, fell on their faces, and adored God, saying:

17. We give Thee thanks, O Lord God Almighty, who art, and who wast, and who art to come, because Thou hast taken Thy great power, and hast reigned.

18. And the nations were angry, and Thy wrath is come, and the time for the dead to be judged, and to give reward to Thy servants the prophets, and the saints, and those who fear Thy name, the little and the great, and to destroy those who have destroyed the earth.<sup>12</sup>

19. And the temple of God was opened in heaven: and the ark of His covenant was seen in His temple, and there were lightnings, and voices, and an earthquake, and great hail.

## CHAPTER XII.

WHEN THE WOMAN HAD BROUGHT FORTH A CHILD, IN THE SIGHT OF THE DRAGON, HER CHILD WAS SNATCHED UP FROM HER TO GOD: THEN A GREAT BATTLE HAVING TAKEN PLACE IN HEAVEN, THE DRAGON FALLING TO THE EARTH BEGAN TO PERSECUTE THE SEED OF THE WOMAN.

1. AND a great sign appeared in heaven: a woman<sup>1</sup> clothed with the sun, and the moon under her feet, and on her head a crown of twelve stars:<sup>2</sup>

2. And being with child, she cried<sup>a</sup> travailing in birth, and she was in pain to be delivered.<sup>3</sup>

<sup>1</sup> Has fallen under the power of. The final subjection of all things to Christ is here foretold.

<sup>2</sup> The last judgment is to adjust all things, punishing the wicked and rewarding the just.

<sup>3</sup> This woman is most correctly believed to be the Blessed Virgin, since she is spoken of as the Mother of the Child, whom the dragon sought to destroy. Moses Stuart does not altogether object to this view, although he is startled at the magnificence of the description. In answer to the question, "Who or what is represented by the woman so splendidly apparelled?" he says: "Not ancient Judaism. . . . Not the Virgin Mary, simply and personally considered; for what is said in vs. 14, seq., appears to comprise too much to be applied to any single personage who is merely human. It must then be the Church." Vol. 2, p. 252. There is no impropriety in explaining it of the Church, with special reference to the Virgin Mother.

<sup>2</sup> Christ, the sun of justice, may be said to clothe His mother with His own brilliancy. The moon may be the symbol of all earthly grandeur, which is borrowed, incomplete, and unstable. The apostles, as twelve brilliants in a crown, serve to increase the splendor of the Mother of their Lord.

<sup>3</sup> This, although not literally applicable to the Virgin Mother, who was free from the pains and difficulties

<sup>a</sup> G. P. "kingdom." V. MSS. critics.

<sup>c</sup> G. P. "the."

<sup>e</sup> G. P. —.

<sup>e</sup> G. P. "crieth." V. B. Syr. Ethiop. Lachmann.

3. And another wonder was seen in heaven: and behold a great red dragon<sup>4</sup> having seven heads, and ten horns, and on its heads seven diadems:

4. And its tail drew the third part of the stars of heaven,<sup>5</sup> and it cast them to the earth, and the dragon stood before the woman, who was ready to be delivered; that when she should be delivered, he might devour her child.<sup>6</sup>

5. And she brought forth a male child,<sup>7</sup> who was to rule all the nations with an iron rod:<sup>8</sup> and her child was caught up to God,<sup>9</sup> and to His throne:

6. And the woman fled into the wilderness,<sup>9</sup> where she had a place prepared by God, that they should feed her there a thousand two hundred and sixty days.<sup>10</sup>

7. And a great<sup>11</sup> battle was in heaven: Michael and his angels fought with<sup>4</sup> the dragon,<sup>11</sup> and the dragon fought, and his angels:

8. And they prevailed not, neither was their place found any more in heaven.

9. And that great dragon was cast out, the old serpent, which is called the devil, and Satan, that seduceth the whole world, [and] he was cast unto the earth, and his angels were cast forth with him.

10. And I heard a great voice in heaven, saying: Now salvation<sup>12</sup> is accomplished, and strength, and the kingdom of our God, and the power<sup>13</sup> of His CHRIST, because the accuser of our brethren is cast out, who accused them before our God, day and night.

11. And they overcame him by the blood of the Lamb, and by the word of their testimony, and they loved not their lives unto death.<sup>14</sup>

12. Therefore rejoice, O heavens! and ye who dwell in them. Woe to<sup>15</sup> the land, and to the sea, because the devil is come down to you, having great wrath, knowing that he hath but a short time.

which attend natural parturition, may represent her care for the accomplishment of the mystery, of which she was the honored instrument.

<sup>4</sup> Satan, the arch enemy, is well represented by the dragon, or fiery serpent. The red color marks his persecution of the Church.

<sup>5</sup> This may refer to the apostacy of the angels brought about by their proud chieftain. Traditionary statements concerning this event seem to have been alluded to in this description.

<sup>6</sup> Satan no doubt watched the birth of Christ, although he only conjectured that He might be the expected Deliverer.

<sup>7</sup> Christ.

<sup>8</sup> Thus rapidly is the birth, life, and ascension of Christ glanced at.

<sup>9</sup> Moses Stuart asks: "What is this but the flight of Mary, with her newly-born child, before the massacre by Herod?" Vol. 1, p. 210.

<sup>10</sup> The persecution of Domitian is said to have lasted three years and a half. The same period is commonly assigned to the reign of Antichrist.

<sup>11</sup> This seems to refer to the tradition about the fall of the angels. They do not fight as mortals.

<sup>12</sup> Victory, deliverance, triumph.

<sup>13</sup> Authority.

<sup>14</sup> They loved not life so as to shrink from death, when exposed to it for the confession of Christ.

b *Supra* 2: 27.

c G. P. —

d G. P. "against." V. MSS. critics.

e G. P. + "the inhabitants of" V. B. C. versions, critics.

13. And after the dragon saw that he was cast unto the earth, he pursued the woman, which brought forth the male child :

14. And two wings of the great eagle<sup>15</sup> were given to the woman, that she might fly into the desert to her place, where she is nourished for a time and times, and half a time, from the face of the serpent.

15. And the serpent cast out of his mouth, after the woman, water as a flood, to cause her to be carried away by the river.

16. And the earth helped the woman, and the earth opened its mouth, and swallowed up the river, which the dragon cast out of his mouth.

17. And the dragon was angry against the woman : and he went away to make war with the rest of her seed, who keep the commands of God, and have the testimony of JESUS CHRIST.

18. And he<sup>c</sup> stood on the sand of the sea.<sup>16</sup>

## CHAPTER XIII.

THE BEAST COMING UP OUT OF THE SEA, WITH SEVEN HEADS, AND TEN HORNS, AND TEN DIADEMS, THE WOUND WHEREOF IS HEALED, BLASPHEMES GOD, AND MAKES WAR ON THE SAINTS : AND ANOTHER BEAST WITH TWO HORNS COMING OUT OF THE EARTH, IS EXCEEDINGLY FAVORABLE TO IT, FORCING ITS IMAGE TO BE MADE AND WORSHIPPED, AND THE STAMP OF ITS NAME TO BE RECEIVED.

1. AND I saw a beast coming up out of the sea, having seven heads and ten horns, and on his horns ten diadems, and on his head names<sup>a</sup> of blasphemy.<sup>1</sup>

2. And the beast which I saw *was* like to a leopard, and his feet as the feet of a bear, and his mouth as the mouth of a lion. And the dragon gave him his own strength,<sup>b</sup> and great power.<sup>2</sup>

3. And I saw one of his heads as slain<sup>3</sup> unto death ;<sup>c</sup> and his death-wound was healed. And all the earth were in admiration after the beast.

4. And they adored the dragon, which gave power to the beast : and they adored the beast, saying : Who is like to the beast ? and who shall be able to fight with him ?

<sup>15</sup> A class of eagles may have been so distinguished.

<sup>16</sup> On the seashore.

<sup>1</sup> This beast is generally believed to be the Antichrist.

<sup>2</sup> Authority. Antichrist will possess, in a high degree, all Satanic power.

<sup>3</sup> Antichrist himself will appear to be slain.

<sup>a</sup> G. P. "I." V. A. versions, critics.

<sup>b</sup> G. P. + "and his seat." Lit. "throne."

<sup>a</sup> O. P. "name." V. A. versions, critics.

<sup>c</sup> *Infra* 17 : 8.

5. And a mouth speaking great things, and blasphemies, was given to him: and power to act<sup>4</sup> was given him forty-two months.

6. And he opened his mouth in blasphemies against God, to blaspheme His name, and His tabernacle,<sup>5</sup> and those who dwell in heaven.

7. And it was given him to make war with the saints, and to conquer them. And power was given him over every tribe, and people, and tongue, and nation:

8. And all who dwell on the earth, whose names are not written in the book of life of the Lamb, which was slain from the beginning of the world,<sup>6</sup> adored him.

9. If any one have an ear, let him hear.

10. He who leadeth into captivity shall go into captivity:<sup>4</sup> he who killeth with the sword, must be killed with the sword.<sup>7</sup> Here is the patience and faith of the saints.<sup>8</sup>

11. And I saw another beast<sup>9</sup> coming up out of the land, and he had two horns like a lamb, and he spake as a dragon.

12. And he exercised<sup>10</sup> all the power of the former beast in his sight: and he caused the earth, and those who dwell in it, to adore the first beast, whose death-wound was healed.

13. And he did great signs, so that he made also fire to come down from heaven on the earth in the sight of men.<sup>10</sup>

14. And he seduced those who dwell on the earth, by means of the signs, which were given to him to do in the sight of the beast, saying to those who dwell on the earth, to make the image of the beast, which hath the wound of the sword, and lived.

15. And it was given to him, to give life to the image of the beast,<sup>11</sup> and that the image of the beast should speak; and to cause that whosoever will not adore the image of the beast, should be slain.

16. And he shall make all the little, and the great, and the rich, and the poor, and the free men, and the slaves, to have the mark in their right hand, or on their foreheads:<sup>12</sup>

<sup>4</sup> God is said to give the power, because He does not interfere with its exercise.

<sup>5</sup> The Church.

<sup>6</sup> Some think that these last words are by *Hyperbata* referred to the names as not written from the beginning of the world in the book of life.

<sup>7</sup> The reverses of war, and the sudden overthrow of the conqueror, are described.

<sup>8</sup> The saints know that the triumph of impiety is only temporary.

<sup>9</sup> A false prophet, with feigned meekness and serpentine craft.

<sup>10</sup> Wonders, apparently supernatural, will be performed by the chief minister of Antichrist, but means to distinguish them from Divine miracles will not be wanting.

<sup>11</sup> A speaking statue will be among the apparent prodigies.

<sup>12</sup> It was usual to brand soldiers, and the worshippers of some divinities. The followers of Antichrist may have a distinctive brand, or token.



17. And that no man should be able to buy, or sell,<sup>13</sup> but he that hath the mark, or name of the beast, or the number of his name.

18. Here is wisdom. Let him who hath understanding reckon the name of the beast. For it is the number of a man; and the number of him is six hundred and sixty-six.<sup>14</sup>

## CHAPTER XIV.

THE VIRGINS WALK WITH THE LAMB, SINGING, WHILST ONE ANGEL ANNOUNCES THE GOSPEL, ANOTHER THE FALL OF BABYLON, AND A THIRD PROCLAIMS THE PUNISHMENT OF THOSE WHO HAVE WORSHIPPED THE BEAST; MOREOVER TWO HOLDING SCYTHES ARE ORDERED, THE ONE TO CUT THE HARVEST, THE OTHER TO TRIM THE VINE.

1. AND I looked: and behold the Lamb stood on Mount Sion, and with Him a hundred and forty-four thousand having His name<sup>a</sup> and the name of His Father written on their foreheads.<sup>1</sup>

2. And I heard a voice from heaven, as the voice of many waters, and as the voice of great thunder: and the voice which I heard *was* as of harpers<sup>b</sup> playing on their harps.

3. And they sang as a new song before the throne, and before the four animals, and the ancients: and no man could say<sup>c</sup> the song, but those hundred and forty-four thousand, who were purchased from the earth.

4. These are they who were not defiled with women: for they are virgins. These<sup>d</sup> follow<sup>2</sup> the Lamb whithersoever He goeth. These were purchased from among men, first-fruits to God and the Lamb.

5. And in their mouth falsehood<sup>e</sup> was not found: for they are without spot before the throne of God.

6. And I saw another angel flying through the midst of heaven, having an eternal<sup>3</sup> gospel to preach to those who sit<sup>f</sup> on the earth, and to every nation, and tribe, and tongue, and people,

7. Saying with a great voice: Fear the Lord,<sup>g</sup> and give Him honor,

<sup>13</sup> By restricting the commercial relations to his followers, Antichrist will exercise an immense influence. Men do not easily forego temporal advantages.

<sup>14</sup> The conjectures concerning the name are altogether uncertain.

<sup>1</sup> This specially represents the triumphant body of the martyrs.

<sup>2</sup> This is understood of those who are free from the contamination of idolatry, which is figuratively styled fornication. St. Augustin applies it to virgins in the strict sense. De Virginit. c. 27.

<sup>3</sup> Decreed from eternity, and announcing eternal salvation.

<sup>a</sup> G. P. — V. A. B. C. critics.

<sup>b</sup> G. P. "and I heard the voice of harpers." V. A. B. C. critics.

<sup>c</sup> G. P. "learn." Simon thinks *dicere* is by mistake for *discere*.

<sup>d</sup> G. P. "are they which." V. A. C.

<sup>e</sup> G. P. "dwell." V. critics.

<sup>f</sup> G. P. "guile." V. A. C. Syr. Ar. critics.

<sup>g</sup> G. P. "God." V. critics.

because the hour of His judgment is come: and adore Him, who made heaven and earth,<sup>b</sup> the sea, and the fountains of waters.

8. And another angel followed, saying: Fallen, fallen is Babylon<sup>c</sup> the great,<sup>i</sup> which<sup>k</sup> gave all nations to drink of the wine of the wrath of her fornication.<sup>5</sup>

9. And a third angel followed them, saying with a great voice: If any man shall adore the beast, and his image, and receive his mark on his forehead, or in his hand;

10. He also shall drink of the wine of the wrath of God, which is mingled with pure wine<sup>l</sup> in the cup of His wrath, and he shall be tormented with fire and brimstone in the sight of the holy angels, and in the sight of the Lamb.

11. And the smoke of their torments shall ascend forever and ever, neither have they rest day and night, who have adored the beast and his image, and whosoever hath received the mark of his name.

12. Here is the patience of the saints,<sup>m</sup> who keep the commandments of God, and the faith of Jesus.<sup>6</sup>

13. And I heard a voice from heaven, saying to me: Write: Blessed are the dead, who die in the Lord. Henceforth now<sup>n</sup> saith the Spirit, that they may rest from their labors:<sup>7</sup> for<sup>o</sup> their works follow them.

14. And I looked, and behold a white cloud: and on the cloud one sitting like to the Son of man, having on His head a golden crown, and a sharp sickle in His hand.

15. And another angel came out from the temple, crying out with a great voice to Him that sat on the cloud: Thrust in thy sickle, and reap,<sup>p</sup> because the hour to reap<sup>q</sup> is come, for the harvest of the earth is ripe.<sup>8</sup>

16. And He who sat on the cloud, thrust His sickle on the earth, and the earth was reaped.

17. And another angel came out of the temple which is in heaven, he also having a sharp sickle.

<sup>a</sup> Idolatrous Rome was styled Babylon by Christians. Moses Stuart candidly avows his conviction, "that Pagan and persecuting Rome is the main enemy originally aimed at by the second part of the Apocalypse." Commentary, vol. 2, p. 267.

<sup>b</sup> Engaged them in idolatry, which is figuratively styled adultery, and involved them in its punishment. The cup full of intoxicating liquor is the symbol of Divine chastisements.

<sup>c</sup> The martyrs.

<sup>d</sup> The martyrs rest from suffering: their endurance of torments is for them an occasion of eternal enjoyment.

<sup>e</sup> The harvest and vintage are understood of Divine visitations by which the persecutors were swept away. Bossuet refers them to the destruction of Rome by Alaric.

<sup>f</sup> Ps. 145: 6; Acts 14: 14.

<sup>g</sup> Isaiah 21: 9; Jer. 51: 8. G. P. "because she." V. A. C.

<sup>h</sup> G. P. "poured out without mixture."

<sup>i</sup> G. P. "from henceforth. Yes, saith the Spirit."

<sup>j</sup> Joel 3: 13; Matt. 13: 39.

<sup>k</sup> G. P. "city." V. MSS. critics.

<sup>l</sup> G. P. + "here are they." V. MSS. critics.

<sup>m</sup> G. P. "and." V. A. C. critics.

<sup>n</sup> G. P. + "for thee." V. A. C.

18. And another angel came out from the altar, who had power over the fire : and he cried out with a great voice to him who had the sharp sickle, saying : Thrust in thy sharp sickle, and gather the clusters of the vineyard of the earth, for her grapes are ripe.

19. And the angel thrust his sharp sickle into the earth, and gathered the vineyard of the earth, and cast it into the great wine-press of the wrath of God.

20. And the wine-press was trodden outside the city, and blood came out from the wine-press up to the horse bridles, for a thousand six hundred furlongs.<sup>9</sup>

## CHAPTER XV.

THEY WHO HAD OVERCOME THE BEAST, AND HIS IMAGE, AND THE NUMBER OF HIS NAME, GLORIFY GOD; AND SEVEN VIALS FULL OF THE WRATH OF GOD ARE GIVEN TO THE SEVEN ANGELS WHO HAVE THE SEVEN LAST PLAGUES.

1. AND I saw another sign great and wonderful in heaven, seven angels having the seven last plagues, for the wrath of God is consummated in them.

2. And I saw as a sea of glass<sup>a</sup> mingled with fire,<sup>1b</sup> and those who overcame the beast<sup>2</sup> and his image,<sup>c</sup> and the number of his name, standing by the sea<sup>3</sup> of glass, having harps of God,

3. And singing the song of Moses the servant of God, and the song of the Lamb,<sup>4</sup> saying : Great and wonderful are Thy works, O Lord God the Almighty.<sup>d</sup> Just and true are Thy ways, O King of ages.<sup>e</sup>

4. Who shall not fear Thee,<sup>f</sup> O Lord, and magnify Thy name ? For Thou alone art holy :<sup>g</sup> for all nations shall come, and adore in Thy sight, because Thy judgments were manifested.

5. And after these things I looked, and behold the temple of the tabernacle of the testimony was opened in heaven :

6. And the seven angels having the seven plagues came out from the temple, clothed with clean and white linen, and girt around the breasts with golden girdles.

<sup>a</sup> To that distance. This denotes the greatness of the vengeance.

<sup>1</sup> Fire is the image of persecution.

<sup>2</sup> Those who were rescued from the power of the beast.

<sup>3</sup> As persons who have passed to the other side.

<sup>4</sup> It is so styled to show the harmony of the two covenants.

<sup>a</sup> *Supra* 4 : 6.

<sup>c</sup> G. P. + "and over his mark." V. MSS. Syr. Ar. critics.

<sup>d</sup> Exod. 15 : 18 ; Jer. 10 : 6, 7 ; Ps. 81 : 8.

<sup>e</sup> Jer. 10 : 7.

<sup>b</sup> Ps. 65 : 12 ; Luke 12 : 40 ; 1 Pet. 1 : 7 ; 4 : 12.

<sup>c</sup> G. P. "saints." V. C. Syr. Ar. Erp. Grotius.

<sup>g</sup> P. V. "pius."

7. And one of the four animals gave to the seven angels seven golden vials, full of the anger of God,<sup>a</sup> who liveth forever and ever.

8. And the temple was filled with smoke from the majesty of God, and from His power: and no one could enter into the temple, until the seven plagues of the seven angels were consummated.

## CHAPTER XVI.

ON THE POURING OUT OF THE SEVEN VIALS ON THE EARTH, THE SEA, THE FOUNTAINS, THE SUN, THE THRONE OF THE BEAST, THE EUPHRATES, AND THE AIR, MANY PLAGUES ARISE ON THE EARTH.

1. AND I heard a great voice out of the temple, saying to the seven angels: Go, and pour out the seven<sup>a</sup> vials<sup>1</sup> of the wrath of God on the earth.

2. And the first went away, and poured out his vial on the earth, and a bad and malignant ulcer came on the men who had the mark of the beast, and on those who adored his image.

3. And the second angel poured out his vial on the sea, and it became as the blood of a dead man, and every living soul died in the sea.

4. And the third<sup>b</sup> poured out his vial on the rivers, and on the fountains of waters, and it became blood.<sup>2</sup>

5. And I heard the angel of the waters<sup>3</sup> saying: Thou art just, O Lord, who art, and who wast,<sup>c</sup> the Holy One,<sup>4</sup> who hast judged these things:

6. For they have shed the blood of saints and prophets, and Thou hast given them blood to drink: for they are worthy.<sup>5</sup>

7. And I heard another from the altar<sup>6</sup> say: Yea, Lord God Almighty, Thy judgments are true and just.

8. And the fourth angel poured out his vial on the sun, and it was given to him to torment men with [heat and] fire:<sup>d</sup>

9. And the men were scorched with great heat, and they blasphemed

<sup>a</sup> The impending calamities are intimated.

<sup>1</sup> These vials denote the judgments of God on the followers of Antichrist, and on all the enemies of Christ, especially the persecutors.

<sup>2</sup> The waters were changed into blood, thick and black, as of a dead man.

<sup>3</sup> Who had poured out his cup on the waters.

<sup>4</sup> God is essentially holy; His holiness is manifested in His judgments on sinners.

<sup>5</sup> Deserving of this punishment.

<sup>6</sup> The altar itself appeared endowed with voice.

<sup>a</sup> G. P. — V. A. C. D. critics.

<sup>1</sup> G. P. + "and shalt be." V. MSS. critics.

<sup>b</sup> G. P. "angel." V. A. C.

<sup>d</sup> G. P. "scorch men with fire."

the name of God, who had power over these plagues, and they repented not, to give Him glory.

10. And the fifth angel poured out his vial on the throne of the beast, and his kingdom became darkened,<sup>7</sup> and they gnawed their tongues through pain;

11. And they blasphemed the God of heaven, because of their pains and wounds, and they repented not of their works.

12. And the sixth angel poured out his vial on that great river Euphrates, and he dried up its water, that a way might be prepared for the kings from the rising of the sun.

13. And I saw from the mouth of the dragon, and from the mouth of the beast, and from the mouth of the false prophet, three unclean spirits as frogs.<sup>8</sup>

14. For they are spirits of devils doing wonders, and they go forth to the kings of the whole earth,<sup>9</sup> to gather them for battle, for the great day of God Almighty.

15. Behold I come<sup>8</sup> as a thief.<sup>8</sup> Blessed is he who watcheth, and keepeth his garments, lest he walk naked, and they see his shame.

16. And he shall gather them together<sup>b</sup> into the place, which is called in Hebrew, Armagedon.<sup>9</sup>

17. And the seventh angel poured out his vial upon the air, and a great voice came out of the temple<sup>1</sup> from the throne, saying: It is done.

18. And there were lightnings, and voices, and thunders,<sup>k</sup> and there was a great earthquake, such as never had been since men were on the earth; such an earthquake, so great.

19. And the great city was made into three parts: and the cities of the Gentiles fell: and Babylon the great was remembered before God, to give her the cup of the wine of the indignation of His wrath.

20. And every island fled away, and the mountains were not found.<sup>10</sup>

21. And hail large as a talent fell from heaven on men: and men blasphemed God, because of the plague of the hail, because it was exceeding great.

<sup>7</sup> The Roman empire was overspread by barbarians.

<sup>8</sup> This verse, which presents Christ as speaking, has no apparent connection with what precedes or follows: but in prophecies the introduction of such observations is not unusual.

<sup>9</sup> Allusion is made to the victory of Barac over the Canaanites.

<sup>10</sup> This is a highly figurative description of the desolation caused by the Divine visitation.

<sup>a</sup> G. P. "like frogs." V. A. B.

<sup>f</sup> G. P. + "and of the whole world." V. A. B. versions.

<sup>g</sup> Matt. 24: 43; Luke 12: 39; *supra* 8: 3.

<sup>i</sup> G. P. + "of heaven." V. A. Syr. Ar. Etp.

<sup>h</sup> Judges 5: 9. Sept. 2 Kings 23: 19.

<sup>k</sup> G. P. invert. V. MSS.

## CHAPTER XVII.

A HARLOT, THAT IS, BABYLON, CLOTHED WITH VARIOUS ORNAMENTS, AND DRUNK WITH THE BLOOD OF MARTYRS, SITS ON THE BEAST WITH SEVEN HEADS AND TEN HORNS: ALL WHICH THINGS THE ANGEL HERE EXPLAINS.

1. AND one of the seven angels, who had the seven vials, came and spake with me, saying:<sup>a</sup> Come, I will show thee the condemnation of the great harlot,<sup>1</sup> which sitteth on many waters,<sup>2</sup>

2. With whom the kings of the earth have committed fornication, and they who inhabit the earth, have been made drunk with the wine of her debauchery.<sup>3</sup>

3. And he carried me in spirit into the wilderness. And I saw a woman sitting on a scarlet-colored beast,<sup>4</sup> full of names of blasphemy, having seven heads,<sup>5</sup> and ten horns.<sup>6</sup>

4. And the woman was clothed round about with purple, and scarlet, and was adorned with gold, and precious stones, and pearls, having a golden cup in her hand, full of abomination,<sup>b</sup> and the filthiness of her debauchery:

5. And on her forehead a name *was* written: Mystery:<sup>7</sup> Babylon the great, the mother of fornications<sup>c</sup> and of the abominations of the earth.

6. And I saw the woman drunk with the blood of the saints, and with the blood of the martyrs of JESUS.<sup>d</sup> And I wondered with great wonder when I had seen her.

7. And the angel said to me: Why dost thou wonder? I will tell thee the mystery of the woman, and of the beast which carrieth her, which hath seven heads and ten horns.

8. The beast which thou sawest, was, and is not, and it is about to come up<sup>e</sup> out of the bottomless pit, and it shall go to destruction: and they who dwell on the earth (whose names are not written in the book of life from the creation of the world) shall wonder seeing the beast, which was, and is not.<sup>e</sup>

<sup>a</sup> The great idolatress—the patroness of idolatry, which in Scripture is styled fornication.

<sup>b</sup> Nigh a deep and rapid river.

<sup>c</sup> Shared in her idolatry and corruption.

<sup>d</sup> Pagan Rome in her imperial robes.

<sup>e</sup> The seven hills on which Rome was built. Babylon also was built on seven hills.

<sup>f</sup> Ten kings.

<sup>g</sup> Secret—enigmatical saying.

<sup>h</sup> Their number is almost incredible.

<sup>a</sup> G. P. + “unto me.” V. A. critics.

<sup>b</sup> G. P. “abominations.”

<sup>c</sup> G. P. “harlots.” V. Arethas.

<sup>d</sup> G. P. “shall ascend.” V. A.

<sup>e</sup> G. P. “and yet is.” MSS. vary.

9. And here is the mind<sup>f</sup> which hath wisdom.<sup>9</sup> The seven heads are seven mountains, on which the woman<sup>10</sup> sitteth, and are seven kings.

10. The five are fallen,<sup>8</sup> the one is,<sup>11</sup> and the other is not yet come: and when he is come, he must remain a short time.

11. And the beast, which was, and is not, the same also is the eighth: and he is of the seven,<sup>12</sup> and he goeth to destruction.

12. And the ten horns, which thou sawest, are ten kings, who have received no kingdom as yet,<sup>13</sup> but they shall receive power as kings one hour<sup>14</sup> after<sup>h</sup> the beast.

13. These have one mind,<sup>15</sup> and they shall give over to the beast their strength and power.

14. These shall fight with the Lamb, and the Lamb shall overcome them, because He is Lord of lords,<sup>16</sup> and King of kings, and they who are with Him, *are* the called, elect, and faithful.<sup>i</sup>

15. And He said to me: The waters which thou sawest, where the harlot sitteth, are peoples,<sup>k</sup> and nations, and tongues.

16. And the ten horns, which thou sawest on the beast: these shall hate the harlot, and shall make her desolate, and naked, and shall eat her flesh, and shall burn her with fire.<sup>17</sup>

17. For God hath put in their hearts to do His will, to give their kingdom to the beast, until the words of God be accomplished.

18. And the woman which thou sawest, is the great city, which hath a kingdom<sup>18</sup> over the kings of the earth.

## CHAPTER XVIII.

THE FALL OF BABYLON, ITS JUDGMENT, PLAGUES, AND PUNISHMENTS: ON ACCOUNT OF WHICH THE KINGS AND MERCHANTS OF THE EARTH, ONCE HER ADHERENTS, WILL GRIEVE BITTERLY; BUT HEAVEN WITH THE APOSTLES AND PROPHETS WILL EXULT.

1. AND after these things I saw another<sup>a</sup> angel coming down from heaven, having great power: and the earth was enlightened with his glory.

<sup>a</sup> This is the correct understanding of the meaning.

<sup>10</sup> Rome.

<sup>11</sup> It is not easy to determine the facts of history here referred to.

<sup>12</sup> Comes from them.

<sup>13</sup> Kingly power.

<sup>14</sup> A short time.

<sup>15</sup> Determination—resolution common to all.

<sup>16</sup> Christ triumphed over the power of the Roman empire: He will finally triumph over all His adversaries.

<sup>17</sup> Hordes of barbarians preyed on the Roman empire, and finally overthrew it. In the end of time God will make use of Antichristian powers to punish the pride of Antichrist. His followers shall become his tormentors.

<sup>18</sup> Kingly power.

<sup>f</sup> P. V. MSS. —.

<sup>8</sup> G. P. + "and." V. A. critics.

<sup>h</sup> G. P. "with."

<sup>i</sup> 1 Tim. 6: 15; *intra* 19: 16.

<sup>k</sup> G. P. + "and multitudes."

<sup>1</sup> G. P. + "and to agree." V. A.

<sup>a</sup> G. — P. V. A. B.

2. And he cried out with strength,<sup>b</sup> saying: Babylon the great is<sup>c</sup> fallen, is fallen: and is become the dwelling of demons, and the hold of every unclean spirit, and the hold of every unclean and hateful bird:<sup>d</sup>

3. Because all nations have drunk of the wine of the wrath of her fornication:<sup>e</sup> and the kings of the earth have committed fornication with her: and the merchants of the earth have grown rich with the strength of her luxury.<sup>f</sup>

4. And I heard another voice from heaven, saying: Go out of her, My people, that ye may not be partakers of her sins, and may not receive of her plagues.

5. For her sins have reached<sup>g</sup> to heaven, and the Lord hath remembered her iniquities.

6. Render to her, as she also rendered to you: and give<sup>h</sup> double according to her works: in the cup in which she hath mingled,<sup>i</sup> mingle double for her.

7. As much as she hath glorified herself, and was in delights, so much torment and sorrow give to her, because she saith in her heart, I sit a queen,<sup>j</sup> and am no widow: and sorrow I shall not see.

8. Therefore her plagues shall come in one day, death, and sorrow, and famine, and she shall be burnt with fire, because God, who will judge her is mighty.

9. And the kings of the earth who have committed fornication, and have lived luxuriously with her, shall weep and mourn over her, when they shall see the smoke of her burning.

10. Standing afar off through fear of her torments, saying: Alas! alas! that great city Babylon, that strong city: for in one hour is thy judgment come.<sup>k</sup>

11. And the merchants of the earth shall weep, and mourn over her, for no one will buy their merchandise any more:

12. Merchandise of gold, and silver, and precious stones, and pearl, and of fine linen, and purple, and silk, and scarlet (and all thyine<sup>l</sup> wood,

<sup>1</sup> The destruction of the Roman empire by the savage hordes of the North, may be represented under these images.

<sup>2</sup> Empoisoned wine.

<sup>3</sup> Furnishing her with the luxuries of life at high prices.

<sup>4</sup> Allusion is made to the mingling of wine with some poisonous ingredient. The infliction of punishment is likened to the preparing of an intoxicating draught of double strength.

<sup>5</sup> This bears some resemblance to the boast of Juno: *Incedo regina decorum*. Virgil.

<sup>6</sup> Suddenly—in a short space of time.

<sup>7</sup> This term literally corresponds with the Greek, and might be rendered "sweet" wood. The Hebrew term which it represents (3 Kings 10: 11), is thought to be derived from the Arabic, and to signify "watered," or "striped" wood.

<sup>b</sup> G. P. "mightily, with a strong voice." V. Tychonius.

<sup>c</sup> Isaiah 21: 9; Jer. 51: 8; *supra* 14: 8.

<sup>d</sup> Have accumulated.

<sup>e</sup> G. P. "double unto her double." It is a Hebrewism, meaning: give her double. A. — "her."



and all vessels of ivory, and all vessels of precious stones, and brass, and iron, and marble,

13. And cinnamon), and perfumes, and ointment, and frankincense, and wine, and oil, and flour, and wheat, and of oxen, and sheep, and horses, and chariots, and slaves,<sup>f</sup> and the souls of men.<sup>g</sup>

14. And the fruits which thy soul<sup>h</sup> desired are departed from thee, and all the fat and excellent things are perished from thee, and they shall never more find them.<sup>i</sup>

15. The merchants of these things, who were made rich, shall stand afar off from her, for fear of her torments, weeping and mourning,

16. And saying: Alas! alas! that great city, which was clothed with fine linen, and purple, and scarlet, and adorned with gold, and precious stone, and pearls:

17. For in one hour so great riches are come to nought, and every pilot, and every one who saileth into the lake,<sup>k</sup> and the mariners, and they who ply on the sea,<sup>l</sup> stood afar off,

18. And seeing the place of her burning, they cried out, saying: What city<sup>m</sup> is like this great city?

19. And they threw dust on their heads, and weeping and mourning, they cried out, saying: Alas, alas, that great city, in which all who had ships on the sea, were enriched with her prices;<sup>n</sup> for in one hour is she made desolate.

20. Rejoice over her, O heaven, and ye holy apostles and prophets, for God hath judged your judgment on her.<sup>o</sup>

21. And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying: With this violence that great city Babylon shall be thrown down, and she shall be found never more.

22. And the voice of harpers, and musicians, and pipers, and trumpeters, shall be no longer heard in thee: and no craftsman of any craft shall be found in thee any more: and the sound of the mill shall be heard no more in thee:<sup>p</sup>

23. And the light of a lamp shall shine no more in thee: and the voice of the bridegroom and of the bride shall not be heard in thee any

<sup>f</sup> Slaves were transformed: freemen were sold into bondage. Under this variety of objects of traffic, the many ways by which idolatry spread its influence are signified.

<sup>g</sup> The apples which thy soul hath desired.

<sup>h</sup> Persons in any way employed about the ship.

<sup>i</sup> What destruction can be compared to its burning?

<sup>k</sup> Shared her wealth—sold their merchandise to advantage.

<sup>l</sup> Has avenged you—has punished her for wrongs done you.

<sup>m</sup> All pleasure and business shall cease.

<sup>n</sup> Lit. "bodies." G. Tob. 10: 10.

<sup>o</sup> G. P. "thou shalt find." V. A. Syr. Luchmann.

<sup>p</sup> P. "all the company in the ships." V. "in lacum." Simonis thinks that it was in lacum.

<sup>q</sup> G. P. "costliness."

more: for thy merchants were the great men of the earth, for by thy sorceries all nations were deceived:

24. And in her was found the blood of prophets and of saints; and of all who were slain on the earth.

## CHAPTER XIX.

THE SAINTS GLORIFYING GOD FOR THE JUDGMENT PASSED ON THE HARLOT, THE WEDDING OF THE LAMB IS PREPARED, AND THE ANGEL REFUSES THE WORSHIP TENDERED HIM BY JOHN: BUT ONE WHO IS THE WORD OF GOD, AND KING OF KINGS, AND LORD OF LORDS, APPEARS SITTING ON A HORSE, AT THE HEAD OF AN ARMY, AND FIGHTS AGAINST THE BEAST, AND THE KINGS OF THE EARTH, AND THEIR ARMIES, HAVING CALLED IN THE MEANTIME THE BIRDS OF THE AIR TO DEVOUR THEIR FLESH.

1. "AFTER these things I heard as it were the voice of much people<sup>b</sup> in heaven, saying: Alleluia, salvation,<sup>1</sup> and glory,<sup>c</sup> and power is<sup>d</sup> of our God.<sup>e</sup>

2. For His judgments are true and just, who hath judged concerning the great harlot, that corrupted the earth by her debauchery, and hath avenged the blood of His servants at her hands.

3. And again they said: Alleluia, and her smoke riseth up forever and ever.

4. And the twenty-four ancients and the four animals fell down, and adored God, who sat on the throne, saying: Amen: Alleluia.

5. And a voice came out from the throne, saying: Give praise to our God, all His servants; and ye who fear Him,<sup>f</sup> small and great.

6. And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of great thunders, saying: Alleluia, for the Lord our<sup>g</sup> God the Almighty reigneth.

7. Let us be glad, and rejoice, and give glory to Him, for the marriage of the Lamb is come, and His wife hath prepared herself.<sup>2</sup>

8. And it was granted her that she should clothe herself with fine linen, splendid and white. For the fine linen is the just deeds of the saints.<sup>3</sup>

9. And he said to me: Write: Blessed *are*<sup>4</sup> they<sup>4</sup> who are called to

<sup>1</sup> Victory, triumph. The saints glorify God for His punishment of the impious city.

<sup>2</sup> The final glorification of the saints, at the end of time, is the consummation of these nuptials. The triumphs of the Church on earth are a commencement of the same.

<sup>3</sup> The good works of the saints are for them as a white robe.

<sup>4</sup> Who are enlightened with faith in Him, and endowed with supernatural gifts.

<sup>a</sup> O. P. + "and." V. A. C. critics.

<sup>c</sup> G. P. + "and honor." V. A. C. critics.

<sup>e</sup> G. P. "unto." A. C. have the genitive.

<sup>g</sup> A. C. P. "both." Critics. —

<sup>i</sup> Matt. 22 : 2; Luke 14 : 16.

<sup>b</sup> G. "of a great crowd." V. "turbarum multarum."

<sup>d</sup> G. P. —

<sup>f</sup> + "the Lord." V. A. C. Syr. Ar.

<sup>h</sup> G. P. — B. versions, critics.

the marriage supper of the Lamb: and he saith to me: These are the true words of God.

10. And I fell down before his feet to adore him. And he saith to me: See that thou do it not: for I am a fellow-servant with thee, and with thy brethren who have the testimony of JESUS.<sup>5</sup> Adore God. For the testimony of JESUS is the spirit of prophecy.<sup>6</sup>

11. And I saw the heaven opened, and behold a white horse, and He who sat upon it was called Faithful and True, and with justice doth He judge and make war.

12. But His eyes *were* as a flame of fire, and on His head *were* many diadems, He having a name written, which no one but Himself knoweth.

13. And He was clothed with a robe sprinkled with blood:<sup>k</sup> and His name is called, THE WORD OF GOD.

14. And the armies which are in heaven followed Him on white horses, clothed in fine linen white and clean.

15. And out of His mouth goeth forth a sharp two-edged<sup>l</sup> sword, that with it He may strike the nations. And He shall rule them with an iron rod:<sup>m</sup> and He treadeth the wine-press of the fury<sup>n</sup> of the wrath of Almighty God:<sup>7</sup>

16. And He hath on His garment, and on His thigh,<sup>o</sup> written: KING OF KINGS<sup>p</sup> AND LORD OF LORDS.

17. And I saw an angel standing in the sun, and he cried out with a great voice, saying to all the birds, which were flying in heaven: Come, and gather together for the supper of the great God,

18. That ye may eat the flesh of kings, and the flesh of commanders,<sup>8</sup> and the flesh of mighty men, and the flesh of horses, and of those who sit on them, and the flesh of all freemen and slaves, both of the little and the great.<sup>9</sup>

19. And I saw the beast, and the kings of the earth, and their armies gathered together to make war with Him who sat on the horse, and with His army.<sup>10</sup>

20. And the beast was seized, and with him the false prophet, who

<sup>k</sup> The angel forbade the evangelist to render him that homage which was usually rendered to the messengers of God. Respect for the apostolic and prophetic office dictated the prohibition.

<sup>l</sup> The prophetic spirit is an evidence which they have received of the Divinity of Jesus.

<sup>m</sup> Divine vengeance is likened to the treading on the grapes in a wine vat, by which the juice is pressed out.

<sup>n</sup> Officers placed over a thousand men: colonels.

<sup>o</sup> This shows the greatness of the carnage. It is called the supper of God, because it was a visitation of Divine justice. The vengeance which overtook the persecutors was a manifestation of the seal of Christ for His Church.

<sup>p</sup> The powers of the earth have often combined against Christ and His followers, and the Roman empire was specially engaged in most violent opposition, which nevertheless was unsuccessful. At the end of time, the conflict will be still fiercer.

<sup>k</sup> Isai. 63: 1. G. P. "dipped in blood."

<sup>m</sup> Ps. 2: 9; *supra* 2: 27.

<sup>o</sup> G. P. + "a name."

<sup>l</sup> G. P. — V. B. Syr.

<sup>p</sup> G. P. + "and." V. A. critics.

<sup>7</sup> 1 Tim. 6: 16; *supra* 17: 14.

wrought wonders before him, with which he seduced those who received the mark of the beast, and who adored his image. These two were cast alive into the lake of fire, burning with brimstone:<sup>11</sup>

21. And the rest were slain with the sword of Him who sat on the horse, which cometh forth from His mouth: and all the birds were filled with their flesh.

## CHAPTER XX.

THE ANGEL CASTS INTO THE ABYSS THE DRAGON, THAT IS, THE DEVIL, BOUND FOR A THOUSAND YEARS, DURING WHICH THE SOULS OF THE MARTYRS SHALL REIGN WITH CHRIST IN THE FIRST RESURRECTION: AFTER WHICH SATAN, BEING LET LOOSE, WILL RAISE UP THE VAST ARMY OF GOG AND MAGOG AGAINST THE BELOVED CITY, BUT THEY SHALL BE CONSUMED BY FIRE FROM HEAVEN. AFTERWARDS THE BOOKS BEING OPENED, ALL THE DEAD SHALL BE JUDGED, ACCORDING TO THEIR WORKS, BY HIM WHO SITS ON THE THRONE.

1. AND I saw an angel coming down from heaven, having the key of the bottomless pit, and a great chain in his hand:

2. And he laid hold on the dragon, the old serpent, which is the devil and Satan, and he bound him for a thousand years:

3. And he cast him into the bottomless pit, and shut<sup>a</sup> it, and set a seal upon<sup>1</sup> him, that he may<sup>b</sup> no more seduce the nations, until a thousand years be ended: and after that he must be let loose a short time.

4. And I saw thrones, and they sat on them, and judgment was given to them: and the souls of those beheaded for the testimony of JESUS, and for the word of God, and who had not adored the beast, nor his image, nor received his mark on their foreheads, or hands,<sup>c</sup> and they lived and reigned with CHRIST a thousand years.<sup>2</sup>

5. The rest of the dead did not live,<sup>3 d</sup> until the thousand years were ended. This is the first resurrection.

6. Blessed and holy *is he* who hath part in the first resurrection: in these the second death hath no power; but they shall be priests of God, and of CHRIST, and they shall reign with Him a thousand years:

<sup>11</sup> Antichrist and his chief minister shall be suddenly snatched out of life, so that they may be said to go down alive into the pool of fire.

<sup>1</sup> Put a seal on the place of his confinement. This may signify the restraint placed on Satan in regard to idolatry, after the triumph of Christianity until the close of time. A thousand years may mean the entire period. St. Jerome condemns those, who under the influence of Jewish error, receive the fable of a millennium, and of an earthly kingdom of the Savior, for want of understanding that the Apocalypse of John contains the deep mysteries of the Church beneath the surface of the letter. In Isai. c. 30, l. 9.

<sup>2</sup> The martyrs and other saints now reign with Christ in glory.

<sup>3</sup> The text may mean that the glory of the just generally does not take place until the end of all things.

<sup>a</sup> G. P. + "him up." V. A. versions.

<sup>c</sup> G. P. + "their." V. A. critics.

<sup>b</sup> G. P. "should."

<sup>d</sup> G. P. + "again." V. A.

7. And when a thousand years shall be ended, Satan shall be loosed out of his prison, and shall go forth, and seduce the nations, which are in the four corners of the earth, Gog<sup>3</sup> and Magog,<sup>4</sup> and shall gather them together to battle, the number of whom is as the sand of the sea.

8. And they came upon the breadth of the earth, and encompassed the camp of the saints and the beloved city.<sup>5</sup>

9. And fire came down from God out of heaven, and consumed them: and the devil, who seduced them, was cast into the lake of fire, and brimstone, where both<sup>6</sup> the beast,

10. And the false prophet, shall be tormented day and night forever and ever.

11. And I saw a great white throne, and one sitting on it, from whose face the earth and heaven fled away, and no place was any longer found for them.

12. And I saw the dead, the great and the small, standing before the throne,<sup>7</sup> and the books were opened: and another book was opened, which is of life: and the dead were judged by these things which were written in the books, according to their works.

13. And the sea gave up the dead that were in it, and death and hell gave up their dead that were in them: and they were judged every one according to their works.

14. And hell and death were cast into the lake of fire. This is the second death.

15. And whosoever was not found written in the book of life, was cast into the lake of fire.

## CHAPTER XXI.

HEAVEN AND EARTH BEING RENOVATED, THE NEW CITY OF JERUSALEM, PREPARED BY GOD TO BE THE BRIDE OF THE LAMB, IS SHOWN, THE JUST BEING CROWNED WITH GLORY, AND THE WICKED CAST INTO THE POOL OF FIRE. THE WALL, AND GATES, AND FOUNDATIONS OF THE CITY ARE DESCRIBED AND MEASURED, WHICH ARE ALL OF GOLD AND TRANSPARENT GLASS, PRECIOUS STONES AND PEARLS.

1. AND I saw a new heaven<sup>1</sup> and a new earth. For the first heaven and the first earth were passed away, and the sea is no more.

<sup>1</sup> The prophet speaks of Gog as a prince of the country of Magog, which is thought to be Scythia. Here they are both names of countries, probably parts of the same land. At the end of time the Antichristian delusion will spread far and wide.

<sup>2</sup> The Church.

<sup>3</sup> The sacred writer describes the Church by the aid of material images. Her privileges and excellencies are thus described, not without reference to her triumphant state.

<sup>4</sup> Ezek. 39: 1.

<sup>5</sup> G. P. "God." A. B. critics.

<sup>6</sup> G. P. —. V. A. MSS. critics.

<sup>7</sup> Isaiah 66: 17; 66: 22; 2 Pet. 3: 13.

2. And I John saw the holy city the new Jerusalem coming down out of heaven, from God,<sup>a</sup> prepared as a bride adorned for her husband.

3. And I heard a great voice from the throne<sup>c</sup> saying: Behold the tabernacle of God with men, and He will dwell with them. And they shall be His people, and God Himself with them will be their God.<sup>d</sup>

4. And God shall wipe away all tears from their eyes: and death shall be no more, nor mourning, nor wailing, nor sorrow shall be any more,<sup>e</sup> for the former things are passed away.

5. And He who sat on the throne said: Behold I make all things new.<sup>f</sup> And He said to me: Write, for these words are faithful and true.<sup>g</sup>

6. And He said to me: It is done. I am *A* and *Ω*, the beginning and the end. To him who thirsteth I will give freely<sup>h</sup> of the fountain of living water.

7. He who shall overcome, shall possess these<sup>i</sup> things, and I will be his God, and he shall be My son.

8. But for the fearful, and unbelieving, and abominable, and for murderers, and debauchees, and sorcerers, and idolaters, and all liars, their portion shall be in the lake burning with fire and brimstone: which is the second death.

9. And one of the seven angels who had vials full of the seven last plagues, came and spake with me, saying: Come,<sup>j</sup> and I will show thee the bride, the wife of the Lamb.

10. And he took me up in spirit to a great and high mountain, and he showed me the holy city of Jerusalem<sup>k</sup> coming down out of heaven from God,

11. Having the glory of God: and its light like to a precious stone as a jasper-stone, as crystal.<sup>l</sup>

12. And it had a great and high wall, having twelve gates: and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel.

<sup>a</sup> The Church is said to come down from God, because her earthly condition is had in view, although her final triumph is not lost sight of.

<sup>b</sup> God is always with His Church, by His light and guidance: He will manifest Himself fully to the saints in heaven.

<sup>c</sup> Beatitude supposes the absence of all pain. In this life the Church affords the remedy for all the ills which men suffer. She imparts consolation to her children by the hopes which she inspires.

<sup>d</sup> Without charge.

<sup>e</sup> Like a transparent jasper-stone.

<sup>f</sup> G. P. invert. V. MSS. critics.

<sup>g</sup> G. P. "out of heaven." V. A. Arm. Ir. Ambr. Augst. critics.

<sup>h</sup> G. P. "God Himself shall be with them, and be their God." V. MSS. critics.

<sup>i</sup> Isaiah 25: 8; *supra* 7: 17.

<sup>j</sup> G. P. invert. V. A. B. critics.

<sup>k</sup> G. P. "hither." V. MSS. critics.

<sup>l</sup> G. P. "that great city, the holy Jerusalem." MSS. Syr. Ar. — "great."

<sup>f</sup> Isaiah 43: 10; 2 Cor. 5: 17.

<sup>h</sup> G. P. "all." V. MSS. critics.

13. On the east, three gates: and on the north, three gates: and on the south, three gates: and on the west, three gates.

14. And the wall of the city had twelve foundations, and in them twelve<sup>1</sup> names of the twelve apostles of the Lamb.<sup>7</sup>

15. And he who spake with me had a golden reed for a measure,<sup>m</sup> that he might measure the city, and its gates and wall.

16. And the city lieth four-square, and its length is as great even<sup>n</sup> as its breadth: and he measured the city with the golden reed twelve thousand furlongs: and its length, and height, and breadth are equal.

17. And he measured its wall a hundred and forty-four cubits, man's measure, which is angel's.<sup>8</sup>

18. And the building of its wall was of jasper-stone: but the city itself *was* pure gold like transparent glass.

19. And the foundations of the wall of the city *were* adorned with every precious stone. The first foundation, jasper: the second, sapphire: the third, chalcedony: the fourth, emerald:

20. The fifth, sardonyx: the sixth, sardius: the seventh, chrysolite: the eighth, beryl: the ninth, topaz: the tenth, chrysoprasus: the eleventh, hyacinth: the twelfth, amethyst.

21. And the twelve gates are twelve pearls, severally: and each gate was of a single pearl: and the square of the city *was* pure gold, as it were transparent glass.

22. And I saw no temple in it: for the Lord God Almighty is its temple, and the Lamb.

23. And the city hath no need of the sun or the moon, to shine in it:<sup>o</sup> for the glory of God lighteneth it, and the Lamb is its lamp.

24. And the nations<sup>p</sup> shall walk in its light, and the kings of the earth shall bring their glory and honor into it.

25. And its gates shall not be shut<sup>a</sup> by day: for night shall not be there.

26. And they shall bring the glory and honor of the nations into it.

27. Nothing defiled, or working abomination and falsehood shall enter into it,<sup>9</sup> but they who are written in the book of life of the Lamb.

<sup>7</sup> The apostles are the founders under Christ of the Church on earth: their glory in the Church triumphant will correspond with their office and merits.

<sup>a</sup> The angel used a common measure.

<sup>p</sup> All the workers of iniquity shall be excluded from heaven.

<sup>1</sup> G. P. — A. critics.

<sup>m</sup> G. P. V. MSS. critics.

<sup>9</sup> G. P. + "of them which are saved." V. MSS. critics.

<sup>n</sup> G. P. — V. A.

<sup>o</sup> Isaiah 60: 19.

<sup>9</sup> Isaiah 60: 11.

## CHAPTER XXII.

THE TREE OF LIFE WATERED BY A RIVER OF LIVING WATER, GIVES ITS FRUIT EACH MONTH; THERE IS NO CURSE, OR NIGHT IN THE CITY. THE ANGEL, WHO SHOWED TO JOHN THAT THESE THINGS SHOULD SPEEDILY TAKE PLACE, IS UNWILLING TO BE WORSHIPPED BY HIM. HE SAYS THAT THE JUST SHALL ENTER INTO THE CITY, AND THAT THE WICKED SHALL BE CAST FORTH: HE ALSO ADJURES HIM NOT TO ADD TO THIS PROPHECY, OR TAKE AWAY FROM IT.

1. AND he showed me a<sup>a</sup> river of water of life, clear as crystal, proceeding from the throne of God, and of the Lamb.

2. In the midst of its street, and at each side of the river, was a tree of life, bearing twelve fruits,<sup>1</sup> yielding its fruit every month, and the leaves of the tree were for the healing of the nations.<sup>2</sup>

3. And there shall be no curse any more;<sup>3</sup> but the throne of God, and of the Lamb shall be in it, and His servants shall serve Him.

4. And they shall see His face, and His name *shall be* on their foreheads.

5. And night shall be no more:<sup>b</sup> and they shall not need<sup>c</sup> the light<sup>d</sup> of a lamp, nor the light of the sun, because the Lord God shall enlighten them,<sup>e</sup> and they shall reign forever and ever.

6. And he said to me: These words are most faithful and true. And the Lord God of the spirits of the<sup>f</sup> prophets hath sent His angel to show to His servants the things which must shortly come to pass.

7. And behold I come quickly. Blessed is he who keepeth the words of the prophecy of this book.

8. And I John have heard and seen<sup>g</sup> these things. And after I had heard and seen, I fell down to adore before the feet of the angel, who showed these things to me:

9. And he said to me: See thou do it not: for I am a fellow-servant of thee, and of thy brethren the prophets, and of those who keep the words of the prophecy<sup>h</sup> of this book: adore God.

10. And he saith to me: Seal not the words of the prophecy of this book, for the time is at hand.

11. Let him who hurteth, hurt still: and let him who is filthy, be

<sup>1</sup> Twelve times. The meaning is apparent from what follows.

<sup>2</sup> The medicinal qualities of the leaves are distinctly expressed.

<sup>3</sup> No accursed men shall be in the heavenly city. They have no share in the privileges of the Church on earth, although some externally belong to her. She repudiates their false principles and their vices.

<sup>a</sup> G. P. + "pure." V. A. B. Syr. Ar. Ebr. critics.

<sup>b</sup> Isaiah 60: 20. G. P. + "there." V. A. MSS. critics.

<sup>c</sup> G. P. — V. A.

<sup>d</sup> G. P. "God of the holy." V. A. B. versions, fathers.

<sup>e</sup> G. P. Invert. V. A. critics.

<sup>f</sup> G. P. "they need." V. A. Syr.

<sup>g</sup> G. P. "giveth them light." V. A.

<sup>h</sup> G. P. — "of the prophecy."



still filthy:<sup>4</sup> and let him who is just, be justified<sup>5</sup> still: and let him who is holy, be still sanctified.

12. Behold I come quickly, and My reward is with Me, to render to every man according to his works.<sup>1</sup>

13. I am the *Α* and the *Ω*,<sup>2</sup> the first and the last, the beginning and the end.<sup>1</sup>

14. Blessed *are* they who wash their robes<sup>3</sup> [in the blood of the Lamb], that they may have a right to the tree of life, and may enter by the gates into the city.

15. "Outside are dogs, and sorcerers, and debauchees, and murderers, and idolaters, and every one who loveth and doeth falsehood.

16. I JESUS have sent My angel, to testify to you these things concerning the churches. I am the root, and the offspring<sup>4</sup> of David, the bright and morning star.

17. And the Spirit and the bride say: Come. And let him who heareth, say: Come. And let him who thirsteth, come: and let him who will, take water of life freely.

18. For I testify to every one who heareth the words of the prophecy of this book: If any man shall add to these things, God shall add to him the plagues written in this book.

19. And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from those things which are written in this book.

20. He who giveth testimony of these things saith: Yea I come quickly: Amen.<sup>5</sup> Come Lord JESUS.

21. The grace of our Lord JESUS CHRIST *be* with you all. Amen.

<sup>4</sup> This signifies the Divine forbearance. Sinners are allowed to go on in their sinful career, until the time assigned by Divine justice for their punishment arrive.

<sup>5</sup> Do what is just.

<sup>6</sup> The two terms are equivalent. He calls Himself the root of David in the sense that David was the root from which He sprung.

<sup>1</sup> G. P. "according as his work shall be."

<sup>2</sup> Isaiah 41: 4; 44: 6; 48: 12; *supra* 1: 8, 17; 21: 6.

<sup>3</sup> G. P. invert.

<sup>4</sup> G. P. "that do his commandments." V. A. Lachmann.

<sup>5</sup> *Gr.* P. "For." V. A. critics.

<sup>6</sup> *Lat.* P. + "even so." V. A. B. Syr.

